

From the Risale-i Nur Collection

Bediuzzaman Said Nursi

1928-1932

LETTERS

Translated from the Turkish by Şükran Vahide

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**IN THE NAME OF GOD,
THE MERCIFUL, THE COMPASSIONATE**

And from Him do we seek help

The First Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.¹

[This consists of the brief answers to four questions]

FIRST QUESTION

Is Hadhrat Khidr alive? If he is alive, why do some important religious scholars not accept this?

The Answer: He is alive, but there are five degrees of life. He is

1. Bediuzzaman explained the reason for heading his letters with this verse (Qur'an, 17:44) as follows: "This was the first door opened to me from the sacred treasuries of the All-Wise Qur'an. Of the Divine truths of the Qur'an, it was the truth of this verse that first became clear to me and it is this truth which pervades most parts of the Risale-i Nur. Another reason is that the masters in whom I have confidence used it at the head of their letters." (See, *Barla*

at the second degree. It is because of this that some religious scholars have been doubtful about it.

The First Level of Life is that of our life, which is very restricted.

The Second Level of Life is that of the lives of Khidr and Ilyas (May God grant them peace), which is free to an extent. That is to say, they can be present in numerous places at the same time. They are not permanently restricted by the requirements of humanity like us. They can eat and drink like us when they want to, but are not compelled to like we are. The saints are those who uncover and witness the realities of creation, and the reports of their adventures with Khidr are unanimous and elucidate and prove this level of life. There is even one degree of sainthood which is called 'the degree of Khidr.' A saint who reaches this degree receives instruction from Khidr and meets with him. But sometimes the one at that degree is mistakenly thought to be Khidr himself.

The Third Level of Life is that of Idris and Jesus (May God grant them peace) which, being removed from the requirements of humanity, rises to an angelic level of life and acquires a luminous fineness. Quite simply, Idris and Jesus are present in the heavens with their earthly bodies, which have the subtlety of bodies from the World of Similitudes and the luminosity of star-like bodies. The Hadith the meaning of which is, "At the end of time, Jesus (Upon whom be peace) will come and will act in accordance with the Shari'a of Muhammad (PBUH),"² indicates that at the end of time the religion of Christianity will be purified and divest itself of superstition in the face of the current of unbelief and atheism born of Naturalist philosophy, and will be transformed into Islam. At this point, the collective personality of Christianity will kill the fearsome collective personality of irreligion with the sword of heavenly Revelation; so too, representing the collective personality of Christianity, Jesus (Upon whom be peace) will kill the Dajjal, who represents the collective personality of irreligion, that is, he will kill atheistic thought.

The Fourth Level of Life is that of the martyrs. According to the Qur'an, the martyrs are at a level of life higher than that of the other dead in their graves. Since the martyrs sacrificed their worldly lives in the way of truth, in His perfect munificence, Almighty God bestows on them in the Intermediate Realm a life resembling earthly life, but without the sorrow and hardship. They do not know themselves to be dead, thinking only that they have gone to a better world. They enjoy themselves in perfect happiness and do not suffer the pains of separation that accompany

2. *Bukhari*, Mazalim 31; *Buyu'* 102; *Muslim*, Iman 242, 343; *Ibn Maja*, Fitn 33.

death. For sure the spirits of the dead are immortal, but they know themselves to be dead. The happiness and pleasure they experience in the Intermediate World are not equal to that of the martyrs. Like if two men in their dreams enter a beautiful palace resembling Paradise; one knows

that he is dreaming and the pleasure and enjoyment he receives are deficient. He thinks: "If I wake up, all this enjoyment will disappear." While the other man does not know he is dreaming, and he experiences true happiness and pleasure.

The way the martyrs and other dead benefit from life in the Intermediate Realm is thus different. It has been established by innumerable incidents and narrations and it is certain that the martyrs manifest life in that way and think that they are alive. Indeed, this level of life has been illuminated and proved on repeated occasions by many occurrences like Hamza (May God be pleased with him) -the lord of the martyrs-protecting those that have recourse to him and performing and making performed matters in this world. I myself, even, had a nephew and student called Ubeyd. He was killed at my side and in my place and became a martyr. Then, when I was being held as a prisoner-of-war at a place three months' distance away, I entered his grave in a true dream, which was in the form of a dwelling-place under the earth, although I did not know where he was buried. I saw him living the level of life of martyrs. He evidently thought that I was dead, and said that he had wept much for me. He thought that he was alive, but having retreated from the Russian invasion, had made himself a good home under the ground. Thus, through a number of such indications, this unimportant dream afforded the conviction as certain as witnessing it concerning the above-mentioned truth.

The Fifth Level of Life is that of the life of the spirits of the dead in their graves. Yes, death is a change of residence, the liberation of the spirit, a discharge from duties; it is not annihilation, non-existence, and a going to nothingness. Many evidences like innumerable occurrences of the spirits of the saints assuming forms and appearing to those who uncover the realities, and the other dead having relations with us while awake or sleeping and their telling us of things that are conformable with reality, evidences like these illuminate and prove this level of life. In fact, the Twenty-Ninth Word about the immortality of man's spirit demonstrates this level of life with incontrovertible proofs.

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SECOND QUESTION

Verses like the following in the All-Wise Qur'an, the Criterion of Truth and Falsehood,

*Who creates death and life that He may try you, which of you is the best in conduct,*³

make it understood that "death is created like life; it too is a bounty." Whereas apparently death is dissolution, non-existence, decay, the extinction of life, the annihilator of pleasures; how can it be created and a bounty?

The Answer : As was stated at the end of the answer to the First Question, death is a discharge from the duties of life; it is a rest, a change of residence, a change of existence; it is an invitation to an eternal life, a beginning, the introduction to an immortal life. Just as life comes into the world through an act of creation and a determining, so too departure from the world is through a creation and determining, through a wise and purposeful direction. For the death of plant life, the simplest level of life, shows that it is a more orderly work of art than life. For although the death of fruits, seeds, and grains appear to occur through decay and dissolution, their death is in fact a kneading which comprises an exceedingly well-ordered chemical reaction and

well-balanced combining of elements and wise formation of particles; this unseen, orderly and wise death appears through the life of the new shoots. That is to say, the death of the seed is the start of life of the shoot; indeed, since it is like life itself, this death is created and well-ordered as much as is life.

Moreover, the death of the fruits of living beings and animals in the human stomach is the beginning of their rising to the level of human life; it may therefore be said “such a death is more orderly and created than their own life.”

Thus, if the death of plant life, the lowest level of life, is thus created, wise, and ordered, so also must be the death that befalls human life, the most elevated level of life. And like a seed sown in the ground becomes a tree in the world of the air, so a man who is laid in the earth will surely produce the shoots of an everlasting life in the Intermediate Realm.

As for the aspects of death that are bounties, we shall point out four of them.

The First: It is a great bounty because it is to be freed from the duties and obligations of life, which become burdensome, and is a door through

3. Qur'an, 67:2.

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which to join and be united with the ninety-nine out of a hundred of one's friends who are already in the Intermediate Realm.

The Second: It is a release from the narrow, irksome, turbulent, and agitated prison of this world, and, manifesting an expansive, joyful, troublefree immortal life, it is to enter the sphere of mercy of the Eternally Beloved One.

The Third: There are numerous factors like old age which make the conditions of life arduous and show death to be a bounty far superior to life. For example, if together with your very elderly parents who cause you much distress were now in front of you your grandfather's grandfathers in all their pitiful state, you would understand what a calamity is life, and what a bounty, death. Also for example, it is understood how difficult are the lives in the conditions of winter of the beautiful flying insects, the lovers of the beautiful flowers, and what mercy are their deaths.

The Fourth: Just as sleep is a comfort, a mercy, a rest, particularly for those afflicted by disaster and the wounded and the sick, so too is death, the elder brother of sleep, a pure bounty and mercy for those struck by disaster and suffering tribulations which drive them to suicide. However, as is proved decisively in many of the Words, for the people of misguidance, death is pure torment like life, and pure affliction, but it is outside the discussion here.

THIRD QUESTION

Where is Hell?

The Answer :

*Say: the knowledge is with God alone.⁴ * None knows the Unseen save God.*

According to some narrations, Hell is beneath the earth. As we have explained in other places, in its annual orbit, the globe of the earth traces a circle around an area that in the future will be the place of the Great Gathering and Last Judgement. It means Hell is beneath the area of its orbit. It is invisible and unperceptible because it consists of veiled and lightless fire. In the vast distance travelled by the earth are many creatures that are invisible because they are without light. Like the moon loses its existence when its light withdraws, so we are unable to see numerous lightless globes and creatures which are before of our eyes.

4. Qur'an, 67:26

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There are two Hells, the Lesser and the Greater. In the future, the Lesser will be transformed into the Greater and is like its seed; in the future it will become one of its habitations. The Lesser Hell is under the earth, that is, at the earth's centre. It is the inside and centre of the globe. It is known in geology that in digging downwards, the heat for the most part increases one degree every thirty-three metres. That means that since half the diameter of the earth is around six thousand kilometres, the fire at the centre is at a temperature of around two hundred thousand degrees, that is, two hundred times hotter than fire at the circumference; this is in agreement with what is related by Hadiths. This Lesser Hell performs many of the functions of the Greater Hell in this world and Intermediate Realm, and this is indicated in Hadiths. Just as in the world of the hereafter, the earth will pour its inhabitants into the arena of the resurrection within its annual orbit, so too at the Divine command will it hand over the Lesser Hell within it to the Greater Hell.

Some of the Mu'tazilite imams said that "Hell will be created later," but this is mistaken and foolish, and arises from Hell not having completely opened up at the present time and developed into a form entirely appropriate to its inhabitants. In order to see with our worldly eyes the dwelling places of the world of the hereafter within the veil of the Unseen and to demonstrate them, either the universe has to be shrunk to the size of two provinces, or our eyes have to be enlarged to the size of stars, so that we can see and specify their places. God knows best, the dwelling-places of the hereafter are not visible to our worldly eyes, but as indicated by certain narrations, the Hell of the hereafter is connected with our world. In a Hadith it is said of the intense heat of summer, "It gives an inkling of Hell."⁵ That is to say, that Greater Hell is not visible to the tiny and dim eyes of the minds of this world. However, we may look with the light of the Divine Name of All-Wise, as follows:

The Greater Hell beneath the earth's annual orbit has as though made the Lesser Hell at the earth's centre its deputy and made it perform some of its functions. The possessions of the All-Powerful One of Glory are truly extensive; wherever Divine wisdom pointed out, He situated the Greater Hell there. Yes, an All-Powerful One of Glory, an All-Wise One of Perfection Who is owner of the command of 'Be!' and it is has tied the moon to the earth before our eyes in perfect wisdom and order, and with vast power and perfect order tied the earth to the sun, and has made the

5. *Bukhari*, Mawaqit 9, 10; Adhan 18; Bad'l-Khalq 10; *Muslim*, Masajid 180, 181, 183, 184, 186; *Abu Da'ud*, Salat 4; *Tirmidhi*, Mawaqit 5; *Nasa'i*, Mawaqit 5; *Ibn Maja*, Salat 4; Tibb 19; *Darimi*, Salat 14; *Muwatta*, Waqut 27, 28, 29; *Musnad* ii, 229, 238, 256, 266, 285, 318, 324, 393, 394, 462, 501, 507; iii, 9, 53, 59; iv, 250, 662; v, 155, 162, 176, 368.

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sun travel together with its planets with a speed close to that of the annual rotation of the earth, and with the majesty of His dominicality, according to one possibility, made it travel towards the sun of suns, and like a fleet decked out with electric lights has made the stars luminous witnesses to the sovereignty of His dominicality. It is not far from the perfect wisdom, tremendous power, and sovereignty of dominicality of one thus All-Glorious to make the Greater Hell like the boiler of an electric light factory and with it set fire to the stars of the heavens which look to the hereafter, and give them heat and power. That is, give light to the stars from Paradise, the world of light, and send them fire and heat from Hell, and at the same time, make part of that Hell a habitation and place of imprisonment for those who are to be tormented. Furthermore, He is an All-Wise Creator Who conceals a tree as large as a mountain in a seed the size of a finger-nail. It is surely not far then from the power and wisdom of such an All-Glorious One to conceal the Greater Hell in the seed of the Lesser Hell in the heart of the globe of the earth.

I n S h o r t : Paradise and Hell are the two fruits of a branch of the tree of creation which stretches out towards eternity. The fruits' place is at the branch's tip. And they are the two results of the chain of the universe; and the places of the results are the two sides of the chain. The base and heavy are on its lower side, the luminous and elevated on its upper side. They are also the two stores of this flood of events and the immaterial produce of the earth. And the place of a store is according to the variety of the produce, the bad beneath, the good above. They are also the two pools of the flood of beings which flows in waves towards eternity. As for the pool's place, it is where the flood stops and gathers. That is, the obscene and filthy below, the good and the pure above. They are also the two places of manifestation, the one of beneficence and mercy, the other of wrath and tremendousness. Places of manifestation may be anywhere; the All-Merciful One of Beauty, the All-Compelling One of Glory, establishes His places of manifestation where He wishes.

As for the existence of Paradise and Hell, they have been proved most decisively in the Tenth, Twenty-Eighth, and Twenty-Ninth Words. Here, we only say this: the existence of the fruit is as definite and certain as that of the branch; the result as the chain; the store as the produce; the pool as the river; and the places of manifestation as definite and certain as the existence of mercy and wrath.

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FOURTH QUESTION

Like metaphorical love for objects of love can be transformed into true love, can the metaphorical love that most people have for this world also be transformed into true love?

The Answer : Yes, if a lover with metaphorical love for the transitory face of the world sees

the ugliness of the decline and transience on that face and turns away from it. If he searches for an immortal beloved and is successful in seeing the world's other two most beautiful faces, that of mirror to the Divine Names and the tillage of the hereafter, his illicit metaphorical love then starts to be transformed into true love. But on the one condition that he does not confuse with the outside world his own fleeting and unstable world which is bound to his life. If like the people of misguidance and heedlessness he forgets himself, plunges into the outside world, and supposing the general world to be his private world becomes the lover of it, he will fall into the swamp of Nature and drown. Unless, extraordinarily, a hand of favour saves him. Consider the following comparison which will illuminate this truth.

For example, if on the four walls of this finely decorated room are four full-length mirrors belonging to the four of us, then there would be five rooms. One would be actual and general, and four, similitudes and personal. Each of us would be able to change the shape, form, and colour of his personal room by means of his mirror. If we were to paint it red, it would appear red, if we were to paint it green, it would appear green. Likewise, we could give it numerous states by adjusting the mirror; we could make it ugly, or beautiful, give it different forms. But we could not easily adjust and change the outer and general room. While in reality the general and personal rooms are the same, in practice they are different. You could destroy your own room with one finger, but you could not make one stone of the other stir.

Thus, this world is a decorated house. The life of each of us is a full-length mirror. We each of us have a world from this world, but its support, centre, and door is our life. Indeed, that personal world of ours is a page, and our life is a pen; many things that are written with it pass to the page of our actions. If we have loved our world, later we have seen that since it is constructed on our life, it is fleeting, transitory, and unstable like our life. We have perceived and understood this. Our love for it turns towards the beautiful impresses of the Divine Names to which our personal world is the mirror and which it represents. Moreover, if we are aware that that personal world of ours is a temporary seed-bed of the hereafter and Paradise, and if we direct our feelings for it like intense

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desire, love, and greed, towards the benefits of the hereafter, which are its results, fruits, and shoots, then that metaphorical love is transformed into true love. Otherwise, manifesting the meaning of the verse,

*Those who forget God; and he made them forget their own souls. Such are the rebellious transgressors,*⁶

a person will forget himself, not think of life's fleeting nature, suppose his personal, unstable world to be constant like the general world, and imagine himself to be undying; he will fix himself on the world and embrace it with intense emotions; he will drown in it and depart. Such love will be boundless torment and tribulation for him. For an orphan-like compassion, a despairing softness of heart will be born of that love. He will pity all living beings. Indeed, he will feel sympathy for all beautiful creatures which suffer decline, and the pain of separation, but he will be able to do nothing, he will suffer in absolute despair.

However, the first man, who is saved from heedlessness, finds an elevated antidote for the pain of

that intense compassion. For in the death and decline of all the living beings he pities, he sees the mirrors of their spirits, in which are depicted the perpetual manifestations of the enduring Names of an Ever-Enduring One, to be immortal; his compassion is transformed into joy. He also sees behind all beautiful creatures which are subject to death and transience, an impress, a making beautiful, an art, adornment, bestowal, and illuminating which are permanent and which make perceived a transcendent beauty, a sacred loveliness. He sees the death and transience to be renewal for the purpose of increasing the beauty, refreshing the pleasure, and exhibiting the art, and this augments his pleasure, his ardour, his wonder.

The Enduring One, He is the Enduring One!
S a i d N u r s i

6. Qur'an, 59:19.

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The Second Letter

In His Name, be He Glorified!

And there is nothing but it glorifies Him with praise.

[Part of the letter written in response to a gift from his above-mentioned, well-known student]¹

Thirdly: You sent me a present, and want to break an extremely important rule of mine! I do not say: "I don't accept presents from you in the same way that I don't accept them from Abdülmecid² and Abdurrahman,³ my brother and nephew," because since you are more advanced than them and closer in spirit, even if everyone's gifts are refused, just this time, yours may not be refused. But in connection with this, I shall tell you the reason for my rule. It is like this:

The Old Said never accepted favours. He preferred death to becoming obliged to people. He never broke that rule of his despite suffering great hardship and difficulty. This characteristic, which was left as a legacy by the Old Said to this wretched brother of yours, is not asceticism or artificial self-sufficiency, but is based on four or five serious reasons

1. This refers to Hulûsi Yahyagil, "the first student of the Risale-i Nur." From Elazig in eastern Turkey, he was then serving as a captain in the army stationed at Egridir. He first visited Bediuzzaman in the spring of 1929. In Bediuzzaman's words, "his zeal and seriousness were the most important reason for the last of The Words (*S?zler*) and the Letters (*Mektûbat*) being written. See, *Barla Lahikasi*, 18. Also, Necmeddin Sahiner, *Son Sahitler*, i (1st ed.), 33-55. (Tr.)

2. Abdülmecid ('Abd al-Majid) was Bediuzzaman's younger brother. A teacher of the religious sciences, then a Mufti, he translated parts of the Risale-i Nur into Arabic, and *Isharat al-I'jaz* and *al-Mathnawi al-Nuri* (*Mesnevi-i Nuriye*) from Arabic into Turkish. He died in 1967. (Tr.)

3. Abdurrahman was the son of Bediuzzaman's elder brother, Abdullah. He was born in Nurs in 1903. His spiritual son, student, and assistant, he joined his uncle in Istanbul following Ist World War, and published a short biography of him at that time. He died in 1928. (Tr.) **Letters / Second Letter - p.31**

The First: The people of misguidance accuse religious scholars of making their learning a means of subsistence. They attack them unfairly, saying: “They are making knowledge and religion a means of livelihood for themselves.” It is necessary to show this to be false by action.

The Second: We are charged with following the prophets in disseminating the truth. In the All-Wise Qur’an, those who do this say,

*My reward is only due from God * My reward is only due from God⁴*

and display independence. The sentence in Sura Ya. Sin.,

Follow those who ask no reward of you, and who have themselves received guidance⁵

is most meaningful regarding this matter of ours.

The Third: As is explained in the First Word, one should give in God’s name and take in God’s name. Whereas mostly either the one giving is heedless and gives in his own name and implicitly puts the other under an obligation, or the one who receives is heedless; he gives the thanks and praise due to the True Provider to apparent causes and is in error.

The Fourth: Reliance on God, contentment, and frugality are such a treasury and wealth that they can be exchanged for nothing. I do not want to take things from people and shut up that inexhaustible treasury and store. I offer hundreds of thousands of thanks to the All-Glorious Provider that since my childhood He has not compelled me to remain under obligation and be abased. Relying on His munificence, I beseech His mercy that I may also spend the remainder of my life in accordance with this rule.

The Fifth: As a result of many signs and experiences over the past year or two I have formed the firm conviction that I am not permitted to receive the people’s goods and particularly the gifts of the rich and of officials. Some of them make me ill... rather, they are made to be like that, they are made so that I cannot eat them. Sometimes they are turned into a form that upsets me. This means that it is in effect an order not to receive the goods of others and is a prohibition to receive them. Moreover, I have a need for solitude, I cannot receive everyone all the time. Accepting the people’s gifts necessitates considering their feelings and accepting them at times I do not want to. And I do not find that agreeable. I find it more agreeable to eat a small piece of dry bread and wear

4. Qur’an, 10:72, etc.

5. Qur’an, 36:21.

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clothes patched in a hundred places, and be saved from artificiality and sycophancy. It is disagreeable for me to eat the best quality baklava and wear the finest clothes at the hands of others and be obliged to consider their feelings.

The Sixth: The most important reason for self-sufficiency is what Ibn Hajar, the most reliable scholar of our school of law, says: “If you are not righteous it is forbidden to accept something

intended for the righteous.”⁴

Thus, due to greed and ambition, the people of this age sell the smallest gift very expensively. They imagine a sinful wretch like myself to be righteous or a saint and they give him a loaf of bread. If, God forbid, I consider myself to be righteous, it is a sign of pride and points to the absence of righteousness. If I do not consider myself to be righteous, it is not permissible to accept those goods. Also, to receive alms and gifts in return for actions directed towards the hereafter, means consuming the eternal fruits of the hereafter in transitory form in this world.

The Enduring One, He is the Enduring One!
S a i d N u r s i



4. Ibn Hajar al-Haythami al-Shafi'i, *Tuhfat al-Muhtaj li-Sharh al-Minhaj i*, 178.

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The Third Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

[Part of a letter sent to the well-known student of his.¹]

Fifthly: You wrote in one of your letters to me that you wanted to share in my feelings here, so listen now to one thousandth of them.

One night at the height of a hundred-storey building in my tree-house at the top of a cedar tree, I looked at the beautiful face of the heavens gilded with stars and saw in the All-Wise Qur'an's oath of,

*So verily I call to witness the planets * That recede, go forth, or hide²*

an elevated light of miraculousness and brilliant secret of eloquence. This verse, which refers to the planets and their being concealed and spread abroad, displays to the gaze of observers a most elevated embroidery of art and exalted and instructive tapestry. These planets emerge from the sphere of the sun, their commander, and entering that of the fixed stars, display fresh embroideries and instances of art in the skies. Sometimes they come shoulder to shoulder with another star like themselves and display a beautiful situation. And sometimes they enter among the small stars and take up the position of commander. Especially in this season after evening, Venus on the horizon, and before the early dawn one of its shining companions, display a truly graceful and lovely scene. Later, after carrying out their duties as inspectors and acting as shuttles in the tapestries of art, they return, and entering the dazzling sphere of the sun, hide themselves. Now they demonstrate as brilliantly as the sun the majesty of dominicality and glittering Divine sovereignty of the One Who

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1. See, p. 30, fn. 1.
 2. Qur'an, 81:15-16.

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spins this earth of ours and the planets described in the above verse with perfect order in space, each like a ship or aeroplane. See that majestic dominion which has under its sway ships and aeroplanes a thousand times greater in size than the earth, and that travel thousands of times faster.

You can see from this then what an elevated happiness, what a great honour, it is to be connected to such a Monarch through worship and belief, and to be his guest.

Then I looked at the moon, and saw a shining light of miraculousness in the verse,

*And the moon, We have measured for her mansions till she returns like the old lower part of a date stalk.*³

Indeed, the determining, rotating, regulating, and illuminating of the moon, and its positioning in regard to the earth and the sun with an extremely precise reckoning is so wonderful, so astonishing, that for the All-Powerful One Who orders and determines it thus nothing at all could be difficult. It instructs all beings with intelligence who behold it, conveying to them the idea, "The One Who makes it thus can surely do everything." And it follows the sun so that it does not deviate from its path even for a second, or lag behind one iota in its duties. It makes those who observe it carefully exclaim: *Glory be to the One Whose art bewilders the mind!* Especially when like at the end of May it sometimes comes into conjunction with the Pleiades in the shape of fine crescent, displaying the form of the curved white branch of a date-palm, and the Pleiades appearing as a bunch of grapes, it conjures up in the imagination the existence of a huge luminous tree behind the veil of the green heavens. As if the pointed tip of one of the tree's branches had pierced the veil and stuck out its head together with its bunch of grapes and become the Pleiades and the crescent moon, and the other stars had become the fruits of that hidden tree. So see the subtlety and eloquence of the metaphor of,

Like the old lower part of a date stalk.

Then this verse occurred to me,

*He it is Who has made the earth submissive to you, so traverse its tracts,*⁴

which suggests that the earth is a subjugated ship or mount. From this I saw myself high up in a huge ship journeying at speed through space. I recited the verse,

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3. Qur'an, 36:39.
 4. Qur'an, 67:15.

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*Glory be to Him Whom has subjected these to us, for we could never have accomplished this,*⁵

which it is *Sunna* to recite when mounting means of transport like horses or ships.⁶

I saw that with this motion the globe of the earth had taken the position of a projector showing images like in the cinema; it brought into movement all the heavens, and began to mobilize all the stars like a magnificent army. It shows such fine and lofty scenes that it intoxicates and fills with wonder those who think. "Glory be to God!", I exclaimed; what numerous, vast, strange, wonderful, and elevated works are performed at so little expense. Two subtle points concerning belief occurred to me from this:

The First: A few days ago I was asked a question by a guest; its basis, which displayed doubt, was this: Paradise and Hell are a great distance away. Through Divine grace, the people of Paradise will pass through the resurrection like lightening or like Buraq, and enter Paradise. But the people of Hell, how will they go, with their heavy bodies and loaded down with the heavy burdens of their sins? By what means will they travel?

What occurred to me was this: like if for example all nations are invited to a general congress in America and each boards a huge boat and goes there; in the same way, the globe of the earth, which travels the long distance of twenty-five thousand years in one year in the vast ocean of the universe, will take on its people, travel to the field of the resurrection, and disembark them. Furthermore, the Hell at the centre of the earth, which is indicated by the fact that the earth's temperature increases one degree every thirty-three metres, will pour its fire, whose temperature of 200,000 ° is similar to that described in Hadith and according to Hadiths will carry out some of the duties of the Greater Hell in this world and the Intermediate Realm, into the Greater Hell, then at a Divine command, the earth will be transformed into a better and eternal form, and become one of the dwelling-places of the hereafter.

The Second Point which comes to mind: it is the custom of the All-Powerful Maker, the All-Wise Creator, the Single One of Unity, in order to demonstrate the perfection of His power and beauty of His wisdom and proofs of His Unity, to perform many works with very little and to have large duties carried out by small things. As I have said in some of

5. Qur'an, 43:13.

6. *Muslim*, Hajj 425; *Abu Da'ud*, Jihad 72, 74; *Tirmidhi*, Da'wat 46.

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the Words, if all things are attributed to a single being, things become so easy as to be necessary. Whereas if things are attributed to numerous makers and causes, as many difficulties arise as to make it impossible. For a single individual like an officer or master builder easily gives a single situation to numerous soldiers or numerous stones with a single act, a single movement, and obtains a result. But if, in order to obtain that situation and result, they were referred to the soldiers in the army or the stones of the dome, which is without support, they could only be achieved with truly numerous acts, numerous difficulties, and great confusion.

And so, if the acts like the whirling and rotations, the circulation and revolutions, and the

glorification-scattering promenading and the excursions of the four seasons and day and night in the universe are ascribed to unity, then by impelling a single globe with a single command, a Single Being can obtain those elevated situations and exalted results, like displaying the wonders of art in the alternation of the seasons, and the wonders of wisdom in the revolutions of day and night, and the graceful spectacles in the apparent motions of the stars, sun, and moon. For the army of all beings is His. If He wishes, He may appoint a soldier like the earth as commander of all the stars, make the mighty sun a lamp furnishing heat and light for his people, and the four seasons, which are tablets of the inscriptions of His power, as shuttles, and night and day, which are pages for the writings of His wisdom, He can make into bows. By showing to each day the moon in a different shape, He makes it into a calendar for reckoning time. And just as He makes the stars adorned, elegant, shining lanterns in the hands of the angels, dancing in ecstasy, so too He demonstrates many instances of their wisdom concerning the earth. If these situations are not sought from One Being Whose command, order, law, and regulation address all beings, then all the suns and stars would have to cut an infinite distance each day with actual motion and infinite speed.

It is because of this infinite ease in unity and infinite difficulty in multiplicity that businessmen and industrialists give a unity to multiplicity and so secure an ease and facility; that is, they form companies.

In Short: There are infinite difficulties in the way of misguidance, and infinite ease in the way of unity.

The Enduring One, He is the Enduring One!
S a i d N u r s i



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The Fourth Letter

In His Name be He glorified!

And there is nothing but it glorifies Him with praise.

May God's peace and mercy and blessings be upon you, and upon my brothers especially.....

My Dear Brothers!

I am now on a high peak on *?am Dagi* (Pine Mountain), at the top of a mighty pine-tree in a tree-house. In lonely solitude far from men, I have grown accustomed to this isolation. When I wish for conversation with men, I imagine you to be here with me, and I talk with you and find consolation. If there is nothing to prevent it, I would like to remain alone here for one or two months. When I return to Barla,¹ I shall search for some means for the verbal conversation with you I so long for, if you would like it. For now I am writing two or three things which come to mind here in this pine-tree.

The First: This is somewhat confidential, but no secrets are concealed from you. It is as follows:

Some of the people of reality manifest the Divine Name of Loving One, and through that manifestation at a maximum degree look to the Necessarily Existent One through the windows of beings. In the same way, but just when he is employed in service of the Qur'an and is the herald of its infinite treasuries, this brother of yours who is nothing, but nothing, is given a state whereby he manifests the Divine Names of All-Compassionate and All-Wise. God willing, the Words [the Risale-i Nur]

1. Barla: the village in Isparta Province in S.W. Turkey where Bediuzzaman spent eight years in exile, from 1926-1934. (Tr.)

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manifest the meaning of the verse: He who has been given wisdom, has been given great good.²

The Second: This saying concerning the Naqshbandi Order suddenly occurred to me: "On the Naqshbandi way, one must abandon four things: the world, the hereafter, existence, and abandoning itself." It gave rise to the following thought:

"On the way of impotence four things are necessary: absolute poverty, absolute impotence, absolute thanks, and absolute ardour, my friend."

Then the rich and colourful poem you had written, "Look at the multicoloured page of the book of the universe, etc." came to mind. I looked at the stars on the face of skies through it. I said to myself, if only I had been a poet and completed it. And although I have no ability to write poetry or verse, I still began, but it was not poetry. However it occurred to me, that is how I wrote it. You, my heir, may transform it into poetry and set it into verse. What suddenly came to mind was this:

Then listen to the stars, listen to their harmonious address!

See what wisdom has emblazed on the decree of its light.

Altogether they start to speak with the tongue of truth,

They address the majesty of the All-Powerful, All-Glorious One's sovereignty:

We are each of us light-scattering proofs of the existence of our Maker,

We are witnesses both to His Unity and His Power,

We are subtle miracles gilding the face of the skies for the angels to gaze upon.

We are the innumerable attentive eyes of the heavens which watch the earth, which study Paradise.³

We are the innumerable exquisite fruits which the hand of wisdom of the All-Glorious and Beauteous One has fastened

To the celestial portion of the tree of creation, to all the branches of the Milky Way.

For the inhabitants of the heavens,

We are each of us a travelling mosque, a spinning house, a lofty home;

2. Qur'an, 2:269.

3. That is, since innumerable miracles of power are exhibited on the face of the earth, which is the seed-bed and tillage for Paradise, the angels in the world of the heavens gaze on those miracles, those marvels. And similarly to the angels, the stars, like the eyes of the heavenly bodies, gaze on the finely fashioned creatures on the earth, and in so doing look at the world of Paradise. At the same time they look on both the earth and Paradise; they observe those fleeting wonders in an enduring form in Paradise. That is to say, in the heavens, there are prospects of both worlds.

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Each is an illumining lamp, a mighty ship, an aeroplane.

We are each of us a miracle of power, a wonder of creative art

Created by the Powerful One of Perfection, the All-Wise One of Glory;

A rarity of His wisdom, a marvel of His creation, a world of light.

We demonstrated to mankind innumerable proofs,

We made them hear with these innumerable tongues of ours;

But their accursed unseeing, unbelieving eyes did not see our faces,

They did not hear our words.

And we are signs that speak the truth:

Our stamp is one, our seal is one,

We are mastered by our Sustainer,

We glorify Him through our subjugation,

We recite His Names,

We are each of us in ecstasy,

A member of the mighty circle of the Milky Way.

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Fifth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In his Letters (*Maktubat*), Imam-i Rabbani¹ (May God be pleased with him), the hero and a sun of the Naqshbandi Order, said: "I prefer the unfolding of a single matter of the truths of belief to thousands of illuminations, ecstasies, and instances of wonder-working."

He also said: "The final point of all the Sufi ways is the clarification and unfolding of the truths of belief."

He also said: "Sainthood is of three sorts: one is the 'lesser sainthood,' which is the well-known sainthood. The others are the 'middle sainthood' and the 'greater sainthood.' 'Greater sainthood' is to open up by way of the legacy of prophethood a direct way to reality without entering the intermediate realm of Sufism."

He said also: "The spiritual journeying on the Naqshi way is with two wings." That is, "Through having firm belief in the truths of faith and carrying out the religious obligations. If there is defect in these two wings, the way cannot be traversed." In which case, the Naqshi way consists of three 'veils':

The First and most important is direct service to the truths of belief; Imam-i Rabbani travelled this way in his later years.

The Second is service to the religious obligations and Glorious *Sunna* under the veil of the Sufi way.

1. Shaykh Ahmad Sirhindi was also known as Imam-i Rabbani, Ahmad Faruqi, and as the Regenerator of the Second Millennium. He lived in India 971/1563 - 1034/1624, where he purified the religion of Islam of polytheistic accretions and efforts to degenerate it, and reformed Sufism. (Tr.)

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The Third is to work to eliminate the sicknesses of the heart by way of Sufism and to journey with the feet of the heart. Of these, the first is the equivalent of obligatory, the second, close to obligatory, and the third, *Sunna*.

Since the reality of the matter is thus, my conjecture is that if persons like Shaykh 'Abd al-Qadir Gilani² (May God be pleased with him) and Shah Naqshband³ (May God be pleased with him) and Imam-i Rabbani (May God be pleased with him) were alive at the present time, they would expend all their efforts in strengthening the truths of belief and tenets of Islam. For they are the means to eternal happiness. If there is deficiency in them, it results in eternal misery. A person without belief may not enter Paradise, but very many have gone to Paradise without Sufism. Man cannot live without bread, but he can live without fruit. Sufism is the fruit, the truths of Islam, basic sustenance. In former times, through spiritual journeying from forty days to as much as forty years, a person might rise to some of the truths of belief. But now, if through Almighty

God's mercy there is a way to rise to those truths in forty minutes, it surely is not sensible to remain indifferent to it.

Thus, those who have studied carefully the thirty-three Words state that they have opened up just such a Qur'anic way. Since this is a fact, I am of the opinion that the Words written about the mysteries of the Qur'an are a most appropriate medicine and salve for the wounds of this time, and a most beneficial light for the totality of Islam which has been subject to the assaults of darkness, and a most right guide for those wandering bewildered in the valleys of misguidance.

You know that if misguidance arises from ignorance, it is easy to dispel. Whereas if it proceeds from science and learning, it is difficult to eliminate. In former times, the latter were one in a thousand, and of these only one in a thousand could come to the way through guidance. For such people fancy themselves. And they do not know, but they suppose that they do know. I think that Almighty God has bestowed the Words at this time, which are flashes of the Qur'an's miraculousness, as an antidote to this atheistic misguidance.

The Enduring One, He is the Enduring One!

S a i d N u r s i

2. Sayyid 'Abd al-Qadir Gilani (Geylani), known as the Gawth al-A'zam, was the founder of the Qadiri Order and a towering spiritual figure in the history of Islam. He lived 470/1077-561/1166. (Tr.)

3. Muhammad Baha'uddin Naqshband. He was the founder of the Naqshbandi Order, and died in 791/1389 in Bukhara. (Tr.)

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The Sixth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

May God's peace and His mercy and His blessings be upon you and upon your brothers so long as day and night continue and the ages follow on in succession and the sun and moon endure and the two stars in Ursa Minor are in opposition.

My hard-working brothers, zealous friends, and means of consolation in these lands of exile known as the world!

Since Almighty God has made you shareholders in the meanings He has imparted to my mind, it is surely also your right to share in my feelings. In order not to sadden you unduly, I shall skip the excessively grievous part of my loneliness in exile and shall relate another part to you, as follows:

These last two or three months I have been very much alone. Sometimes once every two or three weeks I have a guest with me; the rest of the time I am alone. And for nearly three weeks now there have been none of those working in the mountains near me; they have all dispersed...

One night in these strange mountains, silent and alone amid the mournful sighing of the trees, I saw myself in five exiles of different hues.

The first: due to old age, I was alone and a stranger away from the great majority of my friends, relations, and those close to me; I felt a sad exile at their having left me and departed for the Intermediate Realm. Then another sphere of exile was opened within this one: I felt a sad

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sense of separation and exile at most of the beings to which I was attached, like last spring, having left me and departed. And a further sphere of exile opened up within this, which was that I had fallen apart from my native land and relations, and was alone. I felt a sense of separation and exile arising from this too. Then through that, the lonesomeness of the night and the mountains made me feel another pitiable exile. And then I saw my spirit in an overwhelming exile, which had been prepared to journey to eternity both from this exile and from the transitory guest-house of this world. I said to myself suddenly, My God, how can these exiles and layers of darkness be borne? My heart cried out:

My Lord! I am a stranger, I have no one, I am weak, I am powerless, I am impotent, I am old;

I am without will; I seek recourse, I seek forgiveness, I seek help from Your Court, O God!

Suddenly the light of belief, the effulgence of the Qur'an, and the grace of the Most Merciful came to my aid. They transformed those five dark exiles into five luminous and familiar spheres. My tongue said:

God is enough for us, and He is the best disposer of affairs.¹

While my heart recited the verse:

And if they turn away, say: God is enough for me, there is no god but He; in Him do I place my trust, for He is the Lord of the Mighty Throne.²

My mind too addressed my soul, crying out in distress and terror, saying:

Cry not out at misfortune, O wretch, come, trust in God!

For know that crying out compounds the misfortune and is a great error.

Find misfortune's Sender, and know it is a gift within gift, and pleasure.

So leave crying out and offer thanks; like the nightingale, smile through your tears!

If you find Him not, know the world is all pain within pain, transience and loss.

So why lament at a small misfortune while upon you is a worldful of woe? Come trust in God!

Trust in God! Laugh in misfortune's face; it too will laugh.

As it laughs, it will diminish; it will be changed and transformed.

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1. Qur'an, 3:173.
 2. Qur'an, 9:129.

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And like Mawlana Jalal al-Din,³ one of my masters, said to his soul, I too said:

“He said: ‘Am I not your Lord?’, and you assented. So what is thanks for that ‘Yes’? It is to suffer tribulation. And what is the true meaning of tribulation? It means to be the door-knocker on the abode of poverty and annihilation.”

So then my soul declared: “Yes, yes, through impotence and reliance on God, and poverty and seeking refuge with Him, the door of light is opened and the layers of darkness are dispersed. All praise be to God for the light of belief and Islam!” I saw what an elevated truth the following lines of the famous Hikam Ata’iyya express:

“What does the one who finds God lose? And what does the one who loses Him find?”⁴

That is, the one who finds Him finds everything, while the one who does not find Him, can find nothing. If he does find it, it will only bring him trouble. And I understood the meaning of the Hadith, “*Tuba* (happiness) for strangers in exile.”⁵ And I offered thanks.

And so, my brothers, for sure these dark exiles were lit up through the light of belief, but they still affected me to an extent, provoking the following thought: “Since I am a stranger and I am in exile and I shall go to exile, I wonder if my duties in this guest-house are finished? Should I hand over the Words to you and completely sever all my ties?” For this reason I asked you if the Words that have been written are sufficient or are lacking something. That is, is my duty finished, so that with ease of heart I can cast myself into a light-filled, pleasurable, true exile, forget the world, and say like Mawlana Jalal al-Din,

“Do you know what the sama’ is? To become unconscious of existence,

“To taste eternity in absolute annihilation.”?

Asking, “can I search for an elevated exile?”, I troubled you with these questions.

The Enduring One, He is the Enduring One!
S a i d N u r s i

3. Mawlana Jalal al-Din Rumi, born in Balkh in 604/1208. He migrated to Konya with his father, where he died in 672/1273. He was author of the *Mathnawi*, and pir of the Mevlevi Order.

4. Ibn ‘Ata’illah al-Iskandari, *Sharh al-Hikam al-‘Ata’iyya*, 208.5. *Muslim*, Iman 232; *Tirmidhi*, Iman 132; *Ibn Maja*, Fitna 15; *Darimi*, Riqaq 42; *Musnad* i, 184, 398; ii, 177, 222, 389; iv, 73.

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The Seventh Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

May peace be upon you and God's mercy and blessings for ever and ever.

My Dear Brothers!

I gather you told Samli Hafiz¹ to ask me two things:

THE FIRST

“Like the dissemblers in early times, the people of misguidance of modern times make the marriage of God's Messenger (Upon whom be blessings and peace) with Zaynab a pretext for criticism, considering it to have been to satisfy the lusts of the soul.”

The Answer: God forbid, a hundred thousand times! Such vile doubts cannot be directed at that lofty one! Yes, he was such that from the age of fifteen to forty when the blood is fiery and exuberant and the passions of the soul enflamed, he sufficed and was content with a single older woman like Khadija the Great (May God be pleased with her) with complete chastity and purity—as is agreed by friend and foe alike. His then having numerous wives after the age of forty, that is, when bodily heat subsides and the passions are quietened, is evidence proving decisively and self-evidently to those who are even a little fair-minded that such marriages were not to satisfy the carnal appetites, but were for other important reasons and instances of wisdom.

1. One of the students of the Risale-i Nur, his proper name was Tevfik Göksu. He was known as Samlı since he had lived in Damascus for twenty years, where his father had been an army officer. He was born in Barla in 1887, and died there in 1965. See, N.Sahiner, *Son Sahidler*, i(new ed. 1993), 288.

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One of those instances of wisdom is this: like his words, the actions, states, conduct, and deeds of God's Messenger (PBUH) are the sources of religion and the Shari'a, and the authority for its injunctions. While the Companions transmitted the outward, public things, the transmitters and narrators of the private matters of religion and injunctions of the Shari'a which were manifested from his private conduct in the personal sphere, were his wives; they performed this function. Perhaps half of the personal matters of religion and the injunctions concerning them come from them. That is to say, numerous wives of differing temperament were required to perform this necessary duty.

Now let us consider his marriage with Zaynab. In connection with the verse,

*Muhammad is not the father of any of your men, but [he is] the Messenger of God and the Seal of the Prophets,*²

which is one of the examples given in the Third Ray of the First Light in the Twenty-Fifth Word,

it is written that with its many aspects, a single verse states meanings appropriate to the understandings of all classes of men.

One class's share of understanding of the above verse is this: according to a sound narration based on his own admission, Zayd, the Noble Messenger's (Upon whom be blessings and peace) servant whom he addressed as "my son," divorced his proud wife because he did not find himself equal to her. That is to say, with his perceptiveness, Zayd realized that Zaynab had been created with an elevated character different to his and that it was in her nature to be a prophet's wife. Since he found himself to be by nature unequal to her as a spouse and this caused incompatibility, he divorced her. At God's command, His Messenger (Upon whom be blessings and peace) took her. That is, as indicated by the verse,

*We joined her in marriage to you*³

showing that it was a heavenly contract, this marriage was out of the ordinary, above external relations, and purely on the orders of Divine Determining. Thus, the Most Noble Messenger (Upon whom be blessings and peace) submitted to the decree of Divine Determining and was compelled to do so; it was not at the behest of carnal desire.

The verse,

In order that [in future] there may be no difficulty to the believers

2. Qur'an, 33:40.

3. Qur'an, 33:37

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*in [the matter of] marriage with the wives of their adopted sons*⁴

comprises an important injunction of the Shari'a, a general instance of wisdom, and a comprehensive, general benefit pertaining to this decree of Divine Determining; it indicates that adults calling the young "my son" is not forbidden, as is the matter of zihar, that is, a man saying to his wife "you are like my mother," so that ordinances should change due to it. Also, great ones looking to their followers and Divine Messengers looking to their communities and addressing them in fatherly fashion, is due to the functions of leadership and messengership; it is not in respect of their human personalities so that it should be inappropriate for them to take wives from them.

Another class's share of the understanding of this verse is this: a great ruler looks on his subjects with paternal compassion. If he is a spiritual king holding both outward and inward rule, since his compassion is a hundred times greater than that of a father, his subjects look on him as their father, as though they were his real sons. A father's view is not easily transformed into that of a husband, and a girl's view into that of a wife. So, since according to this it is inappropriate in the public view for a prophet to take in marriage the believers' daughters, with the purpose of repelling such a doubt, the Qur'an says: "On account of Divine mercy the Prophet has compassion for you, he deals with you in fatherly fashion, and in the name of messengership you

are like his children. But in regard to his human personality he is not your father so that it should be inappropriate for him to take a wife from among you. And if he calls you “Son,” in respect of the rulings of the Shari‘a, you cannot be his children!...”

The Enduring One, He is the Enduring One!
S a i d N u r s i



4. Qur'an, 33:37.

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The Eighth Letter

In His Name!

And there is nothing but it glorifies Him with praise.

There are numerous instances of wisdom in the Names of Most Merciful and Compassionate being included in ‘In the Name of God, the Merciful, the Compassionate’ and at the start of all good things. Postponing the explanation of these to another time, I shall for now recount a feeling of mine:

My brother, I see the Names of Merciful and Compassionate to be a light so vast that they embrace the whole universe and satisfy all the eternal needs of all spirits, and so luminous and powerful that they secure a person against all his innumerable enemies. The most important means I have found for attaining to these Names, these two vast lights, are poverty and thanks, impotence and compassion. That is, worship and realizing one’s neediness. What comes to mind in connection with this and I say contrary to the great mystics and religious scholars, and even to Imam-i Rabbani, one of my masters, is this: the intense and brilliant emotion the Prophet Jacob (Upon whom be peace) felt for Joseph (Upon whom be peace) was not love or passion, but compassion. For compassion is much sharper and more brilliant and elevated, and purer and more worthy of the rank of prophethood than love and passion. If the love and passion for metaphorical objects of love and creatures are intense, they are not fitting for the elevated rank of prophethood. This means Jacob’s feelings, which the All-Wise Qur’an describes with brilliant, glittering eloquence, and which were the means to attaining to the Name of All-Compassionate, were a high degree of compassion. As for passionate love, the means of attaining to the Name of All-Loving, it concerns the matter of Zulaikha’s love for Joseph (Upon whom be peace). That is to

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say, however much higher the Qur’an of Miraculous Exposition shows Jacob’s (Upon whom be peace) emotions to be than Zulaikha’s, to that degree compassion is seen to be more elevated than passionate love. My master, Imam-i Rabbani,¹ did not consider metaphorical love to be altogether fitting for the rank of prophethood and therefore said: “Joseph’s virtues were virtues pertaining to

the hereafter, so love for him was not of a metaphorical kind so that it should have been defective.” But I say: “Master! That is an artificial interpretation, the truth of the matter must be this: that was not love, but a degree of compassion a hundred times more brilliant, more extensive, and more elevated than love.” Yes, in all its varieties, compassion is subtle and pure. Whereas many varieties of love and passion may not be condescended to.

Furthermore, compassion is extremely broad. Through the compassion he feels for his child, a person’s compassion encompasses all young and even all living beings, and acts as a sort of mirror to the comprehensiveness of the Name of All-Compassionate. Whereas passionate love restricts its gaze to its beloved and sacrifices everything for it. Or else to elevate and praise its beloved, it denigrates others, and in effect insults them and abuses their honour. For example, one said: “The sun saw my beloved’s beauty and was embarrassed. In order not to see it, it veiled itself in cloud.” Lover, fine sir! What right do you have to impute shame to the sun, which is a light-filled page of eight Greatest Names?

Moreover, compassion is sincere, wants nothing in return; it is pure and seeks nothing in exchange. The self-sacrificing, unselfish compassion of animals for their young, at the most common degree even, is evidence for this. Passionate love, however, desires remuneration and seeks return. The weepings of passionate love are a sort of demanding, a desiring remuneration.

Thus, Jacob’s (Upon whom be peace) compassion, the most brilliant light of Sura Yusuf -the most brilliant of the Qur’an’s Suras- points to the Names of Merciful and Compassionate. It informs us that the way of compassion is the way of mercy. And as a salve for the pain of compassion, it causes a person to utter:

*For God is the Best of Protectors and He is the Most Merciful of the Merciful.*²

The Enduring One, He is the Enduring One!
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1. See, page 40, fn. 1.
2. Qur’an, 12:64.

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The Ninth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

[Again part of a letter he sent to the same sincere student of his.]

Secondly: Your success, endeavour, and eagerness in spreading the lights of the Qur’an are a Divine bestowal, a wonder of the Qur’an, a dominical favour. I congratulate you. Since we have

come to a discussion of wonder-working, bestowal, and favour, I shall tell you a difference between wonder-working and bestowal. It is like this:

So long as there is no necessity for it, to display wonder-working is harmful. Whereas to make known bestowal is to make known a Divine bounty. If someone who is honoured with wonder-working knowingly manifests an extraordinary matter, and his evil-commanding soul is persistent, then in respect of him relying on himself and on his soul and what he has uncovered and falling into pride, it may be that Almighty God is drawing him on by at first granting him success. If unknowingly he displays a wondrous act; for example, a person has an unvoiced question and involuntarily he gives an appropriate answer, and afterwards understands, this increases his confidence, not in himself, but in his Sustainer. He says: "I have a Preserver who is raising me better than I myself." And this increases his reliance on God. This is a harmless sort of wonder-working; he is not charged with concealing it, but he should not intentionally display it, because of pride. For since apparently man's power to act has some connection with it, he may relate it to himself. When it comes to bestowal, it is sounder than the second sort of wonder-working, the sound sort, and in my opinion is more elevated. To display

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it is to make known a bounty. The power to act has no connection with it, and the soul does not attribute it to itself.

And so, my brother, the Divine bounties concerning both yourself, and myself, particularly in our service of the Qur'an, which for a long time past I have seen and written about, are bestowal, and to make them known is to make known a Divine bounty. For this reason I mention to you the success of both of us in our service in order to make known the Divine bounty. I always knew that it would stimulate your propensity to offer thanks, not pride.

Thirdly: I observe that the most fortunate person in this worldly life is he who sees the world as a military guest-house, and submits himself and acts accordingly. Through seeing it in this way, he may rise swiftly to the rank of winning God's pleasure, the highest rank. Such a person will not give the price of a lasting diamond for something of the value of glass that will be broken. He will pass his life uprightly and with pleasure. Yes, the matters to do with this world are like pieces of glass doomed to be broken, while the lasting matters of the hereafter have the value of flawless diamonds. The intense curiosity, fervent love, terrible greed, and stubborn desires, and other intense emotions in man's nature were given in order to gain the matters of the hereafter. To direct those emotions in intense fashion towards transitory worldly matters means giving the price of eternal diamonds for pieces of glass that are to be smashed. A point has occurred to me in connection with this, and I shall tell it. It is like this:

Passionate love is an ardent sort of love. When it is directed towards transitory objects, it either causes its owner perpetual torment and pain, or, since the metaphorical beloved is not worth the price of such fervent love, it causes the lover to search for an eternal beloved. Then metaphorical love is transformed into true love.

Thus, there are in man thousands of emotions, each of which has two degrees, one metaphorical, the other, true. For example, the emotion of anxiety for the future is present in everyone. When a person is intensely anxious at the future, he sees that he possesses nothing to guarantee that he

will reach the future he is anxious about. Also, in respect of sustenance, there is an undertaking for it, and the future is brief and not worth such intense worry. So he turns away from the future towards the true future beyond the grave, which is long-lasting, and which for the heedless there is no undertaking.

Man also displays intense ambition for possessions and position, then he sees that the transient property which has been put temporarily under

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his supervision, and calamitous fame and position, which are dangerous and lead to hypocrisy, are not worth such intense ambition. He turns away from them towards spiritual rank and degrees in closeness to God, which constitute true rank, and towards provisions for the hereafter, and good works, which are true property. Metaphorical ambition, which is a bad quality, is transformed into true ambition, an elevated quality.

And, for example, with intense obstinacy, man expends his emotions on trivial, fleeting, transient things. Then he sees that he pursues for a year something not worth even a minute's obstinacy. Also, in the name of obstinacy, he persists in something damaging and harmful. Then he sees that this powerful emotion was not given him for such things and that it is contrary to wisdom and truth to expend it on them. So he utilizes his intense obstinacy, not on those unnecessary transient matters, but on the elevated and eternal truths of belief and foundations of Islam and service and duties pertaining to the hereafter. Metaphorical obstinacy, a base quality, is transformed into true obstinacy; that is, ardent steadfastness and constancy in what is right, a fine and good quality.

Thus, as these three examples show, if man uses the faculties given to him on account of the soul and this world, and behaves heedlessly as though he was going to remain in the world for ever, they become the means to base morality, wastefulness, and futility. But if he expends the lesser of them on the matters of this world and the more intense of them on spiritual duties and duties pertaining to the hereafter, they become the source of laudable morals and the means to happiness in this world and the next in conformity with wisdom and reality.

My guess is that one reason the advice and admonitions given at this time have been ineffective is that those giving them say: "Don't be ambitious! Don't display greed! Don't hate! Don't be obstinate! Don't love the world!" That is, they propose something that is apparently impossible for those they address like changing their inborn natures. If only they would say: "Turn these emotions towards beneficial things, change their direction, their channel," their advice would be both effective, and they would be proposing something within the bounds of their wills.

Fourthly: The differences between 'Islam' and 'belief' have frequently been the subjects of discussion among Islamic scholars. One group has said that they are the same, while another has said that they are not the same, but that there cannot be one without the other. They have expressed various ideas similar to this. I myself have understood the following difference:

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Islam is a preference, while belief is a conviction. To put it another way, Islam is taking the part

of the truth and is submission and obedience to it, and belief is acceptance of and assent to the truth. Long ago I saw certain irreligious people who fervently supported the injunctions of the Qur'an. That is to say, such people by in one respect taking the part of the truth were Muslim, and were called "irreligious Muslims." Then later I saw certain believers who did not show any support for the injunctions of the Qur'an, they did not take the part of them, and they reflected the term "non-Muslim believers."

Can belief without Islam be the means of salvation?

The Answer: Just as Islam without belief cannot be the means of salvation, neither can belief without Islam be the means of salvation. *All praise and bounty is God's*, through the grace of the Qur'an's miraculousness, the comparisons of the Risale-i Nur have demonstrated the fruits and results of the religion of Islam and Qur'anic truths in such a way that even if someone without religion does not understand them, it is not possible for him not to be sympathetic towards them. And they have shown the evidences and proofs of belief and Islam in such powerful fashion that if a non-Muslim even understands them, he is certain to assent to them. Although he would be a non-Muslim, he would believe. Yes, the Words show the fruits of belief and Islam to be sweet and delectable like the fruits of the Tuba-tree of Paradise, and show their results to be pleasant and agreeable like the pleasures of happiness in this world and the next. They therefore induce in those who see them and know them a feeling of infinite partiality, support, and surrender. And they have demonstrated proofs as powerful as the chains of beings and numerous as minute particles so that they afford infinite conviction and strength of belief. On certain occasions even, when testifying to belief in the invocations of Shah Naqshband and saying, *In accordance with that we live, in accordance with it we shall die, and in accordance with it shall we be raised up on the morrow*, I have felt an infinite feeling of partiality. If the whole world was given me, I could not sacrifice a single truth of belief. It causes me extreme distress to imagine the reverse of a truth of belief for a minute even. Even if the whole world was to be given me, my soul would submit without hesitation for the existence of a single truth of belief. When I say, *We believe in what You have sent through the Prophet, and we believe in what You have revealed through the Book, and we assent to it*, I feel an infinite strength of belief. I think the opposite of all the truths of belief is rationally impossible, and I consider the people of misguidance to be infinitely foolish and crazy.

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I send many greetings to your parents and offer them my respects. So let them pray for me. They are like my mother and father, since you are my brother. And I send greetings to the people of your village, especially to all those who listen to you reading the Words.

The Enduring One, He is the Enduring One!

Said Nursi



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The Tenth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

[This consists of the answers to two questions.]

The First concerns the footnote to the long sentence describing the transformations of minute particles in the Second Aim of the Thirtieth Word.¹

‘The Clear Book’ and ‘The Clear Record’ are mentioned in many places in the All-Wise Qur’an. Some Qur’anic commentators said they are the same, while others said they are different. Their explanations as to what are in reality differ, but in short, they said they are titles for Divine knowledge. However, through the effulgence of the Qur’an I have formed this opinion: the Clear Record is a title for a variety of Divine knowledge and command which looks to the World of the Unseen rather than the Manifest World. That is, it looks to the past and the future more than the present. That is, it looks to the origin, progeny, roots and seeds of things more than their external existence. It is a notebook of Divine Determining. The existence of this notebook has been proved both in the Twenty-Sixth Word and in a footnote in the Tenth Word.

Yes, the Clear Record is a title for an aspect of Divine knowledge and the Divine command. For since the origins, roots, and sources of things result in their existences with perfect order and extreme art, they show that they are ordered in accordance with a notebook of the principles of Divine knowledge. And since the results, progeny, and seeds of things comprise the programmes and indexes of beings that will come in the future, they surely infer that they are miniature collections of Divine

1. See, The Words (Sözler Neşriyat 1992), pages 517-2, fn. 21.(Tr)

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commands. For example, it may be said that a seed resembles the programmes and indexes which will set in order all the parts of the tree, and is like a miniature embodiment of those creative commands, which specify the index and programme.

In Short: The Clear Record is like a programme or index of the tree of creation, the branches of which have spread throughout the past and the future and the World of the Unseen. The Clear Record with this meaning is a notebook of Divine Determining and a collection of its principles. Minute particles are despatched to their duties and motions in the bodies of things through the dictation and decree of those principles.

As for the Clear Book, it looks to the Manifest World rather than the World of the Unseen. That is, it looks to the present more than the past and the future. It is a title, a notebook, a ledger, of Divine power and will more than of knowledge and command. If the Clear Record is the notebook of Divine Determining, the Clear Book is the notebook of Divine power.

That is to say, the perfect art and order in the beings, essences, attributes, and qualities of all things show that they are being clothed in existence through the principles of a perfect power and the laws of a penetrating will. Their forms are determined and specified, each is given definite proportions and a particular shape. This means the power and will have a universal, general collection of laws, a great ledger, according to which the particular existences and forms of things are cut out, sewn, and clothed. The existence of this notebook, like the Clear Record, has been proved in the matters concerning Divine Determining and man's will. See the foolishness of the people of misguidance, heedlessness, and philosophy, for they perceived the Preserved Tablet of Creative Power and the manifestation, reflection, and similitude in things of that perspicacious book of dominical Wisdom and Will, but, God forbid, calling it "Nature," they made it blind. Thus, through the dictation of the Clear Record, that is, through the decree of Divine Determining and according to its principles, Divine power writes and creates the chains of beings, each of which is a sign in the creation of beings, on the page of time known as 'the Tablet of Appearance and Dissolution,' and causes the motion of particles...

This means that the motion of particles is a vibration, a movement, arising from that writing and copying, in the passage of beings from the World of the Unseen to the Manifest World, from Knowledge to Power. As for the Tablet of Appearance and Dissolution, it is an ever-changing notebook, a slate for writing and erasing, in the sphere of contingency of the Supreme Preserved Tablet -which is fixed and constant- that is, in

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beings, which constantly manifest life and death, existence and annihilation; it is the reality of time. Yes, like everything has a reality, so does time; the reality of what we call 'time', a mighty river which flows through the universe, is like the page and ink of the writing of Power in the Tablet of Appearance and Dissolution.

None knows the Unseen save God.

Second Question: Where will the Great Gathering and Last Judgement take place?

The Answer : The knowledge is with God alone. The elevated instances of wisdom the All-Wise Creator displays in all things, and His even attaching vast instances of wisdom to a single insignificant thing, suggests to the point of being plain that the globe of the earth does not revolve in a circle aimlessly and pointlessly, but revolves around something important; it depicts the circumference of a vast arena. It travels around a huge place of exhibition and hands over its immaterial produce to it; because in the future the produce will be displayed there before the gazes of men. That is to say, it will fill the circle, the circumference of which is a distance of approximately twenty-five thousand years; Syria will be like a seed, according to one narration;² the arena of the Great Gathering will be expanded out of that region. All the immaterial produce of the earth is for now sent to the notebooks and tablets of the arena which is beneath the veil of the Unseen, and in the future when the arena is opened up, the earth will also pour its inhabitants into it. Its immaterial produce will also be transposed to the Manifest Realm from that of the Unseen. Yes, like an arable field, a spring, or a measure, the earth has produced crops enough to fill that vast arena, and the creatures that will occupy it have flowed on from the earth, and those that will fill it have departed from it. That is to say, the globe of the earth is a seed, and the arena of the Great Gathering, together with those within it, a tree, a shoot, and a store. Indeed, just as a

point of light becomes a luminous line or circle on moving at speed, the earth too, through its rapid, purposeful motion is the means of depicting a circle of existence, and together with that circle of existence and its produce, to the formation of the arena of the Great Gathering.

Say, the knowledge of it is with God alone.³

The Enduring One, He is the Enduring One!

S a i d N u r s i



2. al-Hakim, al-Mustadrak ii, 440; Musnad iv, 447; v, 3, 5.

3. Qur'an, 67:26.

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The Eleventh Letter

In His Name,

And there is nothing but it glorifies Him with praise.

[This letter forms a significant remedy and points out four small gems from the treasuries of four verses.]

My Dear Brother!

The All-Wise Qur'an taught my soul these four different matters at various times. I am writing them now so that those of my brothers who wish may also receive instruction or a share of them. With regard to subject matter, each has been shown as a sample, a small jewel, from the treasuries of truths of four different verses. Each of the four topics has a different form and a different benefit.

FIRST TOPIC

Indeed the wiles of Satan are weak.¹

O my soul which despairs at doubts and scruples! The association of ideas and imaginings, suppositions, that occur to one are a sort of involuntary expression or depiction. If it arises from good and luminosity, the qualities of such a depiction and reality pass to an extent to its form and image. Like the sun's light and heat pass to its image in a mirror. If the depiction is of something evil and dense, the qualities and decree of the original cannot pass to its form and spread to its image. For example, the reflected form in a mirror of something unclean and corrupt is neither unclean nor corrupt. Nor can a snake's image bite.

As a consequence, to imagine unbelief is not unbelief, and to imagine

1. Qur'an, 4:76.

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abuse is not abuse. Particularly if it is involuntary and is a hypothetical assumption that occurs to one, it is altogether harmless. Furthermore, according to the Sunni school (*Ahl al-Sunna wa'l-Jama'a*), the badness or uncleanness of a thing according to the Shari'a is because it is prohibited by God. Since such things are involuntary associations of ideas, imaginings that occur to one without one's consent, prohibitions do not concern them. However ugly and unclean a form they take, they are not ugly and unclean.

SECOND TOPIC

This was a fruit of the Pine, Cedar, and Black Poplar trees of Tepelice in the mountains of Barla, which, since it has been included in The Words, has not been repeated here.

THIRD TOPIC

The two following matters are part of the examples given in the Twenty-Fifth Word showing the impotence of present-day civilization before the miraculousness of the Qur'an. They are two examples out of thousands proving how unjust is the law of present-day civilization, which opposes the Qur'an:

Just as the Qur'anic decree,

And for the man a portion equal of that of two women²

is pure justice, so too is it pure compassion. Yes, it is justice, for the overwhelming majority of men take a wife and undertake to provide for her. As for women, they take a husband and load their livelihood on him, and this makes up for the deficiency in what they have inherited. It is also mercy, for a weak girl is greatly in need of kindness from her father and brothers. The Qur'an decrees that she receives kindness from her father without worry. Her father does not consider her anxiously, thinking of her as "a harmful child due to whom half of his wealth will pass to the hands of a stranger." Anxiety and anger are not mixed with his kindness. She also receives her brother's kindness and protection free of rivalry and jealousy. He does not consider her "as a rival who will destroy half the family and give an important part of our property to someone else." There will be no resentment and hostility mixed with his feeling of compassion and protection towards her. Thus, the girl, who is delicate and weak by nature, is apparently deprived of a small part, but in place of it she gains inexhaustible wealth in the form of the compassion and kindness of those close to her. Also, to give her more than her due

2. Qur'an, 4:176.

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with the idea of being more merciful to her than Divine Mercy, is not kindness, but a great wrong. Indeed, the savage greed of the present time, which recalls the appalling tyranny of

burying girl children alive in the Age of Ignorance due to savage jealousy, may possibly open the way to merciless wickedness. Like this one, all Qur'anic rulings confirm the decree,

*And we did not send you but as a Mercy to all the worlds.*³

FOURTH TOPIC

*And to the mother, a sixth.*⁴

This low civilization has caused an injustice by giving daughters more than their due, and it perpetrates an even greater injustice by not giving the mother what is her right. Yes, the compassion of mothers is a most sweet, subtle, and lovely manifestation of dominical mercy, and among the truths of the universe, is one most worthy of respect and reverence. A mother is so generous, so compassionate, so self-sacrificing a friend that driven by her compassion she will sacrifice all her world, her life, and her comfort for her child. A timid hen, even, the simplest and lowest level of motherhood, will cast herself at a dog and attack a lion in order to protect her young, through a tiny manifestation of that compassion.

And so, to deprive a mother, who is the bearer of such an honourable and elevated truth, of the property of her child is an appalling injustice, a most savage lack of respect, a compounded wrongful insult, an ingratitude for bounties, that causes the Divine Throne of Mercy to tremble and adds poison to a most brilliant and beneficial cure for man's social life. If those human monsters who claim to love humanity cannot understand this, for sure true humans can. They know that the All-Wise Qur'an's command of,

And to the mother a sixth,

is pure truth and pure justice.

The Enduring One, He is the Enduring One!

S a i d N u r s i



3. Qur'an, 21:107.

4. Qur'an, 4:11. [Letters / Twelfth Letter - p.61](#)

The Twelfth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

Peace be upon you and on your companions.

My Dear Brothers!

You asked me a question that night and I did not reply, for it is not permissible to argue over the

questions of belief. Your discussion of them was in the form of a dispute. For now I am writing very brief replies to your three questions which were the basis of your dispute. You will find the details in The Words, the names of which the chemist has written. Only, it did not occur to me to mention the Twenty-Sixth Word, about Divine Determining and man's faculty of will; look at that too, but do not read it like a newspaper. The reason for my referring the chemist to study of those Words is this: doubts about matters of that sort arise from weakness of belief in the pillars of faith. Those Words prove all of the pillars of belief.

FIRST QUESTION

What wisdom does it spring from, Adam (Upon whom be peace) being expelled from Paradise and some of mankind, the sons of Adam, being sent to Hell?

The Answer: The wisdom of it concerns the charging of duties; Adam was sent charged with such a duty that the unfolding of all mankind's spiritual progress and the revealing of all mankind's potentialities and man's essential nature being a comprehensive mirror to all the Divine Names, are the results of it. If Adam had remained in Paradise, his rank would have been fixed like that of the angels; man's potentialities would

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not have unfolded. In any case, the angels, whose ranks are unchanging, are numerous, and there is no need for man to perform that sort of worship. Indeed, since Divine wisdom required a realm of accountability appropriate to the potentialities of man, who would traverse infinite degrees, he was expelled from Paradise for his well-known sin, sin being the requirement of man's nature and contrary to that of the angels. That is to say, just as Adam being expelled from Paradise was pure wisdom and pure mercy, so is it just and right that the unbelievers should be sent to Hell.

As is mentioned in the Third Indication in the Tenth Word, the unbeliever only committed one sin in a short life, but within the sin was infinite wrongdoing. For unbelief is an insult to the whole universe; it negates the value of all beings, it denies the testimony to Divine Unity of all creatures, and is contempt towards the Divine Names, the manifestations of which are to be seen in the mirrors of beings. Therefore, in order to avenge the rights of beings on the unbeliever, the beings' monarch, the All-Compelling One of Glory, casts the unbelievers into Hell, and this is pure right and justice. For an infinite crime demands infinite punishment.

SECOND QUESTION

Why are devils created? Almighty God created Satan and evils; what is the wisdom in it? Isn't the creation of evil, evil, and the creation of bad, bad?

The Answer: God forbid, the creation of evil is not evil, the 'acquisition' of or desire for evil, rather, is evil. For creation and bringing into existence look to all the consequences, whereas such desire looks to a particular result, since it is a particular relation. For example, there are thousands of consequences of rain falling, and all of them are good. If through mischance, some people receive harm from the rain, they cannot say that the creation of rain is not mercy, they cannot state that the creation of rain is evil. For it is due to their mischance and inclination that it is evil for them. Also, there are numerous benefits in the creation of fire, and all of them are

good. But if some people receive harm from fire through their misuse of it and their wrong choice, they cannot say that the creation of fire is evil; because it was not only created to burn them. Rather, they thrust their hands into the fire while cooking the food through mischoice, and made that servant inimical to themselves.

In Short: The lesser evil is acceptable for the greater good. If an evil which will lead to a greater good is abandoned so that a lesser evil should not be, a greater evil will then have been perpetrated. For example, there

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are certainly some minor material and physical harms and evils in sending soldiers to fight a *jihad*, but in the *jihad* is a greater good whereby Islam is saved from being conquered by infidels. If the *jihad* is abandoned due to those lesser evils, then the greater evil will come after the greater good has gone. And that is absolute wrong. Also, for example, to amputate a finger which is infected with gangrene and has to be amputated is good and right, although it is apparently an evil. For if it is not amputated, the hand will be amputated, and that would be a greater evil.

Thus, the creation and bringing into existence of evils, harms, tribulations, satans, and harmful things, is not evil and bad, for they are created for the many important results they yield. For example, satans have not been set to pester the angels, and the angels cannot progress; their degrees are fixed and deficient. However, in the world of humanity the degrees of progress and decline are infinite. There is an extremely long distance through which to progress, from the Nimrod's and Pharaoh's as far as the veracious saints and the prophets.

Thus, through the creation of satans and the mystery of man's accountability and the sending of prophets, an arena of trial and examination and striving and competition has been opened so that coal-like base spirits may be differentiated and separated out from diamond-like elevated spirits. If there had been no striving and competition, the potentialities in the mine of humanity which are like diamonds and coal would have remained equal. The spirit of Abu Bakr the Veracious at the highest of the high would have remained on the same level as that of Abu Jahl at the lowest of the low. This means that since the creation of satans and evils looks to great and universal results, their being brought into existence is not evil or bad. The evils and instances of bad that arise from abuses and the particular causes known as inclination or choice pertain to man's 'acquisition' and choice, not to Divine creation.

If you ask? The majority of humanity become unbelievers due to the existence of Satan and embrace unbelief and suffer harm, despite the sending of prophets. If, according to the rule "the majority has the word," the majority suffers evil as a result, then the creation of evil is evil, and it may even be said that the sending of prophets is not a mercy. Is that not so?

The Answer: Quantity has no importance in relation to quality. The true majority looks to quality. For example, if there are a hundred seeds of the date-palm and they are not put beneath the earth and watered and so do not undergo a chemical reaction and manifest a struggle for life, they are only a hundred seeds worth virtually nothing. But if they are

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watered and are subject to the struggle for life, and then eighty out of the hundred rot due to their faulty make-up, but twenty become fruit-bearing trees, can you say, “watering them was evil because most of them rotted?” Of course, you cannot say that, for that twenty have become like twenty thousand. One who loses eighty and gains twenty thousand suffers no harm, and it cannot be evil.

And for example, a peahen lays one hundred eggs, and they are worth five hundred *kurush*. If the hen sits on the hundred eggs and eighty are spoiled and twenty hatch into peacocks, can it be said that there was a high loss and the affair was evil; that it was bad to put the broody hen on the eggs and an evil occurred? No, it is not thus, it is rather a good. For the peacock species and egg family lost eighty eggs worth four hundred *kurush*, but gained twenty peacocks worth eighty *liras*.

Thus, through the sending of prophets and the mystery of man’s accountability, and through striving, and fighting with satans, in return for the hundreds of thousands of prophets and millions of saints and thousands of millions of purified scholars they have gained, who are like the suns, moons, and stars of the world of humanity, mankind has lost the unbelievers and dissemblers, who are numerous in regard to quantity, insignificant in regard to quality, and like harmful beasts.

THIRD QUESTION

Almighty God sends calamities and inflicts tribulations; is this not tyrannical towards the innocent in particular, and animals even?

The Answer : God forbid, the sovereignty is His. He holds sway over His possessions as He wishes. Moreover, a skilful craftsman makes you a model in return for a wage and dresses you in a bejewelled garment that he has most artistically fashioned. Then in order to display his art and skill, he shortens it and lengthens it, measures it and trims it, and he makes you sit down and stand up. Are you able to say to him: “You have made the garment which made me beautiful ugly. You have caused me trouble, making me sit down and stand up.” Of course, you cannot say that. If you did say it, you would be crazy.

In just the same way, the All-Glorious Maker has clothed you in a most artistically wrought being bejewelled with faculties like the eye, the ear, and the tongue. In order to display the embroideries of various of His Names, He makes you ill, He afflicts you with tribulations, He makes you hungry, He fills you, He makes you thirsty; He makes you revolve in states like these. In order to strengthen the essence of life and display the manifestation of His Names, He makes you journey in numerous such

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conditions. If you say: “Why do you inflict these calamities on me?”, as is indicated in the comparison, a hundred instances of wisdom will silence you. In any event, calm, repose, idleness, monotony, and arrest from action are forms of non-existence, and harm. Action and change are existence and good. Life finds its perfection through action, it progresses by means of tribulations. Life manifests various actions through the manifestation of the Divine Names, it is purified, finds strength, it unfolds and expands, it becomes a mobile pen to write its own

appointed course; it performs its duty, and acquires the right to receive reward in the hereafter.

Thus, the answers to the three questions in your dispute are briefly these. Explanations of them are to be found in the thirty-three Words.

My Dear Brother!

Read this letter to the chemist and to those who heard the argument whom you think suitable. And convey my greetings to my new student, the chemist, and tell him the following:

“It is not permissible to discuss subtle matters of belief like those above in a social gathering in the form of an unbalanced dispute. As an uncontrolled contest, while being a panacea it becomes a poison. It is harmful for both those who speak and those who listen. It is permissible to discuss such matters moderately and fairly as a exchange of ideas.” And tell him: “If doubts occur to you about matters of this sort and you cannot find the answer in the Words, then write to me privately...” And tell the chemist: “The following meaning occurred to me concerning the dream he had about his late father: since his late father was a doctor perhaps he had been of benefit to some of those close to God, and at the time of his death the spirits of those blessed people who had been gratified by him were seen by the one closest to him, his son, in the form of birds; it occurred to me that they came to meet him with a sort of welcoming that would be intercession for his spirit.” I send greetings to all the friends who were together here that night, and I pray for them.

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Thirteenth Letter

In His Name!

And there is nothing but it glorifies Him with praise.

Peace on those who follow Guidance, and may those who follow their own desires be censured!

My Dear Brothers!

You frequently ask about my situation and how I am, and why I have not applied for my release papers, and concerning my indifference towards politics and the state of the world. Since you have repeated these questions on numerous occasions, and also ask me them in meaning if not in fact, I am compelled to reply to them not as the New Said, but in the language of the Old Said.

YOUR FIRST QUESTION

Are you comfortable? How are you?

The Answer : I offer a hundred thousand thanks to the Most Merciful of the Merciful that He has transformed the various wrongs ‘the worldly’¹ perpetrate against me into various forms of mercy. It is like this:

Having given up politics and withdrawn from the world, I was living in a mountain cave and thinking of the hereafter when ‘the worldly’ wrongfully plucked me from it and sent me into exile. The All-Compassionate and Wise Creator turned the exile into mercy; He transformed the solitude on the mountain, which was unsafe and exposed to factors that would harm sincerity, into a retreat in the safe and sincer

1. ‘The worldly’ (*ehl-i dūnya*): those whose view is restricted to the life of this world, and who disregard the hereafter, or those who sell religion for this world. (Tr.)

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mountains of Barla. While a prisoner-of-war in Russia I formed the intention to withdraw into a cave towards the end of my life and offered supplications for that purpose. The Most Merciful of the Merciful made Barla the cave and bestowed the benefits of a cave, but He did not burden the difficulties and troubles of a cave on my weak being. Only, in Barla there were two or three people who were suspicious, and due to their groundless fears I suffered torments. It was as though those friends were thinking of my comfort, but due to their suspicions, they caused harm both to my heart and to the service of the Qur’an.

Moreover, although ‘the worldly’ gave the document in question to all the exiles, and released the criminals from prison and offered them an amnesty, they wrongfully did not give it to me. In order to further employ me in the service of the Qur’an and make me write to a greater extent the lights of the Qur’an called the Words, my Compassionate Sustainer left me in untroubled manner in this exile and transformed it into a great instance of compassion.

In addition, although ‘the worldly’ left all the influential and powerful leaders and shaykhs who could interfere in their world in the towns and cities and permitted them to meet with their relatives and everyone, they wrongfully isolated me and sent me to a village. With one or two exceptions they gave permission to none of my relatives and fellow-countrymen to visit me. My All-Compassionate Creator transformed that isolation into a vast mercy for me. It left my mind clear and was the means of my receiving the effulgence of the All-Wise Qur’an as it is, free of all malice and ill-will.

Also, ‘the worldly’ considered the two commonplace letters I wrote in two years at the beginning of my exile to be excessive. And now even, they do not look favourably on one or two visitors coming to me purely for the sake of the hereafter once every ten or twenty days or once a month; and they have harassed me because of this. My All-Compassionate Sustainer and All-Wise Creator transformed that tyranny into mercy, for He transformed it into a desirable solitude and acceptable retreat for me during these Three Months, which will gain a spiritual life of ninety years. All thanks be to God for all conditions, my condition and comfort is thus.....

YOUR SECOND QUESTION

Why don’t you apply for your release papers?

The Answer : I have been sentenced by Divine Determining in this matter, not by ‘the worldly.’ My application is to Divine Determining.

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Whenever it gives permission, whenever it halts my sustenance here, then I shall go. The reality of this is as follows: there are two causes of everything that befalls one, one apparent and the other, real. ‘The worldly’ are the apparent cause; they brought me here. As for Divine Determining, that was the true cause; it sentenced me to this isolation. The apparent cause acted wrongfully, whereas the true cause acted with justice. The apparent one thought like this: “This man serves learning and religion excessively, he may interfere in our world.” Because of this possibility, they exiled me and perpetrated a threefold wrong. Divine Determining saw that I could not truly serve religion and learning with sincerity, so it sentenced me to this exile. It transformed their compounded tyranny into a multiple mercy. Since in my exile Divine Determining is dominant and it is just, I have recourse to it. For sure, the apparent cause has certain pretexts and things; that means it is meaningless to make application to them. If they possessed some right or some powerful cause, then application could have been made to them also.

Although I have completely given up their world -may it be the end of them- and their politics - may it rebound on them- since the pretexts and suspicions they think up are of course baseless, I do not want to imbue their suspicions with reality by applying to them. If I had an appetite to meddle in world politics, the reins of which are in the hands of Westerners, it would not have remained thus secret for eight hours let alone eight years; it would have leaked out and shown itself. Whereas for eight years I have felt no desire to read a single newspaper, and I have not read one. For four years I have been here under surveillance, and there has not been the slightest sign of my meddling in politics. That is to say, service of the All-Wise Qur’an is superior to all politics so that it does not allow one to lower oneself to world politics, which consists mostly of falsehood.

The second reason for my not applying is this: to claim a right before those who suppose wrong to be right, is a sort of wrong. I do not want to perpetrate such a wrong.

YOUR THIRD QUESTION

Why are you so indifferent towards world politics? You don’t change your attitude at all, even in the face of so many events occurring in the world; does this mean you consider them to be good, or are you frightened so that you are silent?

The Answer : Service of the All-Wise Qur’an severely prohibited me from the world of politics. It even made me forget about it. For the whole story of my life testifies that fear has never taken me by the

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hand and prevented me taking the way I considered to be right, nor can it. And why should I be frightened? I have no connection with the world apart from the appointed hour. I have no family and children to think of. It is not wanting to preserve worldly glory and renown which consists of

hypocritical, undeserved fame, may God bless those who help in destroying it. There only remains the appointed hour and that is in the hands of the All-Glorious Creator. Who has the power to interfere with it before the time of its coming? Anyway we are among those who prefer honourable death to degradation in life. Someone resembling the Old Said spoke the following lines: *We are those for whom there is no middle way; For us is either the place of honour among the people, or the grave.*²

Indeed, service of the Qur'an prevents me from thinking of socio-political life. It is like this: human life is a journey. I saw at this time through the light of the Qur'an that the way has entered a swamp. The caravan of mankind is stumbling forward in stinking and filthy mud. Part of it is travelling a safe way. Part of it has found certain means to save itself as far as is possible from the muddy swamp. The great majority are travelling in darkness in the stinking, filthy, muddy swamp. Twenty per cent suppose the filthy mud to be musk and ambergris because they are drunk, and are smearing it over their faces and eyes... they stumble on till they drown in it. However, eighty per cent understand it is a swamp and realize it is stinking and filthy, but they are bewildered and cannot see the safe way... Thus there are two solutions for these:

The First: to bring the drunken twenty per cent to their senses with a club.

The Second to point out the safe way to the bewildered by showing them a light.

I look and see that eighty people are brandishing clubs at the twenty, while the light is not shown truly to the unhappy and bewildered eighty. And even if it is shown, since those showing it have both the club and the light in one hand, it does not inspire confidence. The bewildered man anxiously wonders: "Does he want to attract me with the light then hit me with the club?" And sometimes when, due to some defect, the club is broken, the light flies away too or else is extinguished.

And so, the swamp is the dissolute social life of mankind, which breeds heedlessness and misguidance. The drunkards are those obdurate people who take delight in misguidance, and the bewildered, those who detest misguidance, but cannot extract themselves from it. They want to

2. Abu Firas al-Hamadani. (Tr.)

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be saved, but cannot find the way: they are confused. As for the clubs, they are the political currents. And the light, the truths of the Qur'an. Light cannot be disputed, nor can enmity be held towards it. No one can detest it apart from Satan the Accursed. And so, in order to hold in my hand the light of the Qur'an, I said, "I seek refuge with God from Satan and from politics," and throwing away the club of politics, embraced the light with both hands. I saw that in the political currents, there are lovers of those lights in both the opposition and the supporters. It is necessary that no side and no group casts aspersions on or holds back from the lights of the Qur'an which are shown, or from the teachings of the Qur'an, which are far superior to all political currents and partisanship and are exempt from and free of all their biased considerations. Unless they be the satans in human form or animals in human dress, who imagine irreligion and atheism to be politics and support them...

All praise be to God, because I withdrew from politics, I did not reduce the diamond-like truths of the Qur'an to the value of fragments of glass amid accusations of political propaganda. Indeed, the diamonds increase their value in the view of every group in brilliant fashion.

*And they shall say: "All praise be to God, Who has guided us to this [felicity]; never could we have found guidance, had it not been for the guidance of God; indeed it was the truth that the prophets of our Sustainer brought to us!"*³

The Enduring One, He is the Enduring One!
S a i d N u r s i



The Fourteenth Letter

Was not written



3. Qur'an, 7:43.

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The Fifteenth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

My Dear Brother!

YOUR FIRST QUESTION

Why didn't the Companions discover the troublemakers with the eye of sainthood, so that it resulted in three of the four Rightly-Guided Caliphs being martyred? For it is said that the lesser Companions are greater than the greatest saints?

The Answer: There are two Stations in this matter.

FIRST STATION

This question is solved by explaining as follows a subtle mystery of sainthood:

The Companions' sainthood, known as the 'greater sainthood,' is a sainthood which arose from the legacy of prophethood, and, passing directly from the apparent to reality without travelling the intermediate path, looks to the unfolding of Divine immediacy. Although this way of sainthood is very short, it is extremely elevated. Its wonders are few, but its virtues many. Illuminations and wonder-workings are to be encountered infrequently on it. Moreover, the wonder-working of the saints is mostly involuntary; wonders appear from them unexpectedly as a Divine bestowal. And the majority of these illuminations and wonder-workings occur during their

spiritual journeying, when they traverse the intermediate realm of the Sufi path; they manifest these extra-ordinary states because they have withdrawn to a degree from ordinary humanity. As for the Companions, due to the reflection, attraction, and elixir of the

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company of prophethood, they were not compelled to traverse the vast sphere of spiritual journeying present on the Sufi way. They were able to pass from the apparent to reality in one step, through one conversation with the Prophet (Blessings and peace be upon him). For example, there are two ways of reaching the Night of Power, if it was last night:

One is to travel and wander for a year and so come to that night. One has to traverse the distance of a year in order to gain this proximity. This is the way of those who take the way of spiritual journeying, which most of those who follow the Sufi path take.

The second is to slip free of and be divested of the sheath of corporeality, which is restricted by time, to rise in the spirit, and to see the Night of Power, which was last night, together with the night of the 'Id, which is the day after tomorrow, as being present like today. For the spirit is not restricted by time. When the human emotions rise to the level of the spirit, present time expands. Time which is the past and the future for others is as though the present æor such a person.

And so, according to this comparison, in order to reach the Night of Power, one has to rise to the level of the spirit and see the past as though it was the present. The basis of this obscure mystery is the unfolding of Divine immediacy. For example, the sun is close to us, for its light and heat are present in our mirror and in our hand. But we are far from it. If we perceive its immediacy from the point of view of luminosity, and understand our relation to its image in our mirror, which is a similitude; if we come to know it by that means, and know what its light, heat, and totality are, its immediacy is unfolded to us and we recognize it as close to us and we become connected to it. If we want to draw close to it and get to know it from the point of view of our distance from it, we are compelled to embark on an extensive journeying of the mind, so that by means of thought and the laws of science, we may rise to the skies in the mind and conceive of the sun there, and through lengthy scientific investigation understand its light and heat and the seven colours in its light. Only after this may we attain to the non-physical proximity the first man attained with little thought through his mirror.

Thus, like this comparison, the sainthood of prophethood and of the legacy of prophethood looks to the mystery of the unfolding of Divine immediacy. The other sainthood proceeds mostly on the basis of proximity, and is compelled to traverse numerous degrees in spiritual journeying.

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SECOND STATION

Those who were the cause of those events and instigated the trouble did not consist of a few Jews so that having discovered them the trouble could have been prevented. For with numerous different peoples entering Islam, many currents and ideas which were opposed to and contrary to one another had confused the situation. Particularly since the national pride of some of them had received awesome wounds at the blows of 'Umar (May God be pleased with him); they were

waiting to take their revenge. For both their old religion had been rendered null and void and their old rule and sovereignty, the source of their pride, been swept away. Knowingly or unknowingly, they were emotionally in favour of taking their revenge on Islamic rule. It was therefore said that certain clever and scheming dissemblers like the Jews took advantage of that state of society. That is to say, it would have been possible to prevent those events through reforming the social life and various ideas of that time. They could not have been prevented by discovering one or two troublemakers.

If it is said: Why did ‘Umar (May God be pleased with him) not see his murderer, Firuz, who was at his side with that piercing eye of sainthood of his, although while in the pulpit he said to one of his commanders called Sariya who was a month’s distance away, “Sariya! The mountain, the mountain!”¹ making Sariya hear it and in wondrous fashion causing a strategic victory-showing how piercing his view was?

The Answer: We answer with the answer that the Prophet Jacob (Upon whom be peace) gave. That is, it was asked of Jacob, “How did you perceive the odour of Joseph’s shirt from Egypt when you did not see him in the well at Cana’an close by?” He replied: “Our state is like lightening; sometimes it appears and sometimes it is hidden. Sometimes it is as though we are seated on the highest spot and can see everywhere. And sometimes we cannot even see the arch of our foot.”

In Short: However much man acts with choice, still, in accordance with the verse,

*You do not will it except as God wills,*²

Divine will is fundamental, Divine Determining is dominant. Divine will

1. Tabari, *Ta’rikh al-‘Umam wa’l-Muluk* ii, 380; Abu Na’im, *al-Dala’il* iii, 210, 211; Bayhaqi, *Dala’il al-Nubuwwa* vi, 370; Suyuti, *Ta’rikh al-Khulafa’* 128; Ibn Kathir, *al-Bidaya wa’l-Nihaya* vii, 131; al-‘Asqalani, *al-Isaba* ii, 3; Ibn Hajar al-Haythami, *al-Sawa’iq al-Muhriqa* 101; Imam Sahawi, *al-Maqasid al-Hasana* 474 no: 1331; Suyuti, *al-Durar al-Muntathira* 182 No: 462; al-‘Ajluni, *Kashf al-Khafa’* ii, 380; al-Albani, *Silsilat al-Ahadith al-Sahihah* no: 1110.

2. Qur’an, 76:30.

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gives back human will. It confirms the statement, “If Divine Determining speaks, human power cannot speak, man’s will falls silent.”

THE MEANING OF YOUR SECOND QUESTION

What was the nature of the wars that started in the time of ‘Ali (May God be pleased with him)? In what way should we describe those who took part in them, and those who died and those who killed?

The Answer: The war called the Event of the Camel between ‘Ali and Talha, and Zubayr and ‘A’isha the Veracious (May God be pleased with all of them) was the struggle between pure justice and relative justice. It was as follows:

‘Ali took pure justice as fundamental and in accordance with his judgement of the Law, proceeded on that basis, as was the case in the time of the Caliphs Abu Bakr and ‘Umar. Those who opposed him said that at that time the purity of Islam permitted pure justice, but since with the passage of time various peoples whose Islam was weak had entered Islamic social life, to apply pure justice was extremely difficult. For this reason, their judgement of the Law was to proceed on the basis of relative justice, known as the lesser of two evils. Dispute over interpretation of the Law led to war. Since the interpretations had been purely for God’s sake and for the benefit of Islam, and war was born of interpretation of the Law, we may surely say that both those who killed and those who were killed gained Paradise, and both acted rightfully. However accurate was ‘Ali’s interpretation, and however much in error those who opposed him, they still did not deserve punishment. For if one who interprets the Law extracts the truth, he gains two rewards, but if he does not extract it, he still earns one reward, the reward for interpreting which is a form of worship; he is forgiven his error. A learned person who is widely known amongst us, and who speaks the truth, wrote in Kurdish: “Don’t gossip about the war between the Companions, for both killer and killed were destined for Paradise.”

Pure justice and relative justice may be explained like this: according to the allusive meaning of the verse,

If any one slew a person -unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people,³

the rights of an innocent man cannot be cancelled for the sake of all the people. A single individual may not be sacrificed for the good of all. In the view of Almighty God’s compassion, right is right, there is no difference between great and small. The small may not be annulled for the

3. Qur’an, 5:32.

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great. Without his consent, the life and rights of an individual may not be sacrificed for the good of the community. If he consents to sacrifice them in the name of patriotism, that is a different matter.

As for relative justice, a particular is sacrificed for the good of the universal; the rights of an individual are not considered in the face of the community. A sort of relative justice is attempted to be applied as the lesser of two evils. But if it is possible to apply pure justice, to attempt to apply relative justice is wrong. It may not be attempted.

Thus, saying it was possible to apply pure justice in the time of the Caliphs Abu Bakr and ‘Umar, Imam ‘Ali (May God be pleased with him) constructed the Islamic Caliphate on the same basis. Those who opposed him and objected to him said that it was not possible to apply it because of the great difficulties, and judged according to the Law that they should proceed with relative justice. The other reasons related by history are not true reasons, they are pretexts.

If you ask: *What was the reason for Imam ‘Ali’s lack of success relative to his predecessors*

in regard to the Islamic Caliphate, despite his extraordinary capabilities, unusual intelligence, and great deservedness?

The Answer : That blessed person was worthier of important duties other than politics and rule. If he had been completely successful in politics and government, he would have been unable to truly gain the meaningful title of 'King of Sainthood.' Whereas he gained a spiritual rule far surpassing the external and political Caliphate, and became like a Universal Master; in fact, his spiritual rule will continue even until the end of the world.

When it comes to Imam 'Ali's war with Mu'awiya at Siffin, that was a war over the Caliphate and rule. That is to say, taking the injunctions of religion, the truths of Islam, and the hereafter as the basis, Imam 'Ali sacrificed some of the laws of government and pitiless demands of politics to them. Whereas Mu'awiya and his supporters left aside resoluteness and favoured permissiveness in order to strengthen Islamic social life with their politics of government; they supposed themselves to be compelled to do so due to the demands of politics, and choosing permissiveness, fell into error.

As for Hasan and Husayn's struggle against the Umayyads, that was a war between religion and nationalism. That is, the Umayyads planted the Islamic state on Arab nationalism and put the bonds of nationalism before those of Islam, therefore causing harm in two respects:

The First Respect: They offended the other nations and frightened them of.

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The Other: Since the principles of racialism and nationalism do not follow justice and right, they are tyranny. They do not proceed on justice. For a ruler of racist leanings prefers those of the same race, and cannot act justly. According to the clear decree of, Islam has abrogated what preceded it. There is no difference between an Abyssinian slave and a leader of the Quraish, once they have accepted Islam,⁴ Islam has abrogated the tribalism of Ignorance; the bonds of nationalism may not be set up in place of the bonds of religion; if they are, there will be no justice; right will disappear.

Thus, Husayn took the bonds of religion as the basis, and struggled against them as someone who executes justice, until he attained the rank of martyrdom.

If it is said: If he was so right and just, why was he not successful? Also, why did Divine Determining and Divine Mercy permit them to meet with the tragic end they did?

The Answer : It was not Husayn's close supporters, but those of other nations who had joined his community, and due to their wounded national pride, harboured feelings of revenge towards the Arab nation; they caused harm to the pure, shining ways of Husayn and his supporters, and were the cause of their defeat.

The wisdom in their tragic end from the point of view of Divine Determining is this: Hasan and Husayn and their family and descendants were destined for a spiritual rule. It is extremely difficult to bring together worldly rule and spiritual rule. Therefore, Divine Determining made them feel disgust with the world; it showed them the ugly face of the world, so that they should cease to feel any attachment to the world with the heart. They lost a temporary and superficial

rule, but were appointed to a splendid and permanent spiritual rule. They became the authorities of the spiritual poles among the saints instead of commonplace governors.

YOUR THIRD QUESTION

What was the wisdom in the tragic and cruel treatment those blessed persons received?

The Answer: As explained above, there were three basic reasons for the pitiless cruelty of Husayn's opponents during Umayyad rule:

One was the pitiless principle of politics: "Individuals may be sacri-

4. *Bukhari*, Ahkam 4; 'Imara 36, 37; *Abu Da'ud, Sunna* 5; *Tirmidhi*, Jihad 28; 'Ilm 16; *Nasa'i*, Bay'a 26; *Ibn Maja*, Jihad 39; *Musnad* iv, 69, 70, 199, 204, 205; v, 381; vi, 402, 403.

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ficed for the welfare of the government and preservation of public order."

The Second was the cruel rule of nationalism, "Everything may be sacrificed for the well-being of the nation," since their rule was based on racialism and nationalism.

The Third: The traditional vein of rivalry of the Umayyads towards the Hashimites was found in some people like Yazid, and he displayed a merciless ability to be cruel.

A Fourth Reason: The Umayyads, taking Arab nationalism as the basis of their rule, looked on the members of other nations -who were found among Husayn's supporters- as slaves, and had wounded their national pride. So, since the other nations had joined Husayn's community with mixed intentions and to take revenge, they excessively affronted the Umayyad's fanatic nationalism and were the cause of the extremely cruel and pitiless well-known tragedy.

The four reasons mentioned above are outward and apparent. When it is considered from the point of view of Divine Determining, the results pertaining to the hereafter and the spiritual rule and spiritual progress that the tragedy gained for Hadhrat Husayn and his relatives were of such high worth that the distress they suffered due to it became extremely easy and cheap. Like if a soldier dies after an hour's torture and becomes a martyr, he attains such a rank that another could reach it only if he strove for ten years. If the soldier was to be asked after he had died, he would reply that he had gained much for very little.

THE MEANING OF YOUR FOURTH QUESTION

After Jesus (Upon whom be peace) kills the Dajjal (Antichrist) at the end of time, most people will enter the true religion. But it says in some narrations: "The end of the world will not occur so long as there remain on the earth those who say, Allah! Allah!"⁵ So how after most people have come to believe, will most people become unbelievers?

The Answer: Those whose belief is weak deem it unlikely that what is narrated in a sound Hadith, "Jesus (Upon whom be peace) will come, he will act in accordance with the Shari'a of Islam, and he will kill the Dajjal," will come about. But if the reality of this is explained, no

reason remains to deem it unlikely. It is as follows:

The meaning expressed by this Hadith and those about the Sufyan and

5. *Muslim*, Iman 234; *Tirmidhi*, Fitan 35; *Musnad* ii, 107, 201, 259; al-Hakim, *al-Mus-tadrak*, vi, 494.

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the Mahdi,⁶ is this: at the end of time two currents of irreligion will gain strength.

One of them: Under the veil of duplicity, a fearsome individual named the Sufyan will deny the messengership of Muhammad (PBUH), and coming to lead the dissemblers, will try to destroy the Islamic Shari'a. To oppose him, a luminous individual called Muhammad Mahdi of the Family of the Prophet will come to lead the people of sainthood and perfection, who are bound to the luminous chain of the Family of the Prophet, and he will kill the current of dissemblers, which will be the collective personality of the Sufyan, and scatter it.

The Second Current: A tyrannical current born of Naturalist and Materialist philosophy will gradually become strong and spread at the end of time by means of materialist philosophy, reaching such a degree that it denies God. A savage who does not recognize the king or accept that the officers and soldiers in the army are his soldiers ascribes a sort of kingship and rulership to everyone and to all the soldiers. In just the same way, the members of that current, who deny God, each ascribes dominicality to his soul like a little Nimrod. And the greatest of them, the Dajjal, who will come to lead them, will manifest awesome wonders, a sort of spiritualism and hypnosis; he will go even further, and imagining his tyrannical, superficial rule to be a sort of dominicality, he will proclaim his godhead. It is clear just what foolish buffoonery it is for impotent man, who may be defeated by a fly and cannot create even a fly's wing, to claim godhead.

At that point when the current appears to be very strong, the religion of true Christianity, which comprises the collective personality of Jesus (Upon whom be peace), will emerge. That is, it will descend from the skies of Divine Mercy. Present Christianity will be purified in the face of that reality; it will cast off superstition and distortion, and unite with the truths of Islam. Christianity will in effect be transformed into a sort of Islam. Following the Qur'an, the collective personality of Christianity will be in the rank of follower, and Islam, in that of leader. True religion will become a mighty force as a result of its joining it. Although defeated before the atheistic current while separate, Christianity and Islam will have the capability to defeat and rout it as a result of their union. Then the person of Jesus (Upon whom be peace), who is present with his human body in the world of the heavens, will come to lead the current of true religion, as, relying on the promise of One Powerful Over All

6. For Hadiths about the Mahdi and Sufyan, see the 'Fifth Ray.' [The Rays-*Sualar*-forms the fourth volume of the Risale-i Nur Collection, and is in preparation for publication. Tr.]

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Things, the Bringer of Sure News has said. Since he has told of it, it is true, and since the One Powerful Over All Things has promised it, He will certainly bring it about.

Indeed, it is not far from the wisdom of an All-Wise One of Glory Who all the time sends the angels to the earth from the heavens, sometimes in human form (like Gabriel appearing in the form of Dihya), and sends spirit beings from the Spirit World making them appear in human form, and even sends the spirits of most of the dead saints to the world with similitudes of their bodies, it would not be far from His Wisdom -even if he was not alive and present with his body in the skies of the world, and had truly died and departed for the furthest corner of the hereafter- to clothe Jesus (Upon whom be peace) in his body and send him to the world, so to bring the religion of Jesus to a good conclusion; for such a momentous result. Indeed He promised it because His wisdom required it to be thus, and since He promised it, He will most certainly send him.

When Jesus (Upon whom be peace) comes, it is not necessary that everyone should know him to be the true Jesus. His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him.

Question : There are narrations which say: “The Dajjal has a false paradise into which he puts those that follow him, and he also has a false hell into which he casts those who do not follow him. He even has made one of his mount’s ears into a paradise and the other into a hell... his body is of such-and-such vast dimensions...”;⁷ they describe him like this?

The Answer : The Dajjal is superficially like a human being. But he is arrogant and pharaoh-like and has forgotten God, so is a foolish satan and intriguing man who calls his superficial, tyrannical rule godhead. But his huge current of atheism, his collective personality, is truly vast. The awesome descriptions of the Dajjal in the narrations allude to that. At one time, the commander-in-chief of the Japanese army was depicted with one foot in the Pacific Ocean and the other ten days’ distance away in Port Arthur. The collective personality of the commander-in-chief’s army was shown by depicting him in that way.

The Dajjal’s false paradise are the alluring amusements and enticements of civilization. His mount is means of transport like the railway; at one end of the train is the fire-box which sometimes sprays fire on those

7. For Hadiths about the Dajjal, the Antichrist, see the Fifth ‘Ray.’ See, page 78, fn. 6. **Letters / Fifteenth Letter - p.80**

who do not follow him. The other of the mount’s ears, that is, the other end of it, has been furnished like Paradise, and he seats his followers in it. Anyway, the railway, an important mount of dissolute and cruel civilization, brings a false paradise for the dissolute and the worldly, while for the people of religion and Islam like the angels of Hell it brings dangers in the hand of civilization, and casts them into captivity and indigence.

For sure, with the emergence of the true religion of Christianity and its being transformed into Islam, it will spread its light to the great majority of people in the world, but when the end of the world is close an atheistic current will again appear and become dominant. According to the rule,

“The word is with the majority,” no one will remain on earth who says, “Allah! Allah!;” that is, “Allah! Allah!” will not be uttered by a significant group which holds an important position on the earth. The people of truth will form a minority or will be defeated, but they will remain permanently till the end of the world. Only, the moment Doomsday occurs, as a sign of Divine mercy, the spirits of the believers will be seized first so that they do not see the terrors of the Last Day, and it will break forth over the unbelievers.

THE MEANING OF YOUR FIFTH QUESTION

Will the immortal spirits be grieved at the events of the Last Day?

The Answer: They will be grieved according to their degrees. They will be grieved in the same way that they are grieved at the overwhelming, wrathful manifestations of the angels towards themselves. In respect of his mind and conscience a person is affected by those trembling in the snow and cold outside while he himself is inside in the warm. Similarly, since they are connected to the universe, according to their degree, immortal spirits are affected by the awesome events of the universe. The Qur’an indicates and alludes to this and to the tormented being afflicted in a grievous manner, and those destined for happiness being struck by wonder and amazement, and even rejoicing. For the All-Wise Qur’an always mentions the extraordinary events of the resurrection in the form of threats; it says: “You will see it!” Whereas those who will witness it physically are those living at the Last Day. That is to say, the spirits whose bodies have rotted in their graves also have a share of those Qur’anic threats.

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THE MEANING OF YOUR SIXTH QUESTION

Does the verse,

*Everything will perish save His countenance*⁸

include the hereafter, Paradise, and Hell, and their inhabitants, or does it not include them?

The Answer: This question has been much discussed by the scholars, the saints, and those who uncover the realities of creation. The word is theirs in this matter. Moreover, the verse is very broad and contains many levels. The majority of scholars said that it does not include the everlasting realm, while others said that those realms too will perish for just an instant, a brief interval of time, but so brief a time that it will not be perceived that they have been annihilated and returned. But the absolute annihilation stated by some of those who uncover the realities whose ideas are extreme, is not right. For since the Most Pure and Holy Divine Essence is eternal and everlasting, His attributes and Names are also surely eternal and everlasting. And since His attributes and Names are everlasting and eternal, the everlasting beings and immortal ones in the realm of eternity which are the mirrors, manifestations, impresses, and places of reflection of His attributes and Names of necessity will not go to absolute non-existence.

I shall now write one or two points that occur to me from the effulgence of the Qur’an:

The First: Almighty God is the possessor of such Absolute Power that He can despatch and bring into being existence and non-existence most easily, as though they were two houses in relation to

His power and will. If He wishes He can do this in a day or in an instant. Anyway there is no absolute non-existence, for His knowledge is all-embracing. And there is nothing outside the sphere of Divine knowledge so that something can be cast there. The non-existence within the sphere of His knowledge is external non-existence and a title for something concealed but existent in Divine knowledge. Some scholars have called these beings existent in Divine knowledge “latent realities.” In which case, to go to extinction is to be temporarily divested of external dress and to enter upon existence in Divine knowledge, existence in meaning. That is to say, transitory, ephemeral beings leave external existence and their essences are clothed in what has the meaning of existence; they pass from the sphere of Divine power to that of Divine knowledge.

8.Qur'ân, 28:88

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The Second: As we have explained in many of the Words, in regard to their faces which look to themselves, all things are nothing. They do not possess existences which are of themselves independent or constant. And they do not possess realities which subsist of themselves. But in regard to their aspects that look to Almighty God, that is, that signify a meaning other than themselves, they are not nothing. For in that aspect are to be seen the manifestations of eternal Names. That aspect is not doomed for non-existence, for it bears the shadow of an eternal existent. It has a reality, it is constant, and it is elevated. For it is a sort of constant shadow of the eternal Name which it manifests.

Furthermore, *Everything will perish save His countenance* is a sword to cut man's attachment to things other than God. It looks to the transitory things of this world in order to sever attachment to ephemeral things in this fleeting world, which is not for Almighty God's sake. That is to say, if his attachment is for God's sake, on account of the face which looks to Him, for Him, man cannot embrace what is other than Him so that his head should be cut off with the sword of *Everything will perish save His countenance*.

In Short: If it is for God, if a person finds God, it cannot remain other than Him so that his head should be severed. If he does not find God and does not look on his account, everything is other than Him. A person has to use the sword of *Everything will perish save His countenance*, he has to rend the veil so that he can find Him.....

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Sixteenth Letter

In the Name of God, the Merciful, the Compassionate.

*Men said to them: "A great army is gathering against you," and frightened them. But it [only] increased their belief; they said: "For us God suffices, and He is the best Disposer of Affairs."*¹

This letter manifested the meaning of the verse, *But speak to him mildly*,² and was not written vehemently. It is the answer to a question asked me explicitly and implicitly by many people.

[To reply is not agreeable to me and I do not want to, for I have bound everything to reliance on God. But since I have not been left in peace to myself in my own world and since they have directed my attention towards the world, I am compelled to propound five Points in the language of the Old Said in order to explain the reality of the situation both to my friends, and to 'the worldly,' and to those in authority, so as to save not myself, but my friends and my Words, from the suspicions and ill-treatment of 'the worldly.']

FIRST POINT

It is asked: "Why have you withdrawn from politics and now have nothing to do with it?"

The Answer: The Old Said of nine or ten years ago was involved in politics a certain amount; indeed, thinking he would serve religion and learning by means of politics, he was wearied for nothing. And he saw that it is a dangerous way which is doubtful and full of difficulties and for me superfluous, as well as forming an obstacle to the

1. Qur'an, 3:173.

2. Qur'an, 20:44.

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most necessary duties. It is mostly lies and there is the possibility of unknowingly being a tool in the hand of Europe. Furthermore, one who enters politics is either successful or is in opposition. As for being successful, since I am neither an official nor a deputy, to work in politics is unnecessary and nonsense for me. Politics has no need for me so that I should interfere for nothing. If I join the opposition, I would do so either with ideas or with force. If it was with ideas there is no need for me, for the questions are all clear, and everyone knows them as I do. To wag one's chin pointlessly is meaningless. If I join the opposition for the purpose of force and to provoke an incident, there would be the possibility of committing thousands of sins in order to obtain a doubtful goal. Many people would be afflicted by disaster on account of one. So saying that in conscience he could not accept committing sins and causing the innocent to commit sins due to a one or two in ten possibility, the Old Said gave up cigarettes together with the newspapers, politics, and worldly conversation about politics. Decisive evidence for this is the fact that for the past eight years I have not read a single newspaper nor listened to one being read. Let someone come forward and say that I have read one or listened to one. Whereas eight years ago the Old Said used to read perhaps eight newspapers every day. Furthermore, for the past five years I have been under the closest scrutiny and surveillance. Anyone who has observed the slightest hint of political activity should say so. But for someone like me who is nervous, fearless, and without attachment, who considers the best stratagem to be without stratagem, his ideas will not remain secret for eight days, let alone eight years. If he had had the appetite and desire for

politics, he would not have left any necessity for investigation and scrutiny, he would have given voice like the firing of a cannon.

SECOND POINT

Why does the New Said avoid politics with such vehemence?

The Answer : He avoids it so vehemently in order to serve belief and the Qur'an, which is of the greatest importance, the greatest necessity and is the most pure and most right, in order not to sacrifice unnecessarily and officiously for one or two doubtful years of worldly life the working for and gaining of more than millions of years of eternal life. For he says: I am getting old and I do not know how many more years I shall live, so the most important question for me must be to work for eternal life. The prime means of gaining eternal life and the key to everlasting happiness is belief, so one has to work for that. But since I am obliged by the Shari'a to serve people in respect of learning so that they

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may profit also, I want to perform such a duty. However, such service will either concern social and worldly life, which I cannot do, and also in stormy times it is not possible to perform such service soundly. Therefore, I left aside that aspect and chose the aspect of service to belief, which is the most important, the most necessary, and the soundest. I leave that door open so that the truths of belief I have gained for myself and the spiritual remedies I have myself experienced may be acquired by others. Perhaps Almighty God will accept this service and make it atonement for my former sins. Apart from Satan the Accursed, no one, be it a believer or an unbeliever, one of the veracious or an atheist, has the right to oppose this work. For unbelief resembles nothing else. In tyrannizing, vice, and grievous sins there may be an inauspicious satanic pleasure, but in unbelief there is no sort of pleasure at all. It is pain upon pain, darkness upon darkness, torment upon torment.

Just how contrary to reason it would be for someone like me who is unattached, alone, and compelled to atone for his former sins to leave aside working for an endless eternal life and serving a sacred light like belief, and to cast himself in old age into the unnecessary, perilous games of politics-just how contrary to wisdom, just what a lunacy it would be even lunatics would understand!

But if you ask why service to the Qur'an and belief prohibit me, I would say: Since the truths of belief and the Qur'an are each like diamonds, if I was polluted by politics, the ordinary people who are easily deceived, would wonder about those diamonds I was holding, "Aren't they for political propaganda to attract more supporters?" They might regard the diamonds as bits of common glass. Then by being involved with politics, I would be wronging the diamonds and as though reducing their value. And so, O you whose view is restricted to this world! Why do you struggle against me? Why do you not leave me to myself?

If you say: The shaykhs sometimes interfere in our business, and they sometimes call you a shaykh.

I reply: Good sirs! I am not a shaykh, I am a *hoja* [teacher]. The evidence is this: I have been

here four years and if I had taught a single person the Sufi way, you would have had the right to be suspicious. But I have told everyone who has come to me: Belief is necessary, Islam is necessary; this is not the age of Sufism.

If you say: They call you Said-i Kurdi; perhaps you have some nationalist ideas, and that doesn't suit our interests.

I would reply: Sirs! The things the Old Said and the New Said have written are clear. I cite as testimony the certain statement, "Islam has

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abrogated the tribalism of Ignorance." For years I have considered negative nationalism and racialism to be a fatal poison, since it is a variety of European disease. And Europe has infected Islam with that disease thinking it would cause division, and Islam would break up and be easily swallowed. My students and those who have had anything to do with me know that for years I have tried to treat that disease. Since it is thus, good sirs, I wonder why you make every incident a pretext to harass me? According to what principle do you cause me distress at every worldly incident, like punishing and inflicting trouble on a soldier in the West because of a mistake made by a soldier in the East due to the connection of the army, or convicting a shopkeeper in Baghdad because of a crime committed by a tradesman in Istanbul due to their being in the same line of business? How can the conscience demand this? What benefit can require it?

THIRD POINT

My friends who wonder how I am and are astonished at my meeting every calamity silently with patience ask the following question: "How can you endure the difficulties and troubles with which you are faced, whereas formerly you were very proud and angry and could not endure even the least insult?"

The Answer: Listen to two short incidents and stories and you shall receive your answer:

The First Story: Two years ago an official spoke insultingly and contemptuously about me behind my back. They later told me about it. For about an hour I was affected due to the Old Said's vein of temperament. Then through Almighty God's mercy the following fact occurred to me; it dispelled the distress and made me forgive the man. The fact is this:

I addressed my soul saying: if his insults and the faults he described concern my person and my soul, may God be pleased with him, because he recounted the faults of my soul. If he spoke the truth, he drove me to train my soul and he helped in saving me from arrogance. If he spoke falsely, he has helped to save me from hypocrisy and undeserved fame, the source of hypocrisy. No, I have not been reconciled with my soul, for I have not trained it. If someone tells me there is a scorpion on my neck or breast or else points it out to me, I should be grateful to him, not offended. But if the man's insults were directed towards my belief and my attribute of being servant of the Qur'an, it does not concern me. I refer him to the Qur'an's Owner, Who employs me. He is Mighty, He is Wise. And if it was merely to curse at me, insult me, and destroy my character, that does not concern me either. For I am an exile, a prisoner, a

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stranger, and my hands are tied, and it does not fall to me to try to restore my honour myself. It rather concerns the authorities of this village where I am a guest and under surveillance, then of the district, then of the province. Insulting the prisoner of a person, concerns the person; he defends the prisoner. Since the reality of the matter is this, my heart became easy. I said,

*My [own] affair I commit to God; for God [ever] watches over His servants.*³

I thought of the incident as not having happened. But unfortunately it was later understood that the Qur'an had not forgiven him...

The Second Story: This year I heard that an incident had occurred. Although I only heard a brief account of it after it had happened, I was treated as though I had been closely connected with it. Anyway I do not correspond with anyone, and if I do, I only write extremely rarely concerning some question of belief to a friend. In fact I have written only one letter to my brother in four years. Both I prevent myself from mixing with others, and 'the worldly' prevent me. I have only been able to meet with one or two close friends once or twice a week. As for visitors to the village, once or twice a month perhaps one or two used to meet with me for one or two minutes concerning some matter to do with the hereafter. In exile, a stranger, alone, with no one, I was barred from everything, from everyone, in a village which was unsuitable for someone like me to work for a livelihood. Even, four years ago I repaired a tumble-down mosque. Although with the certificate I had from my own region to act an *imam* and preacher I acted as *imam* in the mosque for four years (May God accept it), this past Ramadan I could not go to the mosque. Sometimes I performed the five daily prayers alone. I was deprived of the twenty-fivefold merit and good of performing the prayers in congregation.

And so, I showed the same patience and forbearance in the face of these two incidents that befell me as I did towards the treatment of that official two years ago. God willing I shall continue to do so. I think like this and say: if this ill-treatment, distress, and oppression inflicted on me by 'the worldly' is for my faulty soul, I forgive it. Perhaps my soul will be reformed by means of it, and perhaps it will be atonement for its sins. I have experienced many of the good things in this guest-house of the world; if I experience a little of its trials, I shall still offer thanks. If 'the worldly' oppress me because of my service to belief and the Qur'an, it is

3. Qur'an, 40:44.

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not up to me to defend it. I refer it to the Mighty and Compelling One. If the intention is to destroy the regard in which I am held generally, to expunge undeserved fame, which is baseless and causes hypocrisy and destroys sincerity, then may God bless them! For I consider being held in regard by people generally and gaining a name among them to be harmful for people like me. Those who have dealings with me know that I do not want respect to be shown to me, indeed, I can't abide it. I have even scolded a valuable friend of mine perhaps fifty times for showing me excessive respect. If their intention in slandering me, belittling me in the eyes of the people, and defaming me is directed towards the truths of belief and the Qur'an of which I am the interpreter, it is pointless. For a veil cannot be drawn over the stars of the Qur'an. "One who closes his eyes

only himself does not see; he does not make it night for anyone else.”

FOURTH POINT

The answer to a number of suspicious questions:

The First: ‘The worldly’ say to me: “How do you live? What do you live on since you do not work? We don’t want people in our country who sit around idly and live off the labour of others.”

The Answer: I live through frugality and the resulting plenty. I am not obliged to anyone other than the One Who Provides for me and I have taken the decision not to become obliged to anyone else. Yes, someone who lives on a hundred *para*, or even forty *para*, does not become obliged to anyone. I do not want to explain this matter. To do so is most disagreeable to me, as it may make me feel a sort of pride or egotism. But since ‘the worldly’ ask about it suspiciously, I reply as follows: since my childhood, throughout my life, it has been a principle of my life not to accept anything from the people, even *zakat*, not to accept a salary -only I was compelled to accept one for one or two years in the *Darü'l-Hikmeti'l-Islamiye* on the insistence of my friends- and not to become obliged to people for a worldly livelihood. The people of my native region and those who have known me in other places know this. During these five years of exile, many friends have tried earnestly to make me accept their gifts, but I have accepted none of them. And so, if it is asked me, “So how do you manage to live?”, I reply: I live through Divine bestowal and blessings. For sure, my soul deserves all insults and contempt, but as a wonder resulting from service of the Qur’an, I receive plenty and blessings which are a Divine bestowal in the matter of sustenance. In accordance with the verse,

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*But the bounty of your Sustainer rehearse and proclaim,*⁴

I shall recall the bounties Almighty God has bestowed on me, and mention a few examples by way of thanks. But together with being thanks, I am frightened that it will induce hypocrisy and pride so that blessed plenty will be cut. For to make known a secret Divine gift of plenty causes it to cease. But what can I do, I am compelled to tell them.

And so, **The First:** This six months one bushel (*kile*)⁵ of wheat, consisting of thirty-six loaves of bread, has sufficed me. There is still some left, it is not finished. How much longer⁶ it will last, I do not know.

The Second: This blessed month of Ramadan I received food from only two houses, and both of them made me ill. I understood that I am prohibited from eating the food of others. The rest of the time, in the whole of Ramadan, three loaves of bread and one *okka*⁷ of rice sufficed me, as was witnessed and told by Abdullah ?avus, the owner of a blessed house and a loyal friend who saw my economizing. The rice even was finished two weeks after the end of Ramadan.

The Third: For three months on the mountain one *kiyye*⁸ of butter was enough for me and my guests, eating it every day together with bread. On one occasion even I had a blessed visitor called Süleyman. Both his bread and my bread were about to be finished. It was Wednesday. I told him to go and get some bread. For two hours’ distance to every side of us there was no one

from whom he could have got any bread. He said that he wanted to stay with me on the mountain on Thursday night so that we could pray together. Saying, *Our reliance is on God*, I told him to stay. Later, although it had no connection with this and there was no reason for it, we both began walking till we reached the top of mountain. There was a little water in the ewer, and we had a small piece of sugar and some tea. I said to him: “Brother! Make some tea!” He set about making it and I sat down under a cedar-tree overlooking a deep ravine. I thought regretfully to myself: we have a bit of mouldy bread which will only just be enough for us this evening. What shall we do for two days and what shall I say to this ingenuous man? While thinking this, I suddenly turned my head involuntarily and I saw a huge loaf of bread on the cedar-tree in among the branches; it was facing us. I exclaimed: “Süleyman! Good news! Almighty God has sent us food.” We took the bread, and looking at it saw that no bird or wild animal had

4. Qur’an, 93:11.

5. 36.5 lbs. (Tr.)

6. It lasted a year.

7. About 2.8 lbs. or 1,300 grammes. (Tr.)

8. About 2.8 lbs. (Tr.)

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touched it. And for twenty or thirty days no one at all had climbed to the top of that mountain. The bread was sufficient for us for the two days. While we were eating and it was about to be finished, righteous Süleyman who had been the most loyal of loyal friends for four years, suddenly appeared from below with more bread.

The Fourth: I bought this sack coat that I’m wearing seven years ago second-hand. In five years I have spent only four and a half *liras* on clothes, underwear, slippers, and stockings. Frugality and Divine mercy and the resulting plenty have sufficed me.

Thus, there are numerous things like these examples and numerous sorts of Divine blessings. The people of this village know most of them. But do not suppose I am mentioning them out of pride, I have been forced to, rather. But do not think they were due to my goodness. These instances of plenty were either bestowal to the sincere friends who have visited me, or a bestowal on account of service to the Qur’an, or an abundance and benefit resulting from frugality, or they have been sustenance for the four cats I have which recite the Divine Names “O Most Compassionate One! O Most Compassionate One!”, which comes in the form of plenty and from which I benefit too.

Yes, if you listen carefully to their mournful miaowings, you will understand that they are saying, “O Most Compassionate One! O Most Compassionate One!” We have arrived at the subject of cats and it has recalled the hen. I have a hen. This winter every day almost without exception she brought me an egg from the treasury of Mercy. Then one day she brought me two eggs and I was astonished. I asked my friends “How can this be?” They replied: “Perhaps it is a Divine gift.” The hen also has a young chick she hatched in the summer. It started to lay at the beginning of Ramadan and continued for forty days. Neither I nor those who assist me have any doubt that, being both young, and in winter, and in Ramadan, this blessed situation was a Divine gift and bestowal. And whenever the mother stopped laying, it immediately started, not leaving me without eggs.

Second Suspicious Question: ‘The worldly’ ask: How can we be confident that you will not interfere in our world? If we leave you free, perhaps you may interfere in it. Also, how do we know that you are not being cunning? How do we know that it is not a stratagem, showing yourself to have abandoned the world and not taking things from the people openly, but secretly?

The Answer: My attitude and situation in the Court Martial and in the period before the proclamation of the Constitution, which are

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known by many, and my defence in the Court Martial at that time called The Testimony of Two Schools of Misfortune, show decisively that the life I lived was such that I would not resort to the tiniest wiles, let alone cunning and subterfuge. If trickery had been resorted to in this last five years, application would have been made to you in sycophantic manner. A wily man tries to ingratiate himself. He does not hold back; he always tries to deceive and hoodwink. Whereas I have not condescended to lower myself by responding to the severest attacks and criticisms levelled at me. Saying, *I place my trust in God*, I turned my back on ‘the worldly.’ Moreover, one who discovers the reality of this world and knows the hereafter, is not sorry if he is sensible; he does not turn back to the world and struggle with it again. Someone after the age of fifty who has no connection with anything and is alone, will not sacrifice eternal life for one or two years of the chatter and deception of this world. If he does so, he is not cunning, but foolish and crazy. What can a crazy lunatic do so that anyone should bother with him? As for the suspicion of outwardly abandoning the world while inwardly seeking it, in accordance with the verse,

*Nor do I absolve my own self [of blame]; the [human] soul is certainly prone to evil,*⁹

I do not exonerate my soul, for it wants everything bad. But in this fleeting world, this temporary guest-house, during old age, in a brief life, it is not reasonable to destroy eternal, everlasting life and eternal happiness for a little bit of pleasure. Since it is not profitable for the reasonable and the aware, my soul has willy-nilly had to follow my reason.

The Third Suspicious Question: ‘The worldly’ say: Do you like us? Do you approve of us? If you do like us, why are you stand-offish and have nothing to do with us? If you do not like us, that means you object to us, and we crush those who object to us.

The Answer: Not you, if I had loved your world, I would not have withdrawn from it. I don’t like either you or your world. But I do not interfere with them. For I have different goals, different points have filled my heart; they have left no place in my heart to think of other things. Your duty is to look to the hand, not to the heart. For you seek your government and your public order. So long as the hand does not interfere, what right do you have to interfere in the heart and say, “the heart should love us too,” although you are in no way worthy of it? Yes, just as I desire and long for the spring during this winter, but I cannot

9. Qur’an, 12:53.

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will it nor attempt to bring it, so too, I long for the world to be righted and I pray for it and I want

the worldly to be reformed, but I cannot will these things, because I do not have the power. I cannot attempt them in fact, because it is neither my duty, nor do I have the capacity.

Fourth Suspicious Question: ‘The worldly’ say: we have experienced so many calamities, we no longer have confidence in anyone. How can we be certain that given the opportunity you won’t interfere like you want to?

The Answer: The previous points should give you confidence. In addition, since I did not interfere in your world while in my native region among my students and relatives, in the midst of those who heeded me and of exciting events, for someone who is alone in exile, with no one, a stranger, weak, powerless, turned with all his strength towards the hereafter, cut off from all social intercourse and correspondence, who has only found a few friends from far afield who are also turned to the hereafter, and who is a stranger to everyone else and whom everyone else regards as a stranger-for such a person to interfere in your fruitless and dangerous world would surely be a compounded lunacy.

FIFTH POINT

This concerns five small matters.

The First: ‘The worldly’ ask me: Why do you yourself not practise the principles of our civilization, our style of life, and our manner of dressing? Does this mean you oppose us?

My reply: Sirs! What right do you have to propose to me the principles of your civilization? Yet as though casting me outside the laws of civilization, you have wrongfully forced me to reside in a village for five years prohibited from all social intercourse and correspondence. While you left all the exiles in the town with their friends and relations, then gave them the papers granting them an amnesty, without reason you isolated me and did not allow me to meet with anyone from my native region with one or two exceptions. That means you do not count me as a member of this nation and a citizen. How can you propose to me that I apply your civil code to myself? You have made the world into a prison for me. Such things cannot be proposed to someone in prison. You closed the door of the world on me, so I knocked on the door of the hereafter, and Divine mercy opened it to me. How can the confused customs and principles of the world be proposed to someone at the door of the hereafter? Whenever you set me free and return me to my native region and restore my rights, then you can require me to conform to your principles.

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Second Matter: ‘The worldly’ say: “We have an official department for instructing in the precepts of religion and truths of Islam. With what authority do you publish religious works? Since you are a convicted exile, you have no right to mix in these matters.”

The Answer: Truth and reality cannot be restricted. How can belief and the Qur’an be restricted? You can restrict the principles and laws of your world, but the truths of belief and Qur’anic principles cannot be forced into the form of worldly dealings, being given an official guise and in return for a wage. Those mysteries which are Divine gifts, those blessings, come rather through a sincere intention and giving up the world and carnal pleasures. Moreover, that official department of yours accepted me and appointed me as a preacher while I was in my home

region. I accepted the position, but rejected the salary. I have the document in my possession. With the document I can act as an imam and preacher everywhere, because my being exiled was unjust. Also, since the exiles have been returned, my old documents are still valid.

Secondly: I addressed the truths of belief which I have written directly to my own soul. I do not invite everyone. Rather, those whose spirits are needy and hearts wounded search out and find those Qur'anic remedies. Only, to secure my livelihood I had printed a treatise of mine about the resurrection of the dead before the new script was introduced. And the former governor, who was unfair to me, studied the treatise, but did nothing against it since he could find nothing in it to criticize.

Third Matter: Some of my friends remain apparently aloof from me because 'the worldly' consider me with suspicion and in order to appear favourable to 'the worldly,' indeed, they criticize me. But the cunning 'worldly' attribute their aloofness and avoiding me not to their loyalty to 'the worldly' but to a sort of hypocrisy and lack of conscience, and they look on those friends of mine unfavourably.

So I say this: O my friends of the hereafter! Don't stand aloof from my being a servant of the Qur'an and run away. Because, God willing, no harm will come to you from me. Suppose some calamity is visited on you or I am oppressed, you cannot be saved by avoiding me. By doing that you will make yourselves more deserving of calamity and a blow. And what is there, that you should have these groundless fears?

Fourth Matter: I see during this time of my exile that certain boastful people who have fallen into the swamp of politics regard me in a partisan manner, with rivalry, as though I am connected with the worldly currents like they are.

Sirs! I am in the current of belief. Before me is the current of unbelief

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I have no connection with other currents. Perhaps some of those who work for a wage see themselves as excused to a degree. But to take up a position opposed to me in rivalry for no wage in the name of patriotism, and harass me, and oppress me, is a truly grievous error. For as was proved above, I have no connection at all with world politics. I have dedicated and vowed all my time and my life to the truths of belief and the Qur'an. Since it is thus, let the one who torments and harasses me in rivalry think that such treatment of his is similar to causing harm to belief in the name of atheism and unbelief.

Fifth Matter: Since this world is transitory, and since life is short, and since the truly essential duties are many, and since eternal life will be gained here, and since the world is not without an owner, and since this guest-house of the world has a most Wise and Generous director, and since neither good nor bad will remain without recompense, and since according to the verse,

*On no soul does God place a burden greater than it can bear*¹⁰

there is no obligation that cannot be borne, and since a safe way is preferable to a harmful way, and since worldly friends and ranks last only till the door of the grave, then surely the most

fortunate is he who does not forget the hereafter for this world, and does not sacrifice the hereafter for this world, and does not destroy the life of the hereafter for worldly life, and does not waste his life on trivial things, but considers himself to be a guest and acts in accordance with the commands of the guest-house's Owner, then opens the door of the grave in confidence and enters upon eternal happiness..¹¹

10. Qur'an, 2:286.

11. The reason for these 'sincere' is this: I take no notice of the wrongs and tyranny perpetrated against my person and give them no importance. I say, "They are not worth worrying about," and I do not interfere in the world.

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The Addendum to the Sixteenth Letter

In His Name!

And there is nothing but it glorifies Him with praise.

Without reason 'the worldly' became suspicious of a powerless stranger like myself, and imagining me to have the power of thousands of people, put me under numerous restrictions. They did not give permission for me to stay one or two nights in Bedre, a district of Barla, or on one of the mountains of Barla. I heard that they say: "Said has power equal to that of fifty thousand soldiers, we cannot therefore set him free."

So I say: You unhappy people whose view is restricted to this world! How is it that you do not know the matters of the world, despite working for the world with all your strength, and govern it like lunatics? If it is my person you fear, it is not fifty thousand soldiers, one soldier even could do more than me. That is, he could be posted at the door of my room and tell me: "You can't go out!"

But if it is my profession and my being herald of the Qur'an and the moral strength of belief that you fear, then you are wrong, it is not fifty thousand soldiers, you should be aware that in respect of my profession I have the strength of fifty million! For through the strength of the All-Wise Qur'an, I challenge all Europe including your irreligious people. Through the lights of belief I have published I have razed the sturdy bastions they call the physical sciences and Nature. I have cast down lower than animals their greatest irreligious philosophers. If all Europe was to gather, of which your irreligious people are a part, through God's assistance, they could not make me recant a single matter of that way of mine. God willing, they could not defeat me....

Since the matter is thus, I do not interfere in your world, so don't you interfere in my hereafter! If you do, if it will be of no avail.

What is determined by God cannot be turned by force;

A flame that if lit by God, cannot be extinguished by puffing

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‘The worldly’ are exceptionally and excessively suspicious of me; quite simply, they are frightened of me. Imagining things non-existent in me, which even if they were existent would not constitute a political crime and could not be the cause of accusation, like being a shaykh, or of significant rank or family, or being a tribal leader, and influential, and having numerous followers, or meeting with people from my native region, or being connected with the affairs of the world, or even entering politics, or even the opposition; imagining these things in me, they have been carried away by groundless fears. At a time even that they are discussing pardoning those in prison and outside, that is, those that according to them cannot be pardoned, they have quite simply barred me from everything. A bad and ephemeral person wrote the following good and enduring words:

If tyranny has cannon, shot, and forts,

Right has an untwistable arm, a constant face.

And I say:

If the worldly have rule, power, and strength,

Through the Qur’an’s effulgence, its servant

Has unfaltering knowledge, an unsilenceable voice;

He has an unerring heart, an unquenchable light.

Many friends, as well as a military commander under whose surveillance I was, repeatedly asked: “Why don’t you apply for the release papers and put forward a petition?”

The Answer : I do not apply and I cannot apply for five or six reasons:

The First: I did not interfere in ‘the worldly’s’ world so that I should have been convicted and apply to them. I was convicted by Divine Determining; my faults are before it, and I apply to it.

The Second: I believe and have certain knowledge that this world is a swiftly changing guest-house. Therefore, it is not the true homeland and everywhere is the same. Since I am not going to remain permanently in my homeland, it is pointless to struggle for it; it is not worth going there. Since everywhere is a guest-house, if the mercy of the guest-house’s Owner befriends one, everyone is a friend and everywhere familiar. Whereas if it does not befriend one, everywhere is a load on the heart and everyone hostile.

The Third: Application is within the framework of the law. But the way I have been treated these six years has been arbitrary and outside the law. The Exiles’ Law was not applied to me. They looked on me as

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though I had been stripped of all the rights of civilization and even of all worldly rights. To apply in the name of the law to those whose dealings with me have been thus outside the law is meaningless.

The Fourth: This year, the local official applied in my name for me to stay for a few days in the village of Bedre, which is like a district of Barla, for a change of air. How can those who reject such an unimportant need of mine be applied to? If they are applied to, it would be a futile and degrading abasement.

The Fifth: To claim a right before those who claim a wrong to be right, and to apply to them, is a wrong. It is disrespectful towards right. I do not want to perpetrate such a wrong and show disrespect for right. And that is that.

The Sixth: The distress and difficulty ‘the worldly’ have caused me has not been due to politics, because they know I do not meddle in politics and flee from it. Rather, knowingly or unknowingly, they torment me on account of aggressive atheism because I am bound to religion. In which case, to apply to them has the meaning of regretting religion and flattering the cause of aggressive atheism.

Moreover, Divine Determining, which is just, would punish me through their tyrannical hand on my applying to them and having recourse to them, for they oppress me because of my being bound to religion. As for Divine Determining, from time to time it represses me due to my hypocrisy before ‘the worldly,’ because of my deficiency in religion and in sincerity. Since this is so, for the time being I cannot be saved from this distress. If I apply to the worldly, Divine Determining would say: “Hypocrite! Pay the penalty for applying!” And if I do not apply, ‘the worldly’ say: “You don’t recognize us, go on suffering difficulties!”

The Seventh Reason: It is well-known that an official’s duty is to give harmful individuals no opportunity to cause harm and to assist those who are beneficial. Whereas the official who took me into custody approached me, an elderly guest at the door of the grave, when I was expounding a subtle aspect of belief contained in *There is no god but God* as though I was perpetrating some misdemeanour, although he had not been to me for a long time previously. He caused the sincere unfortunate who was listening to be deprived, and me to be angry. There were certain people here, and he attached no importance to them. Then when they acted discourteously in a way that would poison the life of the village, he started to be gracious and appreciative towards them.

Furthermore, it is well-known that someone in prison who has

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committed a hundred crimes can meet with the person who supervises him whether the official be of high or low rank. But in this last year, although two important people in the national government charged with supervising me have passed by my house several times, they have absolutely neither met with me nor asked after my condition. At first I supposed that they did not come near to me due to enmity, then it became clear that it was due to their fearful suspicions; they were fleeing from me as though as I was going to gobble them up. Thus, to recognize a government whose members and officials are like those men and have recourse to it and apply to it, is not sensible, but a futile abasement. If it had been the Old Said, he would have said, like ‘Antara:

The very water of life becomes Hell through abasement,

Whereas Hell with dignity becomes a place of pride.

The Old Said no longer exists, and the New Said considers it meaningless to talk with 'the worldly.' Let their world be the end of them! They can do what they like. He is silent, saying, we shall be judged together with them at the Last Judgement.

The Eighth Reason for my not applying: According to the rule, "The result of illicit love is merciless torment," Divine Determining, which is just, torments me through the tyrannous hand of 'the worldly,' because I incline towards them, since they are not worthy of it. And saying, I deserve this torment, I am silent. For in the Great War I fought and strove as a Commander of a volunteer regiment. Applauded by the Commander-in-Chief of the army and Enver Pa_a, I sacrificed my valuable students and friends. I was wounded and taken prisoner. Returning from captivity, I cast myself into danger through works like The Seven Steps, aiming them at the heads of the British, who had occupied Istanbul. I assisted those who hold me without reason in this torment and captivity. As for them, they punish me in this way for that help. Those friends here cause me in three months the hardship and distress I suffered in three years as a prisoner-of-war in Russia. And the Russians did not prevent me from giving religious instruction, although they regarded me as a Kurdish Militia Commander, a cruel man who had slaughtered Cossacks and prisoners. I used to instruct the great majority of my ninety fellow officer prisoners. One time, the Russian commander came and listened. Because he did not know Turkish, he thought it was political instruction, and put a stop to it. Then later he gave permission. Also, in the same barracks, we made a room into a mosque, and I used to lead the prayers. They did not interfere at all. They did not prevent me from mixing, or from communicating, with the others. Whereas my friends here, my

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fellow citizens and co-religionists and those for whose benefits in the form of religious belief I have struggled, have held me in a tortuous captivity not for three years, but for six, for absolutely no reason and although they know I have severed all my relations with the world. They have prevented me mixing with others. They have prevented me from giving religious instruction, despite my having a certificate, and even from giving private instruction in my room. They have prevented me from communicating with others. They have even barred me from the mosque which I repaired and where I acted as prayer-leader for four years, although I had the necessary certificate. And now, to deprive me of the merit of performing the prayers in congregation, they do not accept me as prayer-leader even for three private individuals, my permanent congregation and brothers of the hereafter.

Furthermore, if, although I do not want it, someone is to call me good, the official who holds me in surveillance is jealous and angry. Thinking he will destroy my influence, he entirely unscrupulously takes precautions, and pesters me in order to curry favour with his superiors.

To whom can someone in such a position have recourse other than God Almighty? If the judge is also the claimant, of course he cannot complain to him. Come on, you say! What can we say to this? You say what you like, I say this: there are many dissemblers among these friends of mine. A dissembler is worse than an unbeliever. For that reason they make me suffer what the infidel Russian did not make me suffer.

And so, you unfortunates, what have I done to you and what I am doing? I am trying to save your

belief and am serving your eternal happiness! It means that my service is not sincere and purely for God's sake so that it has the reverse effect. In return, you torment me at every opportunity. For sure, we shall meet at the Last Judgement. I say:

*God is enough for us and the best of protectors.¹² * The best of lords and the best of helpers.¹³*

The Enduring One, He is the Enduring One!

Said Nursi



12. Qur'an, 3:173.

13. Qur'an, 8:40.

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The Seventeenth Letter

[The Addendum to the Twenty-Fifth Flash]

A LETTER OF CONDOLENCE

ON THE DEATH OF A CHILD

And in His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

My Dear Brother of the Hereafter, Hafiz Halid Efendi!

In the Name of God, the Merciful, the Compassionate.

*And give good news to the patient, * Those who when afflicted with calamity say: To God do we belong and to Him is our return.¹*

My brother, your child's death saddened me. But, "the command is God's," contentment with the Divine decree and submission to Divine Determining is a mark of Islam. May Almighty God grant you all patience. And may He make the deceased a supporter and intercessor for you in the hereafter. I shall explain Five Points which are truly good news and offer real consolation for you, and pious believers like you:

FIRST POINT

The meaning of the phrase, *immortal youths*² in the All-Wise Qur'an is this: with this phrase, the verse indicates and gives the good news that the children of believers who die before reaching maturity will remain perpetually as eternal, lovable children in a form worthy of Paradise; that they will be an everlasting means of happiness in the embrace of their

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1. Qur'an, 2:155-6.
 2. Qur'an, 56:17; 76:19.

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fathers and mothers who go to Paradise; that they will be the means for ensuring for their parents the sweetest of pleasures like loving and carressing children; that all pleasurable things will be found in Paradise; that the statements of those who say that since Paradise is not the place for reproduction, there will be no loving and carressing of children are not correct; and that gaining millions of years of pure, painfree loving and caressing of eternal children in place of a short time like ten years of loving children mixed with sorrows in this world is a great source of happiness for believers.

SECOND POINT

One time, a man was in prison. They sent one of his lovable children to him. The unhappy prisoner suffered both his own sorrows, and since he could not make the child comfortable, he was grieved also at his hardship. Then the compassionate judge sent a man to him with a message which said: "For sure this child is yours, but he is my subject and of my people. I shall take him and look after him in a fine palace." The man wept in anguish. He said: "I won't give you my child who is my solace!" His friends said to him: "Your grief is meaningless. If it is the child you pity, he will go to a spacious and happy palace in place of this dirty, stinking, distressing dungeon. If you are grieved for yourself and are seeking your own benefits, if your child remains here, you will suffer much distress and pain at the child's difficulties in addition to your single dubious, temporary benefit. If he goes there, it will be of manifold advantage for you, for it will be the cause of attracting the king's mercy and will be an intercessor for you. The king will want to make you meet with him. He surely will not send him to the prison so that you can see him; he will release you from the prison, summon you to the palace, and allow you to meet with the child there. On condition that you have confidence in the king and you obey him..."

My dear brother, like this comparison, you must think as follows, like other believers when their children die: the child was innocent, and his Creator is All-Compassionate and All-Generous. He has taken him to His most perfect grace and mercy in place of my deficient up-bringing and compassion. He has released him from the grievous, calamitous, difficult prison of this world and sent him to the gardens of Paradise. How happy for the child! If he had stayed in this world, who knows what form he would have taken. Therefore, I do not pity him, I know him to be fortunate. There remains the benefits for myself, and I don't pity myself for those, and I do not grieve and be sorrowful. For if he had remained in the world, he would have secured ten years of a child's temporary love

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mixed with pains. If he had been righteous and if he had been capable in the matters of the world, perhaps he would have helped me. But with his death, he has become like an intercessor who is the means to ten million years of a child's love in eternal Paradise and to everlasting happiness. Most certainly, one who loses some dubious, immediate benefit and gains a thousand certain,

postponed benefits does not display grief and sorrow, he does not cry out in despair.

THIRD POINT

The child who died was the creature, possession, servant, and together with all his members, the artefact of a Most Compassionate Creator, and belonging to Him, was a friend of his parents, put temporarily under their supervision. The Creator made the father and mother servants of the child. In return for their services, He gave them pleasurable compassion as an immediate wage. Now, if as the requirement of mercy and wisdom, that All-Compassionate Creator, Who owns nine hundred and ninety-nine shares out of a thousand of the child, takes the child from you and puts an end to your service, to cry out in grief and despair due to that apparent single share in the face of the true owner of the thousand shares in a manner that recalls complaint, does not befit a believer; it befits rather the people of neglect and misguidance.

FOURTH POINT

If the world had been eternal, and man was to have remained in it eternally, and separation had been eternal; grievous sorrow and despairing woe would have had some meaning. But since this world is a guest-house, wherever the dead child has gone, you, and we too, shall go there. Moreover, this death is not particular to him, it is a general highway. And, since separation is not for ever, in the future, both in the Intermediate Realm and in the hereafter, he will be met with. One must say, the command is God's. He gave him and He took him away. One must say, "All praise be to God for every situation," and offer thanks in patience.

FIFTH POINT

Compassion, one of the most subtle, beautiful, agreeable, and sweet manifestations of Divine mercy, is a luminous elixir. It is much more direct than passionate love; it swiftly becomes a means to union with Almighty God. Metaphorical love and worldly love are transformed into true love with the greatest difficulty, and find Almighty God, but compassion binds the heart to Him in a shorter, purer fashion-and without difficulty. Both father and mother love their child more than all the

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world. When their child is taken from them, if they are fortunate and if they are true believers, it turns their faces from this world and finds the True Bestower of Bounties. It says: "Since the world is transitory, it is not worthy of the heart's attachment." Wherever the child has gone, a person forms an attachment with that place, and this gains for him high spiritual rank.

The people of neglect and misguidance are deprived of the happiness and good news of these Five Points. You can see from the following how grievous their situation is: they see their only child in the throes of death and due to their imagining the world to be eternal and as a result of their heedlessness and misguidance, they think death is non-existence and eternal separation. They think of him in the earth of his grave in place of his soft bed, and due to their heedlessness or misguidance, they do not think of the Paradise of mercy and heaven of bounty of the Most Compassionate of the Compassionate; you can see by comparison what despairing sorrow and

grief they suffer. Whereas belief and Islam say to the believer: his All-Compassionate Creator will take this child of yours who is in the throes of death from this base world and take him to Paradise. He will make him both an intercessor for you, and an eternal child. Separation is temporary, do not worry.

*Say, the command is God's. * To God do we belong and to Him shall we return,*
and bear it patiently.

The Enduring One, He is the Enduring One!

Said Nursi



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The Eighteenth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

[This Letter consists of 'Three Important Matters.']

THE FIRST IMPORTANT MATTER

Famous saints like Muhyi'l-Din al-'Arabi (May his mystery be sanctified), the author of *al-Futuh al-Makkiya*, and Sayyid 'Abd al-Karim (May his mystery be sanctified), the author of a well-known book entitled *Insan-i Kamil*, speak of the seven levels of the globe of the earth and the white earth beyond the 'Kaf' mountain, and strange things which in *Futuh* are called 'mashmashiya.' Are these true? But these places do not exist on the earth. Furthermore, these things that they say are not accepted by geography and science. And if they are not true, how can they be saints? How can people who say things contrary to reality and the truth in this way be 'people of reality'?

The Answer: They are the people of truth and reality. They are also saints and those who witness the realities. They saw correctly what they saw, but since they were not correct in declarations they made while in the state of illumination and witnessing, which is without comprehension, and in their interpretations of their visions, which were like dreams, they were partially incorrect. People of illumination and witnessing of that sort cannot interpret their own visions while in such a state, just as a person cannot interpret his own dream while dreaming it. Those who can interpret them are the exact scholars of the legacy of prophethood, called 'the purified ones.' For sure, when they rise to the rank of the 'purified ones,' the people of witnessing of that group understand their errors

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through the guidance of the Qur'an and the *Sunna*, and they correct them; and they did correct them.

Listen to this story which is the form of a comparison and will illustrate this truth. It is like this:

One time, there were two shepherds who were from among those who approach reality with their hearts. They milked their sheep into a wooden pail and put the pail beside them. They laid their shepherd's pipe on the pail, then one of them stretched out, overcome by sleep. He slept for a while. The other shepherd was watching him carefully when he saw something like a fly emerge from the sleeping man's nose, look at the pail of milk, enter the pipe at one end, emerge from the other, then disappear into a hole under a bush. Some while later the thing emerged again, passed down the shepherd's pipe, entered the sleeping man's nose, whereupon he awoke. He exclaimed: "I had an extraordinary dream!" His friend replied: "May God make good come of it. What was it?" The other man said: "I saw a sea of milk stretching over which was a strange bridge. The upper part of the bridge was closed and contained windows. I passed through the bridge. I saw a grove of oaks, the tops of which were all pointed. Beneath them was a cave; I entered it, and I saw some treasure full of gold. How can this be interpreted, I wonder?"

His alert friend said to him: "The sea of milk you saw was this wooden pail, and the bridge, our shepherd's pipe. The pointed oak trees were this bush, while the cave was this small hole. Get the pickaxe and I'll show you the treasure." He brought the pick and they dug under the bush, and there they found gold enough to make them both prosperous in this world.

Thus, what the sleeping man dreamt was right, and what he saw, correct, but because he had no comprehension while dreaming and no right to interpret the dream, he could not distinguish between the physical world and the non-material world and his assertions were partially wrong; he said: "I saw an actual physical sea." But since the man who was awake could distinguish between the physical world and the World of Similitudes, he had the right to interpret the dream; he said: "What you saw in the dream was right, but it wasn't an actual sea; our milk pail appeared to your imagination as a sea, and our pipe as a bridge, and so on." That means the physical and spiritual worlds have to be distinguished from one another. If they are combined, the assertions appear wrong.

For example, you have a small room the four walls of which have been covered with four large mirrors. When you enter it, you see the

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small room to be as broad as a large arena. If you say, "I see my room to be as large as a broad arena," what you say is correct. But if you assert, "My room is as large as a broad arena," you would be wrong, for you are confusing the World of Similitudes with the actual world.

Thus, not having weighed them on the balances of the Book and *Sunna*, certain of the people of illumination's descriptions of the seven levels of the globe do not comprise only its physical state from the point of view of geography. For instance, they said that one of the earth's levels is that of the jinns and demons, and that it has a breadth of thousands of years. Whereas those strange levels are not situated on our globe, which revolves every one or two years. But if we suppose the globe to be like a pine-seed in the World of Meaning, the World of Similitudes, the Intermediate Realm, and the World of Spirits, the similitude of the tree that would be formed from it would be like a huge pine-tree in relation to the seed. Thus, in their spiritual journeyings, some of the people of witnessing have seen some of the earth's levels in the World of Similitudes to be extremely extensive; they have seen them to stretch over a distance of thousands of years. What

they saw was right, but because superficially the World of Similitudes resembles the physical world, they saw the two worlds blended together, and interpreted them thus. When they returned to the world of sobriety, since they lacked balance, and since they wrote exactly what they witnessed, it has been considered to be contrary to reality.

Like the similitudes of a large palace and large garden are situated in a small mirror, so similitudes and non-material realities of the extensiveness of thousands of years are situated in a single year's distance of the physical world.

Conclusion: It is understood from this matter that the degree of 'witnessing' is much inferior to that of belief in the Unseen. That is to say, the uncomprehending illuminations of some of the saints relying only on 'witnessing' do not attain to the statements about the truths of belief of the purified and exact scholars, who are the people of the legacy of prophethood and who rely on the Qur'an and Revelation, not on 'witnessing' - which are about the Unseen but are lucid, comprehensive, and right. That is to say, the balance of all illumination, mental states, visions, and witnessings are the Book and *Sunna*. And their touchstone are the sacred principles of the Book and *Sunna*, and the conjectural rules of the purified and exacting scholars.

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SECOND IMPORTANT MATTER

Question: The Unity of Existence is considered by many people to be the most elevated station. But the way of the Unity of Existence in this form was not seen explicitly in the Companions and foremost the four Rightly-Guided Caliphs, who were at the level of 'the greatest sainthood,' or in the Imams of the Prophet's Family and foremost the five 'People of the Cloak,' or the great interpreters of the Law and the generation following the Companions and foremost the founders of the four Schools of Law. So did those who emerged subsequently to them advance further than them? Did they find a better highway on which to proceed?

The Answer: God forbid! Nobody at all has the ability to advance further than those purified ones who were the stars and heirs closest to the Sun of Prophethood; the highway is indeed theirs.

As for the Unity of Existence, it is a way and a state, but it is a deficient degree. However, because it is illuminating and pleasurable, most of those who have reached that degree on their spiritual journeyings have not wanted to leave it; they have remained there and supposed it to be the ultimate degree.

Thus, if one who takes this way is a spirit who is divested of materiality and intermediaries and has rent the veil of causes, and is immersed in a state of witnessing, then an experiential -not pertaining to knowledge- unity of existence which arises not from the Unity of Existence but from the Unity of Witnessing, may obtain for him a certain attainment, a spiritual station. He may even reach the degree of denying the universe for the sake of God. But if he is submerged in causes and preoccupied with materiality, the term Unity of Existence may go so far as meaning denying God on account of the universe.

Yes, the great highway is the highway of the Companions, those that followed them, and the Purified Ones. Their universal rule is, "The reality of things is constant." And in accordance with the sense of *There is nothing that resembles Him*,¹ Almighty God has absolutely nothing that

resembles Him. He is utterly beyond being comprehended in place or class and being divided into parts. His relation with beings is Creativity. Beings are not imaginings or fancies as those who follow the way of the Unity of Existence said. Visible things too are Almighty God's works. Everything is not 'Him,' everything is 'from Him.' For events cannot be pre-eternal. We shall bring this matter closer to the understanding with two comparisons:

1. Qur'an, 42:11.

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The First: For example, there is a king. Through his name of Just Judge he has a Ministry of Justice which shows the manifestation of that name. Another of his names is Khalifa, and the Shaykh al-Islam's Office and learned institution are the manifestations of that name. He has also the name of Commander-in-Chief, through which all the offices of the army display activity; the army is the manifestation of that name. Now, if someone was to appear and say: "The king is only the Just Judge, he has no office or ministry other than that of justice," then the attributes and states of the religious scholars in the Shaykhul-Islam's Office would have to be applied -not actually but theoretically - to the officials of the Ministry of Justice; a secondary and shadowy Shaykh al-Islam's Office would have an imaginary existence within the actual Ministry of Justice. And again in hypothetical fashion, the dealings and states of the Army Office would be supposed in the officials of the Judiciary, an unreal Army Office would be imagined there, and so on. And so, in this situation, the king's true name and true sovereignty is the name Just Judge and his sovereignty in the Ministry of Justice. His names like Khalifa, Commander-in-Chief, and Sultan are not actual, but hypothetical. However, the nature of kingship and reality of sovereignty demand all the names in actuality. And actual names require and necessitate actual offices.

Thus, the sovereignty of Divinity necessitates in actuality numerous sacred Names like All-Merciful, Provider, Bestower, Creator, Doer, Munificent, and Compassionate. And those true and actual Names require actual mirrors. Now, since the people of the Unity of Existence say: "There is no existent but He," they reduce the reality of beings to the level of imagination. Almighty God's Names of Necessary Existent, Existent, One, and Single have true manifestations and spheres of application. For sure, if their mirrors and spheres of application were not real and were imaginary and non-existent, it would not harm them. And perhaps if there was no colour of existence in the mirror of true existence, they would be purer and more brilliant, but the manifestations of Names like Merciful, Provider, Subduer, Compeller, and Creator would not be real, they would be hypothetical. However, those Names are realities like the Name of Existent, they cannot be shadows; they are essential, not secondary.

Thus, the Companions and great interpreters of the Law and Imams of the Family of the Prophet said: "The reality of things is constant;" Almighty God has a manifestation through all His Names in actuality. Through His creativity, all things have an accidental existence. For sure, in relation to the Necessarily Existent's existence their existence is an extremely weak and unstable shadow, but it is not imagination, it is not

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fancy. Almighty God gives existence through His Name of Creator and He continues that existence.

Second Comparison: For example, on the four walls of this house are four full-length mirrors. However much the house is depicted together with the other three mirrors in all the mirrors, each holds the things in itself in accordance with its own make-up and colour; it is like the similitude of the house particular to itself. Now, two men enter the house. One of them looks at one of the mirrors and says: "Everything is within it." When he hears of the other mirrors and images within them, he applies what he hears to a tiny corner of the one mirror whose contents are shadows twice over, whose reality has shrunk and has changed. He also says: "I see it thus, in which case reality is thus." The other man says to him, "Yes, you see it like that and what you see is true. But in actuality and reality the true form of reality is not like that. There are other mirrors besides the one you looked at; they are not the shadow of shadows and as tiny as you saw."

And so, each of the Divine Names requires a different mirror. And, since Merciful and Provider, for example, are real and fundamental, they require beings worthy of them who are needy for sustenance and compassion. Just as All-Merciful requires real beings with spirits needy for sustenance in a real world, so too, All-Compassionate requires a Paradise which is thus real. If only the Names of Existent, Necessarily Existent, and Single One of Unity are held to be real and the other Names considered to be shadows within them, it is a sort of injustice towards those other Names.

It is due to this mystery that the great highway is surely the highway of the Companions, the Purified Ones, the Imams of the Prophet's Family, and the great interpreters of the Law and founders of the four schools of law, who possessed 'greater sainthood', and were directly the first class of the Qur'an's students.

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.²

O our Sustainer! Do not cause our hearts to swerve now that You have guided us, and bestow mercy on us from You; for You are the Bestower of Gifts.³

O God! Grant blessings to the one whom You sent as a Mercy to all the worlds, and to all his Family and Companions.

2. Qur'an, 2:32.

3. Qur'an, 3:8.

AN ADDENDUM TO THE SECOND MATTER

Question: Muhyi'l-Din al-'Arabi considered the Unity of Existence to be of the highest level. Likewise, some of the great saints who took the path of love followed him. However, you say that this matter is not of the highest level, and is not real; that it is rather the way, to a degree, of those who become intoxicated and immersed in the Divine, and of the people of love and ecstasy. So what, briefly, is the high level of the affirmation of Divine Unity pointed out by the

clear verses of the Qur'an, through the mystery of the legacy of prophethood? Can you explain it?

The Answer : It is a hundred times beyond the ability of an utterly powerless unfortunate like myself to judge these elevated stations with his limited thought. I shall just explain one or two extremely brief points proceeding from the effulgence of the All-Wise Qur'an. Perhaps they will be useful in understanding the matter.

FIRST POINT

There are numerous reasons for the way of the Unity of Existence, and for becoming enmeshed in it; one or two of them shall be described:

The First Reason: Because they could not squeeze into their brains the maximum degree of the creativity of dominicality, and could not entirely establish in their hearts that everything, through the mystery of Divine Oneness, is held directly in the grasp of dominicality and that all things have existence through Divine power, choice, and will, those who took that way were obliged to say that everything is either Him, or does not have existence, or is imaginary, or is His manifestation or emanation.

The Second Reason: The mark of passionate love is to want never to be separated from the beloved and to flee desperately from such separation; to tremble at the thought of parting, to fear distance from the beloved as though fearing Hell, and to abominate transience; to love union with the love of one's own spirit and life, and to yearn for closeness to the beloved with the longing for Paradise. Thus, through adhering to a manifestation of Divine immediacy in all things, those who took the way of the Unity of Existence disregarded separation and distance; supposing union and meeting to be permanent, they said: "There is no existent but He;" through the intoxication of love and as demanded by the ecstasy of permanence, meeting, and union, they imagined that in the Unity of Existence was a most pleasurable way of illumination whereby they could be saved from the dreadfulness of separation.

That is to say, the source of the first reason was the hand of the intellect being unable to reach up to some of the truths of belief, which were

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extremely broad and elevated; its being unable to comprehend them, and not having developed completely in regard to belief. While the source of the second reason was the extraordinary unfolding of the heart from the point of view of love, and its wondrous expansion and breadth.

However, the supreme level of Divine Unity the Purified Ones-who were the people of sobriety and great saints of the legacy of prophethood -saw through the explicit expositions of the Qur'an is both extremely elevated, and shows both the maximum level of dominicality and creativity, and that all the Divine Names are real. It preserves its bases and does not spoil the balance of the decrees of dominicality. For they say that together with the Oneness of His Essence and His being free of space, with His knowledge, Almighty God encompasses and determines directly all things together with all their attributes, and through His will He chooses and specifies them, and through His power He creates them. He creates and directs the whole universe as though it were a single being.

He creates the huge spring with the same ease as creating a flower. Nothing can be an obstacle to anything else. There is no fragmentation in His regarding things; He is present everywhere at the same instant through the disposal of His knowledge and power. There is no division or distribution in His disposal. This mystery has been expounded and proved completely in the Sixteenth Word and in the Second Stopping-Place of the Thirty-Second Word. Since, according to the rule, "Comparisons are incontestible," attention is not paid to defects in comparison and allegory, I shall set forth a very faulty comparison so that the difference between the two ways may be understood to a degree.

For example, let us imagine a huge, matchless, and wondrously adorned peacock which can fly from east to west in an instant, and opens and closes its wings, which stretch from north to south, are adorned with hundreds of thousands of fine patterns, and in every single feather of which are included brilliant arts. Now, there are two men observing it; they want to fly with the wings of the intellect and heart up to the elevated qualities of this bird; to its wondrous decorations. One looks at the peacock's state and form and the marvellous inscriptions of power on all its feathers; he loves it with extreme passion and ardour; he in part abandons his attentive reflective thought, and adheres to love. But then he sees that every day those lovable decorations change and are transformed. Those objects of his love, which he worships, disappear and are lost.

While he should have said that through true Divine Unity, which he could not encompass with his mind, and absolute dominicality and the Oneness of the Divine Essence, they were the artistic decorations of an

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Inscriber possessing universal creativity, he said instead -in order to console himself- that the spirit of the peacock was so sublime that its maker was within it, or that the peacock had become Him, and that since its spirit had become one with its being, and its being combined with its outward appearance, its spirit's perfection and being's exaltedness displayed those manifestations, showing a different inscription and beauty every moment; it was not a true creation through its will, but rather a manifestation, an emanation.

As for the other man, he said that those harmonious and well-ordered decorations so full of art definitely required will, choice, intention, and purpose. It was not possible for there to be a manifestation without will, an emanation without choice.

Yes, the peacock had a beautiful and elevated nature, but it could not be the doer; it was passive. It could not become one with the active agent. Its spirit was fine and exalted, but it could not be the creator and disposer, only receptive and a means. For observedly in each of its feathers was an art performed with infinite wisdom and an inscription and decoration made through an infinite power. And these could not occur without will and choice. These arts showing perfect wisdom within perfect power, and perfect dominicality and mercy within perfect wisdom were not the work of some sort of manifestation. The scribe who had written that gilded notebook could not be inside it and be united with it. The notebook rather only had contact with the nib of the scribe's pen. In which case, the wondrous decorations of the similitude of the peacock known as the universe were a gilded missive of the peacock's Creator.

Now, look at the peacock and read the missive. Say to its Scribe: "What wonders God has willed! Blessed be God! Glory be to God!" One who supposes the missive to be the scribe, or the scribe

to be inside the letter, or fancies the missive to be imagination, has surely hidden his reason in the veils of love, and been unable to see the true form of reality.

Among the varieties of passionate love, the one most giving rise to the way of the Unity of Existence, is love of this world. When it turns into true love, love of this world, which is metaphorical, is transformed into the Unity of Existence. A person loves a personal beloved with metaphorical love. Then, unable to accept with his heart his beloved's transience and ephemerality, he consoles himself saying that he is a mirror to the True Object of Love and Worship, and attaches himself to a reality, so acquiring permanence for him through true love.

In the same way, when the strange love of one who takes the huge world and the universe in its totality as his beloved is transformed into

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true love through the constant blows of death and separation, he seeks refuge in the way of the Unity of Existence, in order to save that great beloved of his from death and separation. If he has extremely strong and elevated belief, it becomes a pleasurable, luminous, acceptable level, like with those resembling Muhyi'l-Din al-'Arabi. However, there is the possibility of falling into abysses, embracing materiality, and becoming submerged in causes. As for the Unity of Witnessing, it is harmless; it is an exalted way of the people of sobriety.

O God, show us what is indeed the truth, and make us follow it!

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.⁴

THIRD MATTER

An important matter that has not been solved by philosophy and reason.

*Every day in [new] splendour does He [shine]!⁵ * Indeed, your Sustainer is Doer of what He will.⁶*

Question: What is the reason for and wisdom in the astonishing unceasing activity in the universe? Why do these fleeting beings not stop, but continuously change and are renewed?

The Answer: To explain the wisdom in this would require a thousand pages. And so we shall leave aside a full explanation and squeeze an extremely brief summary of it into two pages.

If a person performs a natural function or social duty and works enthusiastically to do so, one who observes him carefully will certainly understand that there are two things that make him perform the duty:

The First are the benefits, fruits, and advantages which result from the duty, which are called 'the ultimate cause.'

The Second: There is a love, a desire, a pleasure, which cause the duty to be performed enthusiastically, and these are called the 'necessitating cause and reason.'

For example, eating food; the pleasure and longing arising from appetite drive a person to eat,

and afterwards, the result of eating is nourishing the body and perpetuating life. In the same way,
And God's is the highest

4. Qur'an, 2:32.

5. Qur'an, 55:29.

6. Qur'an, 11:107.

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similitude,⁷ based on two sorts of Divine Names, the awesome and astonishing endless activity in the universe is for two vast instances of wisdom, each of which is also infinite:

The First: Almighty God's Most Beautiful Names have incalculable sorts of manifestations. The variety in creatures arises from the variety of the manifestations. The Names require to be manifested in a permanent fashion; that is, they want to display their embroideries; that is, they want to see and display the manifestations of their beauties in the mirrors of their embroideries; that is, they want every instant to renew the Book of the Universe and missives of beings; that is, they necessitate the continuous meaningful writing, and to display each missive to the study and gaze of the the Most Pure and Holy Essence, the One signified, as well as to all conscious beings; they require to make each of the missives read.

The Second Reason and Instance of Wisdom: Just as activity in creatures arises from an appetite, a desire, a pleasure, and there is a definite pleasure in all activity, rather, all activity is a sort of pleasure; so too, in a suitable way and form appropriate to His essential self-sufficiency and absolute riches and in a manner fitting for His absolute perfection, the Necessarily Existent One has boundless sacred compassion and infinite holy love. And He has a boundless sacred ardour arising from that sacred compassion and holy love, and an endless holy joy arising from that sacred ardour, and, if one may say so, an infinite sacred pleasure arising from the sacred joy. And pertaining to that Merciful and Compassionate One, is, if the term is permissible, a boundless sacred gratification and infinite holy pride arising from the boundless feeling of compassion that springs from the sacred pleasure, sacred gratification and pride which arise from the gratitude and perfections of creatures which result from their abilities emerging from the potential to the actual and their developing within the activity of power. It is these which necessitate in boundless fashion, an endless activity.

Thus, it is because philosophy, science, and natural philosophy do not know this subtle instance of wisdom that they have confused unconscious Nature, blind chance, and lifeless causes in this utterly knowing, wise, percipient activity, and falling into the darkness of misguidance, have been unable to find the light of reality.

*Say, "God [sent it down];" then leave them to plunge in vain discourse and trifling.*⁸

7. Qur'an, 16:60.

8. Qur'an, 6:91.

O our Sustainer! Do not cause our hearts to swerve now that You have guided us, and bestow mercy upon us from Yourself; indeed, You are the Bestower of Gifts.⁹

O God! Grant blessings and peace to the Solver of the talisman of Your universe to the number of atoms of beings, and to his Family and Companions, so long as the earth and the heavens persist.

The Enduring One, He is the Enduring One!

Said Nursi



9. Qur'an, 3:8.

The Nineteenth Letter

This treatise describes more than three hundred miracles. And as it describes the messengership of Muhammad (PBUH), itself a miracle, so is it itself a wonder in three or four respects, proceeding from the miracle of his messengership.

The First: Although it is more than a hundred pages in length and is based on traditions and narrations, it was written in an unusual fashion-in the mountains and countryside, completely from memory, and without referring to any book. It was completed, moreover, in a few days by working two to three hours every day, for a total of twelve hours.

The Second: Despite its length, this work did not cause tedium to its writer, nor does it lack pleasantness for its reader. In fact, it aroused such ardour and enthusiasm in even my apathetic scribes that in these hard and distressing times, as many as seventy copies were handwritten in this neighbourhood within a single year. Those aware of this property of the treatise concluded

The Third: In the copies handwritten by nine different scribes who did not communicate with one another, including one very inexperienced and unaware of 'coincidence'¹-it was also before we were aware of the phenomenon- the words referring to the Noble Messenger 'coincided' to such a degree throughout the whole of the treatise, and in the fifth part for the words referring to the Qur'an, that any one who is fair to the slightest degree would not consider this to be the result of chance. In

1.'Coincidence' (tawâfuq) refers to the unintentional correspondence of letters or words in lines or patterns on one several pages.(Tr:)

fact, whoever observed it definitely concluded that it was a mystery of the Unseen and a marvel proceeding from the miracle of Muhammad (Upon whom be blessings and peace).

The Principles explained at the beginning of this treatise have extreme importance. As for the prophetic Hadiths related, they are accepted as authentic by the authorities on Hadith, and they report the most established phenomena concerning the messengership of Muhammad. Now, to enumerate the merits of this treatise, another treatise of the same length would be needed; we therefore invite those who wish to read it, if only once.

Said Nursi

A REMINDER: In this work, I have related many Hadiths, despite having no books to refer to. Should there be any errors in the wording of the Hadiths, I request that they either be corrected, or be considered as paraphrases of Hadith. For, according to the prevailing opinion, "To relate the meanings of Hadiths is permissible," in which case the narrator puts the meaning of the Hadith into his own words. This being the case, Hadiths with possible errors of wording should be regarded as paraphrases.

* NOTE: The present translation of the Nineteenth Letter is based on a translation prepared by members of the Risale-i Nur Institute of America in 1976. (Tr.)

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The Miracles of Muhammad (PBUH)

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

*He it is Who has sent His Messenger with guidance and the religion of truth to make it supreme over all religion: and sufficient is God as a Witness. * Muhammad is the Messenger of God... [to the end of the verse]²*

[Since the Nineteenth and Thirty-First Words concerning the messengership of Muhammad (Upon whom be blessings and peace) prove it with decisive evidence, we assign the verification of that side of the subject to those Words. As a supplement to them we will merely show here, in Nineteen Signs, some of the flashes of that great truth.]

FIRST SIGN

The Possessor and Master of the universe surely does everything with knowledge, disposes every affair with wisdom, directs everything all-seeingly, treats everything all-knowingly, and arranges everything willing the instances of wisdom, purposes, benefits that are apparent in them. Since, then, the One Who creates knows, surely the One Who knows will speak. Since He will speak, surely He will speak to those who possess consciousness and thought, and those who will understand His speech. Since He will speak to those who possess thought, surely he will speak to mankind, whose nature and awareness are the most comprehensive of all conscious beings. Since He will speak to mankind, surely He will speak

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to the most perfect of mankind and those most worthy of address. Since He will speak to those who are most perfect, most worthy of address, highest in morality, and who will guide humanity; He will certainly speak to Muhammad, who, as friend and foe alike testify, is of the highest disposition and morality, who is obeyed by one fifth of humanity, to whose spiritual rule half of the globe has submitted, with the radiance of whose light the future of mankind has been illumined for thirteen centuries, to whom the believers, the luminous segment of humanity, renew five times daily the oath of allegiance, for whose happiness they pray, for whom they call down God's blessings and bear admiration and love in their hearts. Certainly, He will speak to Muhammad (Upon whom be blessings and peace) and indeed He has done; He will make him the Prophet, and indeed He has done; He will make him the guide for the rest of humanity, and indeed He has done.

SECOND SIGN

God's Most Noble Messenger (Upon whom be blessings and peace) declared his prophethood, and presented to humanity such a decree as the Qur'an of Mighty Stature and such manifest miracles as number, according to the scholars, one thousand.³ The occurrence of those miracles in their entirety is as certain as the fact that he declared himself prophet. In fact, as is shown by the words of the most obstinate unbelievers quoted in various places of the Wise Qur'an, even they could not deny the occurrence of his miracles, but only called them -God forbid!- sorcery, in order to satisfy themselves, or to deceive their followers.

The miracles of Muhammad (PBUH) have the certainty of confirmation by consensus to the hundredth degree. The miracle is the confirmation by the Creator of the cosmos of his declaration of prophethood; it has the effect of the words, "You have spoken truly!" Suppose that you said in the assembly of a ruler, while being observed by him, "The ruler has appointed me to such-and-such a position." At a time when you were asked for a proof of your claim, the word "Yes" uttered by the ruler would sufficiently support you. Or, if the ruler changed his usual practice and attitude at your request, this would confirm your claim even more soundly and more definitely than would the word "Yes."

In the same way, the Noble Messenger (Upon whom be blessings and peace) claimed: "I am the envoy of the Creator of the universe. My proof is that He will change His unbroken order at my request and my prayer. Now look at my fingers: He causes them to run like a fountain with five

3. Al-'Asqalânî, Fath al-Bârî vi, 454; Muslim (Sharh: nawawî)i,2

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spigots. Look at the moon: by a gesture of my finger, He splits it in two. Look at that tree: to affirm me and to bear witness to me, it moves and comes near to me. Look at this food: although it is barely enough for two or three men, it satisfies two or three hundred." He demonstrated too hundreds of similar miracles.

However, the evidences of the veracity of this being and the proofs of his prophethood are not restricted to his miracles. All his deeds and acts, his words and behaviour, his moral conduct and manners, his character and appearance prove to the attentive his truthfulness and seriousness. Indeed, many people such as ‘Abd Allah b. Salam, the famous scholar of the Children of Israel, came to believe merely by seeing him, and said, “No lie can hide in this face, nor fraud be found in it!”⁴

Although many scholars who have researched the matter have concluded that the proofs of the prophethood of Muhammad (PBUH) and his miracles number about one thousand, there are thousands, perhaps hundreds of thousands, of proofs of his prophethood. And hundreds of thousands of men with varying opinions have affirmed his prophethood in an equal number of ways. The Wise Qur’an alone demonstrates a thousand of the proofs of his prophethood, in addition to its own forty aspects of miraculousness.

Since prophethood is a phenomenon of humanity, and hundreds of thousands of individuals who claimed prophethood and performed miracles have lived and passed away,⁵ of a certainty the prophethood of Muhammad is superior to all the others. For whatever evidences, qualities, and attributes made prophets such as Jesus and Moses (Upon whom be peace) be known as prophets and were the means of their messengership, they were all possessed in a more perfect and comprehensive fashion by Muhammad (Upon whom be blessings and peace). And since the causes and means of prophetic authority were more perfectly present in the person of Muhammad, this authority was to be found in him with more certainty than in all the others.

THIRD SIGN

The miracles of the Most Noble Messenger (Upon whom be blessings and peace) were extremely varied. Since his messengership was universal, he was distinguished by miracles that related to almost all species of creation. Just as the supreme lieutenant of a renowned ruler, arriving with

4. Tirvidhî, Qiyâma 42; Ibn Mâja, Iqâma 174; At’ima 1; Dârimî, Salât 156; Isti’dhân 4; Musnad v, 451.

5. Musnad v, 266; Val’fuyuddîn Tabrîzî, Mishkât al-Masâbih iii, 122; Ibn al-Qayyim al-Jawzî, Zâd al-Ma’âd (Tahqîq: al-Arnacûd)i, 43-44. [Letters / The Miracles Of Muhammad - Third Sign - p.121](#)

many gifts in a city where various peoples live, will be welcomed by a representative of each people, who acclaims him and bids him welcome in his own language; so too when the supreme Lieutenant of the Monarch of Pre-Eternity and Post-Eternity honoured the universe by coming as an envoy to the inhabitants of the earth, and brought with him the light of truth and spiritual gifts sent by the Creator of the universe, which were connected to the truths of the whole universe, each species of creation - from water, rocks, trees, animals and human beings to the moon, the sun and the stars- each welcomed him and acclaimed his prophethood, each in its own language, and each bearing one of his miracles.

Now it would require a voluminous work to mention all his miracles. As punctilious, investigating scholars have written many volumes concerning the proofs of his prophethood, here we will briefly point out only the general categories into which fall the miracles that are definite and accepted as accurate reports.

The evidences of the prophethood of Muhammad (Upon whom be blessings and peace) fall into two main categories:

The First is called *irhasat* and includes the paranormal events that happened at the time of his birth, or before his prophetic mission.

The Second group pertains to all the remaining evidences of his prophethood, and contains two subdivisions:

The first are those wonders that were manifested after his departure from this world in order to confirm his prophethood, and **the second**, those that he exhibited during the era of his prophethood. The latter has also two parts:

The first, the evidences of his prophethood that became manifest in his own personality, his inner and outer being, his moral conduct and perfections, and **the second**, the miracles manifested in the outer world. The last part again has two branches:

One, those concerning the Qur'an and spirituality, and **the other**, those relating to materiality and the universe. This last branch is again divided into two categories:

The first involves the paranormal happenings that occurred during his mission either to break the stubbornness of the unbelievers, or to augment the faith of the believers. This category has twenty different sorts, such as the splitting of the moon, the flowing of water from his fingers, the satisfying of large numbers with a little food, and the speaking of trees, rocks and animals. Each of these sorts has also many instances, and thus has, in meaning, the strength of confirmation by consensus. As for **the second**

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the second category, this includes events lying in the future that occurred as he had predicted upon God's instructions. Now, starting from the last category, we will summarize a list of them.⁶

FOURTH SIGN

There is no limit to the reports God's Most Noble Messenger (Upon whom be blessings and peace) gave concerning the Unseen through the instruction of the One All-Knowing of the Unseen. As we have mentioned the types of these reports in the Twenty-Fifth Word, which is about the miraculousness of the Qur'an, and to a degree explained and proved them, we now refer to that Word the explanation of the information he gave concerning the Unseen about past times and prophets, as well as truths concerning Divinity, the universe, and the hereafter, and will point out a few of his many correct predictions concerning his Companions, his Family and his community. But first, for a complete understanding of the subject, we will state Six Principles by way of an introduction.

FIRST PRINCIPLE

All the states and acts of the Noble Messenger (Upon whom be blessings and peace) testified to his veracity and prophethood, but not all of them had to be miraculous. For God 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 both worlds;

and so that he might disclose to human beings the wonders of Divine 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 extra-ordinary 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 his miracles never occurred in such an obvious fashion as would have compelled everyone to believe, whether willingly or unwillingly. For, in accordance with the purpose of the examinations and trials that man is to undergo, the way must be shown to him without depriving him of his free will: the door of the intelligence must remain open, and its freedom must not be snatched from its hand. But if miracles had occurred in so apparent a way, intelligence would have had no choice; Abu Jahl would have believed as did Abu

6. Unfortunately, I could not write as I had intended. Without choice, I wrote as my heart dictated, and I could not completely conform to the order of this classification.

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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 sufficient evidence, although they all 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.

SECOND PRINCIPLE

God's Most Noble Messenger (Upon whom be blessings and peace) was a human being; hence he acted like a human being. He was also a messenger and prophet, and with regard to his messengership, he was an interpreter and an envoy of Almighty God. His messengership was based upon Revelation, which is of two kinds:

The First is explicit Revelation. In this case, the Noble Messenger is merely an interpreter and announcer, with no share in the content. The Qur'an and some Sacred Hadith are included in this kind of Revelation.

The Second is implicit Revelation. The essence and summary of this is also based on Revelation or inspiration, but its explanation and description were left to the Messenger. When he explained and described such Revelation, sometimes he again relied on Revelation, or on inspiration, or sometimes he spoke in terms of his own insight. And, when he resorted to his own interpretation, he either relied on the perceptive power given him on account of his prophetic mission, or he spoke as a human being and conformably to usage, custom and the level of common comprehension.

Thus, all the details of every Hadith are not necessarily derived from pure revelation, nor should the lofty marks of messengership be sought in such thoughts and transactions of his as are required by his participation in the human state. Since some truths were revealed to him in a brief and abstract form, and he himself described them in the light of his insight and according to common comprehension, the metaphors and allusions in his descriptions sometimes may need explanation, or even interpretation. There are, indeed, some truths that the human mind can grasp only by way of comparison. For example, once in the presence of the Prophet, a loud noise was heard. The Prophet said, “*This is the noise of a rock that has been rolling down for seventy years and has now reached the lowest*

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depths of Hell.”⁷ An hour later the news came that a famous dissembler who had recently turned seventy years old had died and gone to Hell, thus explaining the event the Prophet had described by means of an eloquent comparison.

THIRD PRINCIPLE

If any related tradition is in the form of *tawatur*,⁸ it is indisputable. There are two kinds of this sort of report: one is those reports about which there is ‘explicit consensus,’ the other is ‘consensus in meaning.’ The latter is also of two kinds: the first includes those concerning which the consensus is implied ‘by silence.’ For example, if a man in a community relates an incident in front of his people and the listeners do not contradict him, that is, they respond to him by keeping silent, this implies their acceptance of the report. In particular, if that community is such as will not accept any error, as will consider any lie reprehensible, as is ready to criticize and, in addition, shows an interest in the reported incident, the silence of that community testifies strongly to the incident having occurred.

The second kind of ‘consensus in meaning’ is that which occurs when different people relate a particular incident, for example, one *okka*⁹ of food fed two hundred people, in different versions—one person describes in one way, another in another way, and another in yet another way, but all are unanimously agreed on the occurrence of the incident. Thus, the occurrence of this certain incident is supported by ‘consensus in meaning,’ and is definite; its actual occurrence is not harmed by differences in detail. But apart from this, there are times when a report supplied by a single person expresses the certainty of consensus, under certain conditions. It also sometimes happens that single report expresses certainty when supported by other, outside evidences.

Most of the reports concerning the miracles and the evidences of the prophethood of the Most Noble Messenger (Upon whom be blessings and peace) that have come down to us are either of the category of ‘explicit consensus,’ or ‘consensus in meaning,’ or ‘consensus implied by silence.’ As for the others, although they are the report of a single person, they also have the certainty of ‘consensus’ as they have received the acceptance of the meticulous authorities on Hadith. Of such meticulous

7. Muslim, Janna 31; Musnad iii, 341, 346.

8. Tawatur is the kind of report that is transmitted by numerous authorities and about which there is no room for doubt, that is, a report concerning which there is a consensus of opinion. (Tr.)

9. One okka was the equivalent of 2.8 lbs. or 1,300 gr. (Tr.)

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authorities were those geniuses who were called *al-Hafiz*, who had committed to memory at least 100,000 Hadiths, who offered for fifty years their morning prayer with the ablution of the night prayer, and who produced the six accurate books of Hadith headed by those of Bukhari and *Muslim*. Without doubt, any report scrutinized and accepted by them cannot fall short of the certainty of ‘consensus.’ For they acquired such intimacy with the Hadiths of the Noble Prophet (Upon whom be blessings and peace) and became so familiar with his exalted style and manner that they could spot at first sight a single false Hadith among a hundred reports, and would reject it, saying, “This cannot be a prophetic tradition; it does not have his wording.” Since they were able to recognize the precious quality of the Hadith, like an expert jeweller, there was no possibility of their confusing any other word with that of the Prophet. Some researchers, however, such as Ibn al-Jawzi, went to such excesses in their criticism as to regard many accurate traditions as false.¹⁰ Nevertheless, this does not mean that the meaning of every false wording is wrong; rather it means that the wording itself is not that of the Prophet.

Question: What is the benefit of citing the chain of transmission of a tradition so that even if it is not called for in the case of a well-known incident they say: “So-and-so informed so-and-so, etc.”?

Answer: Its benefits are many, and one is that the citing of the chain shows the concurrence of the truthful, reliable and exacting scholars of Hadith and the unanimity of the discerning authorities whose names are included; each of the scholars and authorities signs, as it were, for the accuracy of the tradition, and places his seal on it.

Question: Why were the miraculous events not transmitted through numerous chains in the form of ‘consensus’ and with as great emphasis as the basic injunctions of the Sacred Law, the Shari‘a?

Answer: Because the majority of the injunctions of the Shari‘a are needed by most people at most times, for they all are applicable to each individual, like an obligation incumbent on all. But not everyone needs to know of every miracle; even if he does, it suffices him to hear it only once. It is, in fact, like the kind of obligation the observance of which by some will absolve the rest; it is quite enough for miracles to be known only to some. For this reason, even if the occurrence and reality of a miracle ten times more certain than that of an injunction of the Shari‘a, it will still come to us through one or two narrators, whereas the injunction is narrated by ten or twenty persons.

10. ‘Abd al-Hayy al-Laknawi, *al-Ajwibat al-Fadila* (Tahqiq: Abu Ghudda) 80, 120, 163, 170.

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FOURTH PRINCIPLE

The future events that the Most Noble Messenger (Upon whom be blessings and peace) predicted were not isolated incidents; he rather predicted general and recurring events in a particular way.

That is, in each such report, he displayed a different aspect of one phenomenon out of several. This is why when the narrator combines these different aspects, they may seem at variance with reality. There are, for example, varying narrations concerning the Mahdi, each with different details and descriptions. However, as was explained in a section of the Twenty-Fourth Word, the Noble Messenger gave the tidings, relying on Revelation, of a Mahdi who would come in every century to preserve the morale of the believers, help them not to fall into despair in the face of disasters, and link the hearts of the believers with the people of the Prophet's Family, who constitute a luminous chain in the world of Islam. Similar to the Great Mahdi who is promised to come at the end of time, one Mahdi from the Prophet's Family, or more, has been found in every century. Indeed, one of them, found among the 'Abbasid Caliphs who were descendants of the Prophet's Family, was found to have many of the characteristics of the Great Mahdi. In this way the attributes of the Mahdi's deputies and of the spiritual poles who were Mahdis who were to precede the Great Mahdi and were samples and forerunners of him, were confused with the attributes of the Great Mahdi himself, and the narrations concerning him were seen to conflict with one another.

FIFTH PRINCIPLE

Since none other than God knows the Unseen, the Noble Messenger (Upon whom be blessings and peace) could not know it himself. Instead, God Almighty communicated to him the tidings of the Unseen, and he made them known. And since God 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, God Almighty did not entirely or in detail inform His Messenger 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.¹¹ For certain Divine purposes, He made some of

11. For example, he was not made to know about 'A'isha's taking part in the Battle of the Camel so that his deep love and affection toward her (May God be pleased with her) would not be hurt. He said, in fact, to his wives: "I wish I knew which one of you will be involved in that incident." Later he was apparently made aware of it to a slightly greater extent, as he once said to 'Ali (May God be pleased with him): "Some event will take place between you and 'A'isha."*

* Musnad vi, 393; Bayhaqi, Dala'il al-Nubuwwa vi, 410; al-Haythami, Majma' al-Zawa'id vii, 234.

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these significant events known to him, but not in all their awesomeness. As for pleasant events, He communicated them to the Messenger sometimes in outline and sometimes in detail, and the Messenger in turn made them known to his Companions. Thus those tidings were accurately transmitted to us by the scholars of Hadith who were at the height of piety, justice, and truthfulness, and who feared very much the warning of the Hadith, *Whoever knowingly tells a lie concerning me should prepare for a seat in Hell*,¹² and that of the Qur'anic verse,

*Who, then does more wrong than the one who utters lie concerning God?*¹³

SIXTH PRINCIPLE

Although some qualities and aspects of the Most Noble Messenger (Upon whom be blessings and peace) have been described in books of history and biography, most of those qualities relate to his humanness. But in reality, the spiritual personality and the sacred nature of this blessed being are 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 everyday 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 is, 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 being with the Archangels Gabriel and Michael as two aides-de-camp at his side in the Battle of Badr,¹⁴ is not to be found in the form of a person bargaining with a beduin in the marketplace over the price of a horse, bringing forth Khuzayma as his sole witness.¹⁵

12. Bukhari, ‘Ilm 38; Jana’iz 33; Anbiya’ 50; Adab 109; Muslim, Zuhd 72; Abu Da’ud, ‘Ilm 4; Tirmidhi, Fitan 70; ‘Ilm 8, 13; Tafsir 1; Manaqib 19; Ibn Maja, Muqaddima 4; Darimi, Muqaddima 25, 46; Musnad i, 70, 78; ii, 159, 171; iii, 13, 44; iv, 47, 100; v, 292.

13. Qur’an, 39:32.

14. Bukhari, Maghazi 11; Ahmad al-Banna al-Sa’ati, al-Fath al-Rabbani xxi, 26.

15. Abu Da’ud, ‘Aqdiyya 20; Musnad v, 215.

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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. Heed the following comparison for an understanding of this mystery.

Suppose that a seed of the date-tree was planted under the earth, has sprouted and become a large, fertile tree, and is still continuing to grow taller and broader. Or that the egg of a peacock 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 humanness of God’s Messenger 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 beduin, 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*.¹⁶ Otherwise you will either be disrespectful toward him, or fail to convince the evil-commanding soul.

FIFTH SIGN

We will cite in this Sign a few examples of Hadiths concerning the matters of the Unseen.

It has come down to us through an authentic chain of transmission at the degree of ‘consensus,’ that the Noble Prophet declared from the pulpit in the presence of his Companions: “*This my grandson Hasan is a master of men by means of whom God will reconcile two great groups.*”¹⁷

16. See: Qur’an, 53:9.

17. Bukhari, Fitan 20; Sulh, 9; Fada’il Ashab al-Nabi 22; Manaqib 25; Darimi, Sunna 12; Tirmidhi, Manaqib 25; Nasa’i, Jum’a 27; Musnad v, 38, 44, 49, 51; ‘Abd Allah Kattani, Nazm al-Mutanathir 125.

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Forty years later, when the two largest armies of Islam met each other, Hasan made peace with Mu‘awiya, and thus proved the prophecy of his noble grandfather (Upon whom be blessings and peace). According to another authentic narration, the Prophet said to ‘Ali: “*You will fight the perfidious, the just, and the deviator,*”¹⁸ thus predicting the battles of the Camel and Siffin, and that fought against the Kharijites.

He again said to ‘Ali, when he was displaying love for Zubayr: “*He will fight against you, but will be in the wrong.*”¹⁹

He also said to his wives: “*One among you will take charge of a rebellion; many around her will be killed;*”²⁰ “*and the dogs will bark all around her.*”²¹ All these certain and authentic traditions are the proven predictions of the struggles of ‘Ali against ‘A’isha, Zubayr and Talha during the Battle of the Camel, against Mu‘awiya at Siffin, and against the Kharijites at Harawra’ and Nahrawan.

The Prophet (PBUH) also informed ‘Ali about a man who would stain ‘Ali’s beard with the blood of his own head.²² ‘Ali knew the man; it was ‘Abd al-Rahman b. Muljam the Kharijite.

He also mentioned a man marked with a peculiar sign, Dhu’l-Thudia. When the man was found among the dead of the Kharijites, ‘Ali showed him as a proof of the rightness of his cause, declaring at the same time the miracle of the Prophet.²³

According to another authentic tradition related by Umm Salama and others, the Noble Prophet also predicted that Husayn would be killed at Taff (Karbala).²⁴ Fifty years later the painful event took place as predicted.

He also repeatedly predicted that after his demise, his Family would face death, calamities, and exile, and gave some details.²⁵ What he had predicted later came true exactly.

In this connection, a question may be asked: although ‘Ali, wi

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18. al-Hakim, al-Mustadrak, iii, 139, 140; al-Haythami, Majma' al-Zawa'id vii, 138; Bayhaqi, Dala'il al-Nubuwwa vi, 414.
 19. Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 213; al-Hakim, al-Mustadrak iii, 366, 367; 'Ali al-Qari, Sharh al-Shifa' i, 686, 687.
 20. al-'Asqalani, Fath al-Bari xiii, 45.
 21. Musnad vi, 52, 97; Ibn Hibban, Sahih, viii, 258 no: 6697; al-Hakim, al-Mustadrak iii, 120.
 22. al-Hakim, al-Mustadrak iii, 113; Musnad i, 102, 103, 148, 156.
 23. Bukhari, Manaqib 25; Adab 95; Istitaba 7; Muslim, Zakat, 148, 156, 157; Abu Da'ud, Sunna 28; Musnad iii, 56, 65.
 24. Imam Ahmad, Fada'il al-Sahaba 1357; Musnad i, 85; iii, 242, 256; vi, 294; 'Ali al-Qari, Sharh al-Shifa' i, 702.
 25. Ibn Maja, Fitan 34.

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In this connection, a question may be asked: although 'Ali, with his extraordinary bravery and profound knowledge in addition to his kinship to God's Messenger, greatly deserved to be Caliph, why did he not precede others in holding the Caliphate, and why did Islam experience such disorder during his Caliphate?

Answer: A great spiritual pole from the Prophet's Family is reported as saying: "The Noble Messenger (Upon whom be blessings and peace) had desired that 'Ali be Caliph, but it was made known to him from the Unseen that the will of God Almighty was different. He then abandoned his desire, submitting himself to God's will."

One of the reasons why God's will was different could have been that after the demise of the Prophet (PBUH), when the Companions were more than ever in need of alliance and unity, if 'Ali had taken the leadership, this would most probably have aroused in many persons and tribes a tendency to compete, because of his uncompromising nature, and fearless, ascetic, heroic, and independent character, and widely known courage -as was the case during his Caliphate- and divisions among the believers would have resulted.

Another reason for the delay of 'Ali's Caliphate is the following: at the time of his Caliphate, the *Muslim* community, which had rapidly developed through the intermingling of many tribes and peoples, possessed such traits as reflected the opinions of the seventy-three sects that the Noble Prophet (PBUH) had predicted would evolve in due time.²⁶ Therefore, in the face of such disturbances, someone was then needed with the wondrous strength, courage, respectability and sagacity of 'Ali, someone having the force of the respected Hashimites and the Prophet's Family, so that he could resist the sedition. And indeed he did so, in a fashion conformable to the prediction of the Prophet, who had said to him: "*I have fought for the revelation of the Qur'an; you will fight for its explanation.*"²⁷ A further reason for this delay is that without 'Ali, worldly rule would most probably have caused the Umayyad kings to go completely astray. However, being confronted with 'Ali and the Prophet's Family, and having to appear equal to them and to preserve their prestige before the *Muslims*, all the leaders of the Umayyad dynasty, even if not they themselves, in any event due to their encouragement and recommendations,

26. See, Page 137 fn. 60.

27. al-Haythami, Majma' al-Zawa'id vi, 244; Musnad iii, 31, 33, 82; Ibn Hibban, Sahih ix, 46 no: 6898.

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their followers and supporters, worked with all their strength to preserve and disseminate the truths of Islam and belief and the Qur'anic decrees. Thus, they produced thousands of punctilious interpreters of the Law, and authorities on Hadith, and saints and purified scholars. Had they not been faced by the strong religiosity, sainthood, and virtuousness of 'Ali and of the Prophet's Family, it is possible that the Umayyads would from the very beginning have gone completely astray, as happened at the end of their rule, and as did the 'Abbasids.

It might also be asked: "Why did the Islamic Caliphate not remain in the Prophet's Family, since they were the most deserving and fitted for it?"

The Answer: Worldly rule is deceptive, and the Prophet's Family had been appointed to preserve the decrees of the Qur'an and the truths of Islam. Not to be deceived by power, the one who was to hold it and the Caliphate had to be as sinless as a prophet, or as purehearted and unworldly as the Four-Rightly Guided Caliphs, 'Umar b. 'Abd al-'Aziz and the Mahdi of the 'Abbasids. In fact, the Caliphate of the Fatimid dynasty which was founded in the name of the Prophet's Family in Egypt, and the rule of the Almohads in Africa, and the Safavid dynasty in Iran showed that worldly rule was not suitable for the Prophet's Family, for it caused them to neglect their primary duty, the protection of religion and the service of Islam. When, on the other hand, they gave up worldly rule, they brilliantly and most successfully served Islam and the Qur'an.

Now see: of the poles of sainthood descended from Hasan, especially the Four Poles²⁸ and above all 'Abd al-Qadir Gilani, and the Imams of Husayn's line, especially Zayn al-'Abidin and Ja'far al-Sadiq, each became like a spiritual Mahdi, dispelled wrongdoing and spiritual darkness, and spread the light of the Qur'an and the truths of belief. And in so doing each showed he was a true heir of his noble forefather.

It may then be asked: "What was the wisdom in the awesome and bloody dissension that was visited on blessed Islam and the luminous Age of Bliss, and what aspect of mercy was there in it, for they did not deserve such distress?"

The Answer: Just as a heavy spring rainstorm stirs into action the potentialities of all the varieties of plants, seeds, and trees, and causes them to develop, so each blossoms in its particular way and performs the duties inherent in its nature, so too, the dissension visited on the Companions and their successors stirred their potentialities into action, which

28. The Four Poles of sainthood, namely, 'Abd al-Qadir Gilani, Ahmad Rufa'i, Ahmad Badawi, and Ibrahim Dasuqi. (Tr.)

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were all different and like seeds; it spurred them on. Exclaiming, "Islam is in danger! Fire! Fire!", it put fear into all the groups and made them hasten to protect Islam. According to its abilities, each of the groups shouldered one of the numerous different duties of the Islamic community and strove in utmost earnestness. Some working for the preservation of the prophetic Hadiths, some for the preservation of the Shari'a, some for the preservation of the truths of belief, some for the

preservation of the Qur'an, and so on; each group undertook a particular duty. They strove in performing the duties of Islam. Numerous multicoloured flowers opened. And through the storm, seeds were cast to all the corners of the most extensive world of Islam; half the earth was transformed into a rose-garden. But sadly, together with the roses, the thorns of the deviant sects appeared in the garden.

It was as if the Hand of Power had shaken that era in wrath, rotated it with intense vigour, and electrified the men of zeal. Through the centrifugal force of that movement, a great many enlightened interpreters of the Law, luminous scholars of Hadith, holy memorizers of the Qur'an, gifted scholars, men of purity, and poles of sainthood were flung off and caused to emigrate to the remote corners of the world of Islam. It fired with enthusiasm all the people of Islam from East to West and awakened them to the treasures of the Qur'an. Now we return to our subject.

There are thousands of events that God's Noble Messenger (Upon whom be blessings and peace) predicted and that happened as he foretold. Here we shall mention a few of them. The majority of those we will cite are agreed upon by the six well-known and most authentic books of Hadith, particularly by Bukhari and *Muslim*. There is 'consensus in meaning' concerning the reports, while others, on account of being verified by meticulous researchers, may also be considered to have this certainty.

According to an authentic and certain narration, the Noble Messenger (Upon whom be blessings and peace) said to his Companions: "*You will be victorious over all your enemies, will succeed in the conquest of Makkah,²⁹ Khaybar,³⁰ Damascus and Iraq,³¹ Persia, and Jerusalem,³² and will share among yourselves the treasures of the rulers of the greatest empires, the Byzantines and the Persians.*"³³ He did not say this as a matter of conjecture or personal opinion; he said it as if he had seen it, and what he said came true as predicted. This was despite the fact that at the

29. 'Ali al-Qari, Sharh al-Bukhari i, 678, 679. See, Concordance.

30. 'Ali al-Qari, Sharh al-Shifa' i, 679. See, Concordance.

31. 'Ali al-Qari, Sharh al-Shifa' i, 678. See, Concordance.

32. 'Ali al-Qari, Sharh al-Shifa' i, 678, 679. See, Concordance.

33. Bukhari, Jihad 15; Manaqib 25; Iman 3; Muslim, Fitan 75, 76; Tirmidhi, Fitan 41.

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time he foretold this he had to migrate to Madinah with a handful of followers, with the rest of the world, including the environs of Madinah, hostile to him!

He also repeatedly declared, according to authentic and certain narrations, that Abu Bakr and 'Umar would outlive him and be his Caliphs, that they would act for God's sake and within the bounds of the pleasure of God and that of the Prophet, that Abu Bakr's rule would be short, and that 'Umar would remain a long time to succeed in many conquests. Thus he said: "*Incumbent upon you is following the path of those who come after me, Abu Bakr and 'Umar.*"³⁴

He also declared: "*The earth was laid out before me, and its eastern and western extremities were displayed to me; the realm of my community shall extend over whatever was laid out before me.*"³⁵ And his words proved to be true.

According to an authentic and certain narration, before the Battle of Badr, he pointed out one by

one the places where the leaders of the Quraysh would be killed, saying: “*Abu Jahl will be killed here, ‘Utba here, Umayya here, etc.*,”³⁶ and added, “*I shall kill ‘Ubayy b. Khalaf with my own hands.*”³⁷ His predictions all proved to be true.

Again, according to an authentic and certain narration, he informed his Companions about what was happening in the celebrated Battle of Mu’ta, near Damascus -at a distance of one month’s journey from where he was- as if he were seeing his Companions fighting in the battle, and said: “*Zayd has taken the banner and been struck; now Ibn Rawaha has taken the banner and been struck; now Ja’far has taken the banner and been struck; now one of God’s swords [i.e. Khalid] has taken it.*”³⁸ Two to three weeks later Ya’la b. Munabbih returned from the battlefield. In his presence, the Noble Prophet described the details of the battle, and Ya’la swore by God that what had taken place at the battle was exactly the same as the Prophet had described.³⁹

According to an authentic and certain narration, the Noble Messenger (Upon whom be blessings and peace) said: “*After me, the Caliphate will*

34. Tirmidhi, Manaqib 16, 37; Ibn Maja, Muqaddima 11; Musnad v, 382, 385, 399, 402.

35. Muslim, Fitan 19, 20; Abu Da’ud, Fitan 1; Tirmidhi, Fitan 14; Ibn Maja, Fitan 9; Musnad iv, 123, 278, 284.

36. Muslim, Jihad 83; Janna 76; Abu Da’ud, Jihad 115; Nasa’i, Jana’iz 117; Musnad i, 26; iii, 219, 258.

37. al-Hakim, al-Mustadrak ii, 327.

38. al-Hakim, al-Mustadrak iii, 298; Bukhari, Maghazi 44.

39. al-Khafaji, Sharh al-Shifa’ iii, 210; Ibn al-Qayyim al-Jawzi, Zad al-Ma’ad (Tahqiq: Arnavud) iii, 385.

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last thirty years; then it will be rapacious monarchy.”⁴⁰ “*The beginning of this affair is prophethood and mercy; then it will be mercy and Caliphate; then it will be rapacious monarchy; then it will be arrogance and tyranny.*”⁴¹ He thus predicted the six-month-long caliphate of Hasan and the period of the Four Rightly-Guided Caliphs, and, following that, the transition of Caliphate to monarchy and monarchy’s being beset by intrigues and tyranny. This is exactly what later occurred.

Again, according to an authentic narration, he declared: “*‘Uthman will be killed while reading the Qur’an.*”⁴² “*And it may be that God will cause him to be dressed in a shirt at that time. His deposal may also be sought.*”⁴³ These events, too, all took place exactly as predicted.

Also according to an authentic narration, while cupping the Prophet (PBUH), ‘Abd Allah b. Zubayr tasted his blessed blood. And then the Prophet said: “*Woe unto the people for what shall befall them at your hands, and woe unto you for what shall befall you at their hands,*”⁴⁴ predicting that ‘Abd Allah would lead the *Muslims* with extraordinary bravery, would face terrible attacks, and that because of him fearsome events would befall people. What he foretold came about exactly: during Umayyad rule, ‘Abd Allah b. Zubayr declared his Caliphate in Makkah, heroically fought in many battles, until finally Hajjaj the Tyrant attacked him with a large force, and following a fierce battle the illustrious hero was martyred.

Again, according to an authentic narration, he foretold the characteristics of the Umayyad dynasty⁴⁵ and the tyrannical rule of many of its monarchs, including Yazid and Walid,⁴⁶ and Mu‘awiya’s taking the leadership of the *Muslims*. He advised justice and gentleness, and said:

“*When ruling, act with forbearance.*”⁴⁷ He predicted that the ‘Abbasid dynasty would emerge after the Umayyads to remain in power for a long time, and said: “*The ‘Abbasids will come forth with black banners and rule for much longer than they [the Umayyads] rule.*”⁴⁸ All these predictions proved to be true.

40. Musnad v, 220, 221.

41. Qadi Iyad, al-Shifa’ i, 340; Musnad iv, 273.

42. al-Hakim, al-Mustadrak iii, 103.

43. See, al-Hakim, al-Mustadrak iii, 100.

44. al-‘Asqalani, al-Matalib al-‘Aliya iv, 21; al-Haythami, Majma’ al-Zawa’id no: 2708; al-Hakim, al-Mustadrak iii, 554.

45. Qadi Iyad, al-Shifa’ i, 338; ‘Ali al-Qari, i, 683; al-Khafaji, Sharh al-Shifa’ i, 179.

46. al-Albani, Sahih al-Jami’ al-Saghir no: 2579; al-Albani, Silsilat al-Ahadith al-Sahiha no: 1749; al-‘Asqalani, al-Matalib al-‘Aliya no: 4528.

47. al-Haythami, Majma’ al-Zawa’id v, 186; Ibn Hajar, al-Matalib al-‘Aliya (Tahqiq: ‘Abd al-Rahman al-A’zami) no: 4085.

48. Qadi Iyad, al-Shifa’ i, 338; Musnad iii, 216-218; al-Hakim, al-Mustadrak iii, 326.

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According to an authentic narration, the Noble Messenger (Upon whom be blessings and peace) also said: “*Woe to the Arabs for the evil that has drawn near,*”⁴⁹ suggesting the dreadful disorders to be caused by Jenghiz and Hulagu, and their destruction of the ‘Abbasid state. All this proved to be true.

According to an authentic narration, when Sa’d b. Abi Waqqas was gravely ill, the Prophet said to him: “*It may be that you will be spared so that some may benefit by you, and others harmed by you,*”⁵⁰ thus predicting that he would be a great commander winning many victories, and many peoples would benefit from him entering the fold of Islam, while others would be destroyed by him. His words proved to be true; Sa’d led the *Muslim* armies, wiped out the Persian Empire, and caused many peoples to reach guidance, the path of Islam.

Also according to an authentic narration, when the Negus, the Abyssinian ruler, who had accepted faith earlier, died in the seventh year of the Hijra, God’s Prophet (Upon whom be blessings and peace) informed his Companions about it; he even performed funeral prayers for him.⁵¹ One week later came the news confirming the death of the Negus on the very same day as the Prophet had said.

According to an authentic narration, when the Noble Prophet was with his closest four Companions on the top of Mount Uhud (or Hira), the mountain began to tremble. He said, “*Steady! For on you are a prophet, a veracious one [siddiq], and a martyr,*”⁵² and foretold the martyrdom of ‘Umar, ‘Uthman, and ‘Ali. It too proved true.

Now, O unfortunate, wretched man without heart who says that Muhammad (PBUH) was only a clever person and then closes his eyes to that Sun of Truth! Of all his fifteen different kinds of miracle, you have thus far heard only the hundredth part of one kind, that relating to his predictions which have the certainty of ‘consensus in meaning.’ To discover future events through one’s own sagacity and thus succeed even in one hundredth part of the Prophet’s predictions, one would have to be of the highest genius. Even if we merely called him a genius as

you call him, could such a man with the sagacity of a hundred geniuses have ever seen anything wrongly? Or could he have ever stooped to reporting it

49. Bukhari, Fitan 4, 28; Muslim, Fitan 1; Abu Da'ud, Fitan 1; Tirmidhi, Fitan 23; Ibn Maja, Fitan 9; Musnad ii, 390, 399; al-Hakim, al-Mustadrak i, 108; iv, 439, 483.

50. Bukhari, Jana'iz 36; Manaqib al-Ansar, 49; Fara'id, 6; al-Khafaji, Sharh al-Shifa' iii, 209; ^Ali al-Qari, Sharh al-Shifa' i, 699; Abu Na'im, Hilyat al-Awliya' i, 94.

51. Bukhari, Jana'iz 57; Manaqib al-Ansar 38; Muslim, Fara'id 14; Abu Da'ud, Jihad 133; Buyu' 9; Tirmidhi, Jana'iz 69; Nasa'i, Jana'iz 66, 67; Ibn Maja, Sadaqat 9, 13.

52. Bukhari, Fada'il al-Sahaba 101; Ibn Maja, Jana'iz 64; Musnad iv, 240, 282, 283; Qadi Iyad, al-Shifa', i, 340.

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wrongly? Not to heed the word of such a hundredfold genius concerning happiness in both worlds is therefore the sign of a hundredfold madness!

SIXTH SIGN

According to an authentic narration, the Noble Messenger (Upon whom be blessings and peace) said to Fatima: *"You will be the first of my Family to join me [after my death]."*⁵³ Six months later, what he said took place.

He also told Abu Dharr: *"You will be expelled from here [Madinah], will live alone, and will die alone."*⁵⁴ All this came true twenty years later.

Once, as he awakened in the house of Anas b. Malik's aunt, Umm Haram, he smilingly said: *"I saw my community waging war on the seas like kings sitting on thrones."*⁵⁵ Umm Haram requested: "Pray that I too will be with them." He said: *"You shall be."* Forty years later she accompanied her husband, 'Ubada b. Samit, on the conquest of Cyprus. She died there, and her grave has ever since been visited by the believers. Thus, what the Prophet foretold proved to be true.

Also according to an authentic narration, he declared: *"From the tribe of Tha'qif, a liar will claim prophethood, and a bloodthirsty tyrant will appear."*⁵⁶ With this, he gave tidings of the infamous Mukhtar, who claimed prophethood, and of the barbarous Hajjaj, who killed a hundred thousand people.

According to an authentic narration, he said: *"Istanbul will be conquered, and blessed are the ruler and the toops that will conquer it."*⁵⁷ He thus gave tidings that Istanbul would be conquered by Muslim hands, and that Mehmed the Conqueror would attain a high spiritual rank. His prediction again proved to be true.

He also said, according to an authentic narration: *"Were religion to be*

53. Bukhari, Manaqib 25; Muslim, Fada'il al-Sahaba 101; Ibn Maja, Jana'iz 64; Musnad vi, 240, 282, 283; Qadi Iyad, al-Shifa' i, 340.

54. al-Hakim, al-Mustadrak iii, 345; Qadi Iyad, al-Shifa' i, 343; ^Ali al-Qari, Sharh al-Shifa' i, 700; al-Asqalani, al-Matalib al-'Aliya iv, 116 no: 4109; Ibn Kathir, al-Bidaya wa'l-Nihaya v, 8-9; al-'Asqalani, al-Isaba iv, 64.

55. Bukhari, Ta'bir 12; Jihad 3, 8, 63, 75; Isti'dhan 41; Muslim, 'Imara 160, 160; Abu Da'ud, Jihad 9; Tirmidhi, Fada'il al-Jihad 15; Nasa'i, Jihad 40; Ibn Maja, Jihad 10; Darimi, Jihad 28; Muwatta', Jihad 39; Musnad iii, 240, 264; al-Albani, Sahih al-Jami' al-Saghir vi, 24 no: 6620; al-Hakim, al-Mustadrak iv, 556.
 56. Muslim, Fada'il al-Sahaba 229; Tirmidhi, Fitan 44; Manaqib 73; al-Hakim, al-Mustadrak iii, 450; iv, 254.
 57. al-Hakim, al-Mustadrak iv, 422; Bukhari, Ta'rikh al-Saghir, no: 139; Musnad iv, 335; al-Haythami, Majma' al-Zawa'id vi, 218.

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*hung on the Pleiades, men from Persia would reach up and lay hold of it,*⁵⁸ indicating that matchless scholars and saints like Abu Hanifa would emerge from Iran. In addition, he foretold Imam Shafi'i, saying: *"A scholar from Quraysh who will fill all regions of the earth with learning."*⁵⁹

According to an authentic narration, he said: *"My community will be divided into seventy-three sects, and only one among them will attain salvation."* He was asked: "Who are they?" He replied: *"Those who follow me and my Companions,"*⁶⁰ meaning the Sunnis or *Ahl al-Sunna wa'l-Jama'a*.

He also declared: *"The Qadariyya are the Magians of this community,"*⁶¹ foretelling the emergence of the Qadariyya sect, which would be divided into different branches and reject Divine Determining or Destiny. He also foretold the Rafida, who would produce various offshoots.

Again according to an authentic narration, he said to 'Ali: *"As was true of Jesus, two groups of people will perish on your account: one because of excessive love, the other because of excessive enmity."*⁶² *Christians, on account of the deep love for Jesus, transgressed the limits and called him-God forbid!- 'the son of God,' while the Jews, because of their hostility, went to another extreme by denying his message and virtue. Similarly, some will also incur loss through their exaggerated affection toward you. For them is the insulting name of Rafida.*⁶³ *And certain others will be excessively hostile to you. They are the Kharijites and the extremist partisans of the Umayyads, who will be called Nasiba."*

It may be asked here: Love for the Prophet's Family is a command of the Qur'an and was greatly encouraged by the Prophet. The affection of the Shi'a may therefore serve as an excuse for them, since deep affection may be likened to intoxication. Why, then, can the Shi'a, especially the Rafida not benefit from their love, and why is their love described by the Prophet (PBUH) as transgression?

The Answer: Love is of two kinds:

The First is to love something or someone for the meaning it or he

58. Bukhari, al-Tafsir 62; Tirmidhi, 47; Tafsir Sura 3.

59. al-'Ajluni, Kashf al-Khafa' ii, 52, 54.

60. Abu Da'ud, Sunna 1; Ibn Maja, Fitan 17; Tirmidhi, Iman 18; Musnad ii, 232; iii, 120, 148; 'Ali al-Qari, Sharh al-Shifa' i, 679. See also, page 130.

61. al-Albani, Sahih Jami' al-Saghir iv, 150; al-Hakim, al-Mustadrak i, 185; Abu Da'ud, Sunna 5; Suyuti, al-Fath al-Kabir iii, 23; Musnad ii, 86, 125; v, 406.

62. al-Sa'ati, al-Fath al-Rabbani xxiii, 134; Ahmad b. Hanbal, Fada'il al-Sahaba (Tahqiq: Vasiyullah) ii, 565; al-

Hakim, al-Mustadrak iii, 123.

63. al-Haythami, Majma' al-Zawa'id x, 22; al-Sa'ati, al-Fath al-Rabbani xxiv, 20-1.

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signifies. This means to love 'Ali, Hasan, Husayn, and the Prophet's Family in the name of God and of His Messenger. This kind of love augments the love of the Prophet, and becomes a means to love God Almighty. Thus, it is permissible, and its excess is not harmful or aggressive, nor does it call for reproach and hostility towards others.

The Second Kind of love takes the means as the object, it is to love something or someone for itself or himself. In it, one does not think of the Prophet, (PBUH) but devotes one's love to 'Ali on account of his bravery, and to Hasan and Husayn on account of their greatness and lofty qualities, no matter if one knows the Prophet or recognizes God. This love is not a means of love for God and His Prophet; besides, when excessive, it results in censure and enmity for others. It is on account of this kind of love that such people held themselves at a distance from Abu Bakr and 'Umar, and fell into loss. Their negative love, indeed, is the source of misfortune.

According to an authentic narration, God's Most Noble Messenger (Upon whom be blessings and peace) declared: "*When Persian and Roman girls serve you, then calamity and misfortune will be with you, and your struggles will be between yourselves, with the wicked preying on the virtuous.*"⁶⁴ After thirty years, his predictions came true.

Again, according to an authentic narration, he declared: "*The fortress of Khaybar will be conquered at 'Ali's hand.*"⁶⁵ As a miracle of his prophethood and beyond all expectation, the following day 'Ali ripped off the gate of the fortress of Khaybar, used it as a shield, and seized the fortress. When he threw it aside after the conquest, eight strong men -or according to another version, forty- tried to lift it, but could not do so.⁶⁶

The Noble Messenger (Upon whom be blessings and peace) also predicted the Battle of Siffin between 'Ali and Mu'awiya, saying: "*The hour shall not come until two parties with a single claim fight each other.*"⁶⁷

He also declared that a group of rebels would kill 'Ammar.⁶⁸ When

64. Tirmidhi (Tahqiq: Ahmad Shakir) no: 2262; al-Albani, Silsilat al-Ahadith al-Sahihah 954; al-Haythami, Majma' al-Zawa'id x, 232, 237.

65. Bukhari, Jihad 102, 143; al-Maghazi 38; Muslim, Fada'il al-Sahaba 34, 35; Musnad ii, 484; v, 333; Bayhaqi, Dala'il al-Nubuwwa iv, 205.

66. Suyuti, al-Durar al-Muntathira (Mustafa al-Babi al-Halabi 1960) 118; Ibn Kathir, al-Bidaya wa'l-Nihaya iv, 189-190; al-'Ajluni, Kashf al-Khafa' i, 365.

67. Muslim, Fitan 4; Ibn Hibban, Sahih viii, 259; 'Ali al-Qari, Sharh al-Shifa' i, 704; al-Albani, Sahih Jami' al-Saghir vi, 174 no: 7294.

68. Bukhari, Salat 63; Muslim, Fitan 70, 72, 73; Tirmidhi, Manaqib 34; Kattani, Nazm al-Mutanathir 126; Ibn Hibban, Sahih viii, 260; al-Hakim, al-Mustadrak ii, 155; iii, 191, 397; Qadi Iyad, al-Shifa' i, 339; al-Sa'ati, al-Fath al-Rabbani xxiii, 142.

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'Ammar was killed at the Battle of Siffin, 'Ali cited this as a proof that Mu'awiya's followers

were rebellious; but Mu‘awiya interpreted it differently, and also ‘Amr b. al-‘As said: “The rebels are murderers, not all of us.”

The Noble Prophet (PBUH) also said: “*As long as ‘Umar is alive, no sedition will erupt among you.*”⁶⁹ And so it happened.

Before accepting faith, Sahl b. ‘Amr was once captured in a battle. ‘Umar said to the God’s Messenger: “Allow me to pull out his teeth, for he, with his eloquent speech, incited the idolatrous Quraysh to wage war against us.” God’s Messenger replied: “*It may be that he will assume a stance pleasing to you, O ‘Umar.*”⁷⁰ In fact, at the time of the Prophet’s demise, which caused panic and agitation, Sahl, with his well-known eloquence, calmed and comforted the Companions in Makkah with an address; while in Madinah Abu Bakr, with his great firmness, was also giving a very important address to comfort the Companions. Surprisingly, the two addresses resemble each other in regard to their wording.

To Suraqa, the Prophet once said: “*You will wear the two bracelets of Chosroes.*”⁷¹ Chosroes was wiped out during the Caliphate of ‘Umar. When Chosroes’ jewelry arrived, ‘Umar put the bracelets on Suraqa, saying, “Praise be to God Who took these off Chosroes and put them on Suraqa.”⁷² This confirmed the report of the Prophet.

The Noble Messenger (Upon whom be blessings and peace) also declared: “*Once Chosroes the Persian has gone, there will be no other.*”⁷³ So it turned out.

He once said to Chosroes’ envoy: “*Chosroes has now been killed by his son Shirviya Parviz.*”⁷⁴ Upon investigating and finding out that he had indeed been murdered at that very time, the envoy accepted Islam. The name of the envoy occurs in some narrations as Firuz.

According to an authentic narration, the Noble Prophet (PBUH) once mentioned a secret letter that Khatib b. Balta‘a had sent to the Quraysh.

69. Bukhari, Mawaqit 4; Fitan 22; Muslim, Iman 231; Fitan 27; Ibn Maja, Fitan 9; Musnad v, 401, 405.

70. ‘Ali al-Qari, Sharh al-Shifa’ i, 704; al-Khafaji, Sharh al-Shifa’ iii, 218; al-‘Asqalani, al-Isaba ii, 93-94; al-Hakim, al-Mustadrak iv, 282.

71. ‘Ali al-Qari, Sharh al-Shifa’ i, 703; al-‘Asqalani, al-Isaba no: 3115.

72. See, fn. 71. Also, Qadi Iyad, al-Shifa’ i, 344.

73. Bukhari, Iman 31; Muslim, Fitan 76; Tirmidhi, Fitan 41; Musnad ii, 233, 240; v, 92, 99; Qadi Iyad, al-Shifa’ i, 337; al-Mubarakfuri, Tuhfat al-Ahwazi (Tahqiq: ‘Abd al-Wahhab) iv, 462, 663.

74. Qadi Iyad, al-Shifa’ i, 343; al-Khafaji, Sharh al-Shifa’ iii, 211; ‘Ali al-Qari, Sharh al-Shifa’ i, 700; al-Albani, Silsilat al-Ahadith al-Sahihah 1427.

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He sent ‘Ali and Miqdad to fetch it, saying, “There is a person at such-and-such a location bearing such-and-such a letter. Take it and bring it here.” They went and brought exactly the letter he had described from exactly the place. The Prophet (PBUH) summoned Khatib and asked him why he had done it. Khatib apologized, and the Prophet pardoned him.⁷⁵

Again, according to an authentic narration concerning ‘Utba b. Abi Lahab, God’s Messenger prayed: “*May he be eaten by one of the dogs of God!*”⁷⁶ predicting the terrible fate of ‘Utba. For

while on his way to the Yemen, ‘Utba was devoured by a lion. Both the malediction and the prediction of the Prophet were thus confirmed.

At the conquest of Makkah, as is also related in an authentic narration, Bilal al-Habashi went up onto the roof of the Ka‘ba and made the call to prayer, while Abu Sufyan, ‘Attab b. Asid, and Harith b. Hisham, from among the leaders of the Quraysh, were sitting together nearby. ‘Attab said: “My father was fortunate enough not to witness this moment.” Harith said contemptuously about Bilal: “Could Muhammad have not found someone other than this black crow to make the mu‘ezzin?” Abu Sufyan said: “I am afraid to say anything, for he will come to know of whatever I say. Even if nothing else informs him, the rocks of this Batha [Makkah] will do so.” Indeed, a little later the Noble Messenger (Upon whom be blessings and peace) encountered them and repeated to them their conversation word for word.⁷⁷ That very moment ‘Attab and Harith became *Muslims*.

See, wretched denier who does not recognize the Prophet! Two stubborn leaders of the Quraysh came to believe on hearing this single report of his from the Unseen. How corrupted your heart must be, for you hear about thousands of miracles having the certainty of ‘consensus in meaning’ like this one, and still you are not completely satisfied! However, to return to our subject.

According to an authentic narration, ‘Abbas was captured by the Companions in the Battle of Badr. When he was asked for ransom, he said he did not have money. God’s Messenger (Upon whom be blessings and peace) said to him: “*You and your wife Umm Fadl hid that much*

75. Bukhari, Jihad 141; Tafsir 60:1; Maghazi 46; Muslim, Fada’il al-Sahaba, 161; Abu Da’ud, Jihad 98; Tirmidhi, lx, 1; Musnad i, 79; al-Hakim, al-Mustadrak iii, 301; Qadi Iyad, al-Shifa’ i, 342.

76. al-Khafaji, Sharh al-Shifa’ iii, 139; ‘Ali al-Qari, Sharh al-Shifa’ i, 664; Suyuti, Kanz al-‘Ummal nos: 438, 439.

77. al-Khafaji, Sharh al-Shifa’ i, 219, 220; al-‘Asqalani, al-Matalib al-‘Aliya no: 4366; Ibn al-Qayyim al-Jawzi, Zad al-Ma’ad (Tahqiq: al-Arnayud) iii, 409-410; Ibn Hisham, Sirat al-Nabi ii, 413.

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*money [he gave the exact amount] in such-and-such a place.”*⁷⁸ ‘Abbas confirmed this, saying: “This was a secret known by only the two of us,” and became a *Muslim*.

Also according to an authentic narration, a dangerous Jewish sorcerer named Labid once concocted a strong and effective spell to harass the God’s Messenger (PBUH). He wrapped hair and thread around a comb, bewitched it, and threw it into a well. The Noble Messenger told his Companions including ‘Ali to go and bring the spell in the well, which they did, finding it exactly as described. As they unwrapped the hair, the Messenger’s discomfort lessened.⁷⁹

Again, according to an authentic narration, the Noble Messenger once gave the news of the awesome fate of an apostate to a group that included such important persons as Abu Hurayra and Hudhayfa, saying: “*One of you will enter the Fire with a tooth bigger than Mount Uhud.*”⁸⁰ Abu Hurayra related: “I was afraid, as later only two remained from that group, one of which was me. Finally, the other man was killed in the Battle of Yamama as one of the followers of Musaylima.”⁸¹ The truth of the Prophet’s (PBUH) prediction was thus confirmed.

It is related through an authentic chain of reports that ‘Umayr and Safwan, before they became

Muslims, once decided to kill the Prophet for a handsome reward that had been offered them. When ‘Umayr arrived in Madinah with this intention, the Noble Messenger summoned him, and, putting his hand on ‘Umayr’s chest, told him about what he had planned with Safwan. ‘Umayr answered, “Yes,” and became a *Muslim*.⁸²

Like those mentioned above, many predictions which the Noble Messenger (Upon whom be blessings and peace) gave concerning the Unseen have been recorded in the six best-known, authentic books of Hadith, together with the chains of the narrators. As for the occurrences related in this work, they are definite to the degree of ‘consensus in meaning,’ being related in Bukhari and *Muslim*-which are accepted by the scholars as the most authentic sources after the Qur’an, and in the other collections like *Tirmidhi*, *Nasa’i*, *Abu Da’ud*, *Mustadrak al-Hakim*, *Musnad al-Ahmad b. Hanbal*, and *Dala’il al-Bayhaqi*.

78. Qadi Iyad, *al-Shifa’* i, 343; ‘Ali al-Qari, *Sharh al-Shifa’* i, 699; al-Khafaji, *Sharh al-Shifa’* iii, 206, 207; al-Haythami, *Majma’ al-Zawa’id* iv, 85.

79. Bukhari, *Tibb* 47, 49, 50; *Adab* 56; *Da’wat* 57; *Bad al-Khalq* 11; *Muslim*, *Salam* 43; *Ibn Maja*, *Tibb* 45; *Musnad* vi, 57, 63, 96; ‘Ali al-Qari, *Sharh al-Shifa’* i, 706; Tabrizi, *Mishkat al-Masabih* (Tahqiq: al-Albani) iii, 174 no: 5893.

80. Qadi Iyad, *al-Shifa’* iv, 342; al-Khafaji, *Sharh al-Shifa’* iii, 203; al-Haythami, *Majma’ al-Zawa’id* viii, 289-290; Tabrizi, *Mishkat al-Masabih* iii, 103.

81. Qadi Iyad, *al-Shifa’* i, 342; ‘Ali al-Qari, *Sharh al-Shifa’* i, 298.

82. Qadi Iyad, *al-Shifa’* i, 342, 343; original: al-Haythami, *Majma’ al-Zawa’id* viii, 286-7; viii, 284-6.

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Now, unthinking denier! Do not shrug these off, saying, “Muhammad the Arabian was clever!” Because the accurate predictions of Muhammad (PBUH) concerning the Unseen cannot be explained except in either of the following two ways: you will either suppose that this blessed person had such piercing vision and expansive genius that he saw and knew the past and the future and all the world; beheld the East, the West, and the whole universe; and discovered what happened in the past and what will happen in the future. Such a quality is not to be found in a human being, but if it was to be, it would certainly be a wonder, a gift, bestowed on him by the Creator of the world, which would itself be the greatest of miracles. Or you will believe this blessed person to be an official and a student of One under Whose disposal and observation everything stands, under Whose command are all ages and all the species and realms of beings in the cosmos, in Whose great ledger is recorded everything, so that He may show and communicate them to his student whenever He wishes. Thus, Muhammad the Arabian (Upon whom be blessings and peace) instructs others as he himself is instructed by the Lord of Pre-Eternity.

It is related in an authentic narration that when the Prophet appointed Khalid b. al-Walid to fight against Ukaydir, the head of the Dumat al-Jandal, he informed Khalid that he would find Ukaydir on a wild ox hunt, and that he would be captured without resistance. Khalid captured Ukaydir in exactly this way.⁸³

According to an authentic narration, when the Quraysh hung up on the wall of the Ka’ba a leaf on which were written words against the Bani Hashim, the Prophet said to them: “*Worms have eaten the leaf, except the parts bearing the Names of God.*”⁸⁴ They examined the leaf to find it in the same condition as had been described.

According to an authentic narration, the Noble Messenger (Upon whom be blessings and peace) said: *“There will be a big epidemic during the conquest of Jerusalem.”*⁸⁵ When Jerusalem was conquered during the Caliphate of ‘Umar, a widespread epidemic caused in three days the death of about seventy thousand people.

83. Qadi Iyad, al-Shifa’ iii, 218; ‘Ali al-Qari, Sharh al-Shifa’ i, 704; Ibn al-Qayyim, Zad al-Ma’ad v, 538-9; al-Hakim, al-Mustadrak iv, 519; Ibn Kathir, al-Bidaya wa’l-Nihaya iv, 30.

84. Qadi Iyad, al-Shifa’ i, 345; al-Khafaji, Sharh al-Shifa’ iii, 720; ‘Ali al-Qari, Sharh al-Shifa’ i, 706; Ibn Kathir, al-Bidaya wa’l-Nihaya iii, 96-7; Ibn Hisham, Sirat al-Nabi i, 371.

85. Bukhari, Tibb 30; Khoyal 13; Muslim, Salam 98, 100; Muwatta’, Madina 22, 24; Musnad iv, 195-6; Bayhaqi, Dala’il al-Nubuwwa vi, 383; Suyuti, al-Khasa’is al-Kubra, ii, 477-8.

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Again, according to an authentic narration, the Prophet (PBUH) predicted that Basra⁸⁶ and Baghdad⁸⁷ would come into existence, which at that time had not been founded, that the treasure of the world would enter Baghdad, and that the Turks and the people living on the shores of the Caspian Sea would do battle with the Arabs and that the majority of them would later enter the fold of Islam,⁸⁸ and that among the Arabs they would come to dominate them. He said: *“The Persians [non-Arabs] will almost predominate among you, consuming your booty and smiting you.”*⁸⁹

He also said: *“The ruin of my community will be at the hands of the wicked ones from Quraysh,”*⁹⁰ suggesting the disorder caused by the wicked leaders of the Umayyads, such as Walid and Yazid.

He furthermore predicted that apostasy would take place in such areas as Yamama.⁹¹

During the famous Battle of Khandaq, he declared: *“From now on, I will make assaults on the Quraysh and their confederates, not they on me.”*⁹² This was also verified.

According to an authentic narration, he said a few months prior to his death: *“One of God’s bondsmen has been given a choice, and he chose that which is with God.”*⁹³

About Zayd b. Suwahan, he said: *“One of his limbs will precede him to Paradise.”*⁹⁴ In the Battle of Nihawand, one of his hands was martyred and in effect reached heaven first.

The incidents we have so far mentioned concerning predictions

86. al-Albani, Sahih al-Ja’ami’ al-Saghir vi, 268 no: 7736; Tabrizi, Mishkat al-Masabih no: 5433.

87. Qadi Iyad, al-Shifa’ i, 344; ‘Ali al-Qari, Sharh al-Shifa’ i, 703; Ibn Kathir, al-Bidaya wa’l-Nihaya x, 102; Tabrizi, Mishkat al-Masabih no: 5433.

88. Bukhari, Muslim, Abu Da’ud, Tirmidhi, and Ibn Maja narrated it. See, Tabrizi, Mishkat al-Masabih vi, 173.

89. Qadi Iyad, al-Shifa’ i, 341; al-Khafaji, Sharh al-Shifa’ iii, 194; ‘Ali al-Qari, Sharh al-Shifa’ i, 692; al-Haythami, Majma’ al-Zawa’id vii, 310; al-Hakim, al-Mustadrak iv, 519; Musnad ii, 288, 296, 304, 324, 377, 520, 536; iv, 66; v, 38.

90. Bukhari, Manaqib 25; al-Hakim, al-Mustadrak iv, 479, 527, 572; Musnad ii, 288, 296, 301, 304, 324, 377, 520, 536; iv, 66; v, 38; (different wording): Ibn Hibban, Sahih viii, 215, 252.

91. Bukhari, Manaqib 25; Maghazi 70; Ta’bir 40; Muslim, Ru’ya 21, 22; Tirmidhi, Ru’ya 10; Musnad ii, 319,

Bayhaqi, Dala'il al-Nubuwwa v, 334-6; vi, 358, 360, 524.

92. Bukhari, Maghazi 29; Musnad iv, 262; vi, 394; Ibn Hibban, Sahih vi, 272.

93. Bukhari, Manaqib al-Ansar 45; Salat 80; Fada'il al-Sahaba 2; Tirmidhi, Manaqib 15; Abu Da'ud, Muqaddima 14; Musnad iii, 18, 478; iv, 211; v, 139; Ibn Hibban, Sahih viii, 200; ix, 58.

94. Qadi Iyad, al-Shifa' i, 343; 'Ali al-Qari, Sharh al-Shifa' i, 702; al-Khafaji, Sharh al-Shifa' iii, 214; al-Haythami, Majma' al-Zawa'id ix, 398; al-'Asqalani, al-Matalib al-'Aliya iv, 91 no: 4047.

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relating to the Unseen comprise only one out of his ten different kinds of miracle. Yet of this kind alone, we have not even mentioned one tenth. In addition to what is mentioned here, four general kinds of miracle concerning predictions of the Unseen have been described briefly in the Twenty-Fifth Word, which is about the miraculousness of the Qur'an. Now consider the kinds mentioned here together with the four extensive sorts communicated from the Unseen by the tongue of the Qur'an, you will see what conclusive, indisputable, sound, brilliant, and firm proof of his messengership they form. Indeed, anyone whose heart and mind are not corrupted will of a surety believe that Muhammad is the Messenger of, and receives knowledge from, a Glorious One Who is the Creator of all things, the One All-Knowing of the Unseen.

SEVENTH SIGN

We will give in this Sign a few examples from among the Prophet's (PBUH) miracles that relate to his effecting increase in food and that are definite to the degree of 'consensus in meaning.' But before going into the subject, some introductory comments will be appropriate.

Introduction

Each of the following examples of miracles is narrated, as authentic, through various -sometimes as many as sixteen- chains of transmission. Most of them occurred in the presence of large assemblies, and were narrated by many truthful persons of good repute from among those present. For example, from among seventy men who partook of four handfuls of food and were filled, one relates the incident, and the others do not contradict him. Their silence thus indicates their confirmation. For if in that era of truth and truthfulness the Companions, who were lovers of the truth and earnest and honest, had witnessed even the tiniest lie, they would have rejected and denied it. But the incidents we will be citing were narrated by many, and the others who witnessed them remained silent. Thus, each of these incidents has the certainty of 'consensus in meaning.'

Furthermore, books of both history and the Prophet's biography testify that, next to the preservation of the Qur'an and its verses, the Companions worked with all their strength to preserve the deeds and words of God's Most Noble Messenger (Upon whom be blessings and peace), and especially those relating to the injunctions of the Shari'a and to miracles, paying extreme attention to their accuracy. They never neglected even the tiniest aspect of his conduct, actions, and states. This and the fact that they recorded them is testified to by books of Hadith.

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In addition, in the Era of Bliss, they wrote down and recorded very many of the Hadiths concerning the injunctions of the Law and his miracles. The 'Seven 'Abd Allah's' in particular recorded them in writing. And especially 'Abd Allah b. al-'Abbas, known as 'the Interpreter of

the Qur'an,' and 'Abd Allah b. 'Amr b. al-'As some thirty to forty years later, and the thousands of exacting scholars of the generation that followed the Companions recorded the Hadiths and miracles in writing. And still later, chiefly the four great interpreters of the Law and thousands of exacting scholars of Hadith related them and preserved them in writing. Then two hundred years after the Hijra, foremost Bukhari and *Muslim* and the six accepted books of tradition, undertook the duty of their preservation. Many severe critics such as Ibn al-Jawzi emerged who identified false reports which had been produced by deniers, the unthinking, the ignorant, or those who had recalled them wrongly. Later, learned and exacting scholars like Jalal al-Din al-Suyuti, who seventy times was honoured in a waking state by the presence and conversation of God's Noble Messenger (PBUH), differentiated the diamonds of authentic traditions from other sayings and fabrications.

Thus, the incidents and miracles we shall speak of, have come down to us through numerous, perhaps uncountable, strong and trustworthy hands, and have reached us in sound condition.

All praise be to God, this is from the bounty of my Lord.

It is for this reason that one's mind should be freed from the notion that these incidents have been distorted or confused in any way in being passed down all the way from that time to the present.

The First Example of definite miracles concerning the Prophet's increase of food through his blessing. The six accurate books of tradition, Bukhari and *Muslim* included, unanimously relate that during the feast on the occasion of the Prophet's (PBUH) marriage to Zaynab, Anas's mother, Umm Sulaym, prepared a dish by frying two handfuls of dates in oil and sent it with Anas to the Prophet. The Noble Prophet told him: "*Go and invite so-and-so [naming some persons], and also invite whomever you encounter on your way.*" Anas invited those named and those he met. About three hundred Companions came and filled the Prophet's room and anteroom. Then the Prophet said: "*Make circles of ten.*" He placed his blessed hand on that little amount of food, uttered supplications, and told them to help themselves. All of them ate and was fully satisfied. Afterwards the Prophet asked Anas to remove the food. Anas later related: "I could not tell if there was more of it when I set it down, or when I removed it."⁹⁵

Second Example: Abu Ayyub al-Ansari, the Prophet's host,

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relates that when the Noble Prophet (Upon whom be blessings and peace) honoured his house, he had prepared a meal for two, which would suffice the Prophet and Abu Bakr. But the Prophet told him: "*Invite thirty men from among the distinguished Ansar!*"⁹⁶ Abu Ayyub said: "Thirty men came and ate. He then said: 'Invite sixty men,' which I did, and they also came and ate. The Prophet said again: '*Invite seventy more.*' I invited them; they came, and when they finished eating, there was still food left in the bowls. All who came embraced Islam and took the oath of allegiance after witnessing this miracle. One hundred and eighty men ate the food of two men."⁹⁷

Third Example: It is reported through many chains of transmission from 'Umar b. al-Khattab, Abu Hurayra, Salama b. Akwa', Abu 'Amrat al-Ansari and others that on one expedition, the army went hungry. They referred themselves to the Noble Prophet (Upon whom be blessings and peace), and he told them: "*Gather whatever food is left in your saddle-bags.*" Everyone brought a few pieces of dates and put them on a mat. The most they could put together

was four handfuls. Salama related: “I estimated it amounted to the size of a sitting goat.” Then the Noble Messenger (Upon whom be blessings and peace) announced: “*Everyone bring his dish!*” They pressed forward, and no one in the whole army remained with an empty dish, all the dishes were filled. There was even some left over. One of the Companions later said: “I realized from the way that increase was obtained that if the whole world had come, the food still would have been sufficient.”⁹⁸

Fourth Example: As recorded in all of the Six Books including Bukhari and *Muslim*, ‘Abd al-Rahman b. Abu Bakr al-Siddiq relates: “We, one hundred and thirty Companions, were with the Noble Messenger (Upon whom be blessings and peace) on an expedition. Dough was prepared to the amount of about four handfuls, a goat was slaughtered and cooked, and its liver and kidneys were roasted. I swear by God that from that roasted meat [liver and kidneys] God’s Messenger gave a small piece to each and put the cooked meat into two large bowls. After we had all eaten until we were filled there was still some left over, which I loaded onto a camel.”⁹⁹

95. Bukhari, Nikah, 64; Muslim, Nikah 94, 95; Tirmidhi, xxxiii, 21; Nasa’i, Nikah 84; Abu Da’ud, Adab 95; Musnad iii, 29; v, 462; Qadi Iyad, al-Shifa’ i, 294.

96. Ansar-Helpers: those of the Madinan Companions who had the migrants from Makkah to stay in their houses. (Tr.)

97. Qadi Iyad, al-Shifa’ i, 292; al-Haythami, al-Majma’ al-Zawa’id vii, 303; al-Khafaji, Sharh al-Shifa’ iii, 33; ‘Ali al-Qari, Sharh al-Shifa’ i, 604.

98. Bukhari, Sharika 1; Jihad 123; Muslim, Iman 44, 45; Musnad iii, 11, 418.

99. Bukhari, Hiba 28; At’ima 6; Muslim, Ashriba 175; Musnad i, 197, 198; al-Sa’ati, al-Fath al-Rabbani xx, 55.

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Fifth Example: As is recorded in the Six Books, Jabir al-Ansari related under oath: “During the Ahzab expedition on the celebrated day of Khandaq, about a thousand people ate from four handfuls of rye bread and a young cooked goat; yet food was still left over. That day the food had been cooked in my house, and after the one thousand people had left, the pot was still boiling with meat in it, and bread was being made from the dough; for the Prophet had wetted the dough and the pot with his blessed mouth, beseeching God for plenty.”¹⁰⁰

Sixth Example: According to an authentic narration from Abu Talha, the uncle of Anas who served God’s Messenger, the Messenger fed seventy to eighty men with a small amount of rye bread that Anas had brought under his arm. The Messenger ordered: “*Break the bread into small pieces!*”, and prayed for increase. Because the house was small, they came ten at a time, and left having filled themselves.¹⁰¹

Seventh Example: It is related as authentic in accurate books such as *Shifa’ al-Sharif* and *Muslim* that Jabir al-Ansari narrated: “Once a man asked the Noble Messenger (Upon whom be blessings and peace) for food for his household. The Messenger gave him a half load of barley. For a long time he ate of the barley together with his family and guests. They would look and see that it did not finish. So they measured it to see by how much it decreased. After that the blessing of abundance was gone and the barley began to dwindle rapidly. The man went to the Messenger and related what had happened. God’s Messenger replied: “*If you had not put it to the test by measuring it, it would have lasted you a life-time.*”¹⁰²

Eighth Example: According to accurate books such as *Tirmidhi*, Nasa'i, Bayhaqi, and *Shifa' al-Sharif*, Samura b. Jundub related that a bowl of meat was brought to the Prophet (PBUH). From morning to evening, many groups of men came and ate from it.¹⁰³

In accordance with the explanation we gave in the introduction to this section, this is not the narration of Samura alone, since Samura narrated this incident on behalf of, and with the approval of, all those present.

Ninth Example: It is also narrated by reliable and trusted

100. Bukhari, Maghazi 29; Muslim, Ashriba 141; al-Hakim, al-Mustadrak iii, 31; 'Ali al-Qari, Sharh al-Shifa' i, 290; Suyuti, Kanz al-'Ummal xii, 409, 424.

101. Bukhari, At'ima 6, 48; Muslim, Ashriba 142, 143; Musnad iii, 218; 'Ali al-Qari, Sharh al-Shifa' i, 291, 297; al-Hakim, al-Mustadrak iii, 31.

102. Muslim, Fada'il 3 No: 2281; Bayhaqi, Dala'il al-Nubuwwa vi, 114.

103. Tirmidhi (Tahqiq: Ahmad Shakir) no: 2629; Abu Da'ud, Muqaddima 9; Musnad v, 12, 18; al-Hakim, al-Mustadrak ii, 618.

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scholars such as the well-known author of *Shifa' al-Sharif*, Ibn Abi Shayba, and Tabarani, that Abu Hurayra related: "The Noble Messenger commanded me, 'Invite the poor Makkian migrants who have made the Bench [suffa]¹⁰⁴ of the Mosque their home and who number more than a hundred.' So I went and searched for them and gathered them together. A tray of food was set before us, and we ate as much as we wanted, then we arose. The dish remained full as it was when set down, only, the traces of fingers on the food were visible."¹⁰⁵

Thus, this incident is related by Abu Hurayra in the name of all the People of the Bench, supported by their confirmation. Hence, the incident is as definite as if all the People of the Bench had related it. Is it at all possible that if it had not been true those men of truth and perfection would have remained silent and not denied it?

Tenth Example: According to an authentic narration from 'Ali, the Noble Messenger (Upon whom be blessings and peace) once gathered the Bani 'Abd al-Muttalib. They were about forty, including some who would eat a young camel and drink a gallon of milk in one meal. Yet for them he had prepared only a handful of food. All ate and were satisfied, and the food remained just as it had been before. Later he brought milk in a wooden bowl that would have been sufficient for only three or four persons. They all drank their fill.¹⁰⁶

Thus, a miracle of plenty as definite as 'Ali's courage and loyalty!

Eleventh Example: According to an authentic narration, on the occasion of 'Ali's marriage to Fatima al-Zahra, The Noble Messenger (Upon whom be blessings and peace) ordered Bilal al-Habashi: "Have bread made from a few handfuls of flour; also slaughter a young camel!" Bilal relates: "I brought the food and he put his hand on it to bless it. Later, the Companions arrived in groups, ate, and left. From the remaining food, he sent a full bowl to each of his wives, saying that they should eat and feed anyone who visited them."¹⁰⁷

104. The People of the Bench: those among the Makkan migrants (Muhajirun) who lived in the outer part of the Mosque, who devoted their lives to the preservation and dissemination of the Qur'an, Sunna, and Hadith, and whose livelihood was provided by the Prophet (PBUH). (Tr.)

105. Qadi Iyad, al-Shifa' i, 293; 'Ali al-Qari, Sharh al-Shifa' i, 606; al-Haythami, Majma' al-Zawa'id viii, 308; Bayhaqi, Dala'il al-Nubuwwa vi, 101.

106. Qadi Iyad, al-Shifa' i, 293; 'Ali al-Qari, Sharh al-Shifa' i, 607; al-Khafaji, Sharh al-Shifa' iii, 36; al-Haythami, Majma' al-Zawa'id viii, 302-3; Ahmad b. Hanbal, Fada'il al-Sahaba (Tahqiq: Vasiyyullah) 1220; Musnad i, 159.

107. Qadi Iyad, al-Shifa' i, 297; 'Ali al-Qari, Sharh al-Shifa' i, 613; Bayhaqi, Dala'il al-Nubuwwa iii, 160.

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Such blessed plenty was indeed necessary for such a blessed marriage!

Twelfth Example: Imam Ja'far al-Sadiq related from his father Muhammad al-Baqir, and he from his father, Zayn al-'Abidin, and he from 'Ali, that Fatima al-Zahra had prepared enough food for herself and 'Ali. She then sent 'Ali to invite the Noble Messenger (Upon whom be blessings and peace) to come and eat with them. God's Messenger came and told them to send a dish of food to each of his wives. Fatima said that after a dish of food had been set aside for himself, 'Ali, Fatima, and their children, they lifted up the saucepan and it was full to overflowing. Through God's will, they ate of the food for a long time afterwards.¹⁰⁸

Why do you not believe this miracle of increase just as if you had witnessed it with your own eyes, since it comes from this luminous, elevated chain of transmission? Satan himself could find no excuse in this face of this one.

Thirteenth Example: Veracious authorities such as Abu Da'ud, Ahmad b. Hanbal, and Bayhaqi, narrate from Dukayn al-Ahmasi b. Sa'id al-Muzayn, and from Nu'man b. Muqarrin al-Ahmasi al-Muzayn, who with his six brothers was honoured with the Prophet's conversation and was a Companion, and by way of Jarir through numerous chains of transmission from 'Umar b. al-Khattab, that God's Noble Messenger (Upon whom be blessings and peace) ordered 'Umar b. al-Khattab: "*Equip with provisions for a journey four hundred horsemen from the Ahmasi tribe!*" 'Umar replied: "O Messenger of God! What we have in hand is the equivalent of a seated young camel." The Messenger said: "*Go and give it to them!*" So he went, and out of that half load of dates, gave the four hundred horsemen sufficient provisions. And he stated that it remained as before, without diminishing.¹⁰⁹

Thus, this miracle of plenty occurred in connection with four hundred men and 'Umar in particular. They are behind the narrations, supporting them, and their silence confirms them. Do not ignore these narrations because they are related by a few individuals only, for if the incident had only been reported by a single individual, it still would have the certainty of 'consensus in meaning.'

Fourteenth Example: All the accurate books of tradition, and foremost Bukhari and *Muslim*, narrate that when Jabir's father died,

108. Qadi Iyad, al-Shifa' i, 294; 'Ali al-Qari, Sharh al-Shifa' i, 608; Ibn Hajar al-'Asqalani, al-Matalib al-'Aliya iv, 73 no: 4001.

109. al-Sa'ati, al-Fath al-Rabbani xx, 85; Musnad v, 445; Qadi Iyad, al-Shifa' i, 294; 'Ali al-Qari, Sharh al-Shifa' i, 609; Bayhaqi, Dala'il al-Nubuwwa v, 365.

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he was heavily in debt. His creditors were Jews. Jabir offered the creditors all his father's possessions but they did not accept them. The fruit produced by his orchard over many years would have been insufficient to defray the debt. The Noble Messenger (Upon whom be blessings and peace) said: "*Pick and gather in all the fruit in the orchard!*" They did so, then the Noble Messenger walked around the crop and prayed. Then Jabir gave from the amount corresponding to his father's debt. What was left was as much as the annual produce of the orchard. And according to another narration, it was equal to the amount he gave the creditors. The Jews were amazed and astounded at this.¹¹⁰

See, this clear miracle of plenty was not only reported by a few narrators like Jabir; many people connected with it described and narrated it, thus giving it the degree of 'consensus in meaning.'

Fifteenth Example: Exact scholars, and foremost *Tirmidhi* and Imam Bayhaqi, related through a sound chain of authorities from Abu Hurayra that Abu Hurayra said: "During one expedition -that of Tabuk according to another narration- the army went hungry. God's Noble Messenger (Upon whom be blessings and peace) asked: '*Is there nothing?*' I said: 'I have one or two dates in my saddle-bag.' -According to another narration, it was fifteen.- He said: '*Bring them here!*' I took them to him, and he plunged his hand into them and took a handful. He put them into a dish, and offered a supplication for their increase. Then he called the men in groups of ten and they all ate of them. Then he said: '*Take what you brought, hold it, and do not turn it upside down.*' I put my hand in the bag; there were in my hands as many dates as I had brought. Later, during the lifetime of the Prophet (PBUH), and those of Abu Bakr, 'Umar, and 'Uthman, I ate of those dates." -It is narrated through another chain of transmission: "I gave several loads of those dates to be used 'in God's way.' Later the bag containing the dates was plundered when 'Uthman was assassinated."¹¹¹

Abu Hurayra was a constant and important student and disciple among the People of the Bench, the sacred school and tekke of the Teacher of the Universe, the Pride of the World (PBUH). In addition, the Prophet had prayed for his strength of memory. The miracle of plenty he reported which occurred in a large gathering like the expedition of

110. Bukhari, *Vasaya* 36; *Buyu'* 51; *Sulh* 13; *Istiqrad* 18; *Nasa'i*, *Vasaya* 3, 4; *Musnad* iii, 313, 365, 373, 391, 395, 398; *Ibn Hibban*, *Sahih* viii, 167; *al-Sa'ati*, *al-Fath al-Rabbani* xx, 60; *Qadi Iyad*, *al-Shifa'* i, 295.

111. *Tirmidhi*, *Manaqib* 47 no: 3839; *Bayhaqi*, *Dala'il al-Nubuwwa* vi, 110 (through various lines of transmission); *Qadi Iyad*, *al-Shifa'* i, 295; *al-Sa'ati*, *al-Fath al-Rabbani* xx, 56; *Tabrizi*, *Mishkat al-Masabih* iii, 191 no: 5933.

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Tabuk, should therefore be as sound and certain as the word of a whole army.

Sixteenth Example: Foremost Bukhari, and the accurate books relate, through an authentic narration, that once Abu Hurayra was hungry, so he followed the Noble Messenger (Upon whom be blessings and peace) into his house. There they saw that a cup of milk had been brought as a gift. God's Messenger said to him: "*Call all the People of the Bench!*" Abu Hurayra relates: "I said to myself, I could drink all the milk myself, as I was most in need of it. But since it was God's Messenger's order, I fetched the People of the Bench, who numbered more than a

hundred. God's Messenger told me to offer milk to them. I gave the cup to each one by one, and each drank until satisfied. At the end, the Messenger told me, 'The rest is for me and you.' As I drank, God's Messenger kept telling me to drink more, until I said, 'I swear by the Glorious One who sent you with the truth that I am too full to drink any more.' Then God's Messenger drank the rest, invoking the name of God and offering Him thanks."¹¹² May it be a blessing for him a hundred thousand times!

This indubitable, manifest miracle, as pure and sweet as milk itself, is related by all Six Books with their sound narrations, and foremost Bukhari, who committed to memory five hundred thousand Hadiths. Moreover, it is narrated by a celebrated, loyal, and brilliant student of the Prophet's blessed school of the Bench, Abu Hurayra, who also cited as witness -rather, represented- all the other students of the Bench. Therefore, not to regard such a report as having the certainty of 'consensus,' either one's heart should be corrupted, or one's brain, destroyed! Is it ever possible that such a truthful person as Abu Hurayra, who devoted all his life to the Prophet's Hadiths and to religion, and who heard and himself transmitted the Hadith, "*Whoever knowingly tells a lie concerning me should prepare for a seat in Hell-fire,*"¹¹³ should have related an unfounded incident or saying that would have made him the target of the contradiction of the People of the Bench, and that would have caused doubt concerning the value and soundness of all the other Hadiths he had memorized? God forbid!

O our Sustainer! For the sake of the blessings You bestowed on Your Most Noble Messenger, bestow the blessings of abundance on the favours with which You have provided us!

112. Bukhari, Riqaq 17; Tirmidhi, Sifat al-Qiyama 36 no: 2477; Musnad ii, 515; Tirmidhi (Tahqiq: Ahmad Shakir) no: 2479; al-Hakim, al-Mustadrak iii, 15; Qadi Iyad, al-Shifa' i, 296.

113. Bukhari, 'Ilm 39; Jana'iz 33; Anbiya' 50; Adab 109; Muslim, Zuhd 72; Abu Da'ud, 'Ilm 4; Tirmidhi, Fitan 70; 'Ilm 8, 13; Tafsir 1; Manaqib 19; Ibn Maja, Muqaddima 4; Darimi, Muqaddima 25, 46; Musnad i, 70, 78.

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A n I m p o r t a n t P o i n t : It is well-known that when assembled together, weak things become strong. Fine threads are twisted, and they become a strong rope; strong ropes are wound together, and no one can break them. In this Sign, we have shown from among fifteen different kinds of miracles only one, that related to the blessings of increase and plenty, and the sixteen examples we have given constitute barely a fifteenth of this one kind. However, each of the examples mentioned is a proof on its own, with enough strength to prove prophethood. Even if some of them -supposing the impossible- were to be regarded as weak, they could still not properly be called such, since whatever is united with the strong also becomes strong.

When considered together, the sixteen examples given above constitute a great and strong miracle through the strength of definite, indisputable 'consensus in meaning.' And, when this miracle is joined by fourteen other miracles of plenty that have not been mentioned, it manifests a supreme miracle which is as unbreakable as a collection of strong ropes. Now add this supreme miracle to the fourteen other kinds of miracle, and see what a definite, decisive and irrefutable proof they provide for the prophethood of Muhammad (PBUH)! Thus, the pillar of Muhammad's prophethood, formed by such a collection, has the strength of a mountain. Now you have

understood how unreasonable it is to regard as unstable and liable to fall that lofty, firm heaven, due to doubts arising from lack of understanding in particular matters and examples. Certainly those miracles concerning increase and plenty show that Muhammad the Arabian (Upon whom be blessings and peace) was the beloved official and honoured servant of One All-Compassionate and Munificent Who creates all sustenance and provides all beings with it, for contrary to His practice, He sent him banquets of different varieties of food out of nothing, from the pure Unseen.

It is well-known that the Arabian Peninsula is a place where water and agriculture are scarce. For this reason, its people, and particularly the Companions in the early days of Islam, suffered want and scarcity. They were also frequently afflicted with thirst. Due to this, the important of the manifest miracles of Muhammad (Upon whom be blessings and peace) concerned food and water. Rather than being miracles proving his claim to prophethood, these wonders were on account of need and like Divine gifts, dominical bounty, and banquets of the Most Merciful One for His Most Noble Messenger. For those who saw the miracles had already assented to his prophethood. However, as the miracles took place, their belief increased and became more luminous.

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EIGHTH SIGN

This section relates miracles which were manifested in connection with water.

I n t r o d u c t i o n

It is known that when such events as take place among groups of people are related individually and not contradicted by others, this indicates the veracity of the reports. For by virtue of his very nature, man is inclined to call a lie a lie. In particular if the people in question were the Companions who were more intolerant of lies than anyone else, if the incidents concerned God's Noble Messenger (Upon whom be blessings and peace), and if the narrator was a renowned Companion, then certainly the narrator gives his report on behalf of all who witnessed the incident. However, each of the miracles involving water that we will cite below was transmitted through many channels, entrusted by many Companions to thousands of precise scholars of the following generation, who in turn passed them down, authentically, to the great interpreters of the Law of the second century. They too received them with complete seriousness and reverence, accepted them, then handed them down to the exacting scholars of succeeding centuries. Thus the traditions have reached our times, passing through thousands of strong, reliable hands. Moreover, the texts of Hadiths written down in the Era of Bliss, the era of the Prophet, were handed down in accurate form till they reached the brilliant scholars of the science of Hadith like Bukhari and *Muslim*. And they, through punctilious examination and classification, collected together those of the Hadiths that were undoubtedly authentic, and presented and taught them to us. May God reward them abundantly!

Thus, the flowing of water from the fingers of God's Messenger (Upon whom be blessings and peace) and many men drinking from it has the certainty of consensus. It is impossible that the gathering who narrated it would have agreed on a lie. The miracle is most definite. Moreover, it was repeated three times in the presence of three vast assemblies. A great many accurate scholars, primarily, Bukhari, *Muslim*, Imam Malik, Imam Shu'ayb, and Imam Qatada, recorded from

definitely authenticated narrations from a great many of the well-known Companions, primarily, the Prophet's servants, Anas, Jabir, and Ibn Mas'ud how abundant water had flowed from his fingers and the army drunk from it. From numerous narrations of this kind of miracle, we will cite here only nine examples.

First Example: Accurate books of tradition, in particular Bukhari and *Muslim*, report from an authentic narration from Anas: "About three hundred of us were together with God's Noble Messenger

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(Upon whom be blessings and peace) in the place named Zawra'. He ordered us to perform the ablution for the afternoon prayer, but we could find no water. He then told us to bring a little water, which we did, and he dipped his auspicious hands into it. I saw water flow from his fingers like a fountain. His three hundred men performed the ablution with the water and drank from it."¹¹⁴

Anas relates this incident in the name of three hundred men. Is it possible that those three hundred people did not in effect assent to it, or in the event of their not assenting to it, not deny it?

Second Example: As narrated in accurate books, and foremost Bukhari and *Muslim*, Jabir b. 'Abd Allah al-Ansari said: "We fifteen hundred people were thirsty during the Hudaybiyya expedition. The Noble Messenger (Upon whom be blessings and peace) performed the ablutions from a leather water-bag called a *qirba*, then he dipped his hand into it. Then I saw that water was flowing from his fingers like a spring. Fifteen hundred men drank from it and filled their water-bags." Once, Salim b. Abi'l-Ja'd asked Jabir: "How many of you were there?" He replied: "The water would have been enough even if there had been a hundred thousand people, but we were fifteen hundred."¹¹⁵

Thus, the narrators of this clear miracle in effect number fifteen hundred, for it is man's nature to reject lies. As for the Companions of the Prophet, who sacrificed their tribes and peoples, their fathers and mothers, their lives and all they possessed for the sake of truth and veracity, they could not have remained silent in the face of a lie, especially in the light of the warning given by the tradition, "*Whoever knowingly tells a lie concerning me should prepare for a seat in Hell-fire.*" Since they remained silent concerning this report, they accepted it, in effect joined Jabir, and confirmed him.

Third Example: Again as related in the accurate books of Hadith and foremost Bukhari and *Muslim*, Jabir reported: "During the Buwat expedition, the Noble Prophet (Upon whom be blessings and peace) commanded: '*Call for the ablutions!*' They said there was no water. He said, '*Find a small amount!*' We brought a very small amount. He held his hand over the water while reciting something I could not hear, and then commanded: '*Bring the caravan's big trough!*' They

114. Bukhari, Wudu' 32, 46; Manaqib 25; Muslim, Fada'il 45, 46; Tahara 60; Abu Da'ud, Muqaddima 5; Tirmidhi, Manaqib 6; Muwatta', Tahara 32; Musnad iii, 132, 147, 170, 215, 289; Ibn Hibban, Sahih viii, 171; Tirmidhi (Ahmad Shakir) no: 3635.

115. Bukhari, Manaqib 25; Maghazi 35; Tafsir Sura al-Fath 5; Ashriba 31; Muslim, 'Imara 72, 73; Musnad iii, 329; Ibn Hibban, Sahih viii, 159.

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brought it to me and I placed it before God's Messenger. He put his hands in the trough and spread his fingers. I poured that very small amount of water onto his blessed hands, and I saw that abundant water was flowing from his blessed fingers and filling the trough. Then I summoned those who needed water. When they had all performed the ablutions with the water and drunk from it, I told the Noble Messenger that there was no one else. He lifted his hands, leaving the trough full to the brim."¹¹⁶

Thus, this clear miracle of Muhammad (PBUH) has the certainty of 'consensus in meaning,' for since Jabir was most prominent in the matter, he had the right to recount it and proclaim it in everybody else's name. Ibn Mas'ud relates exactly the same thing in his narration: "I saw water flowing from the fingers of God's Messenger as from a spring."¹¹⁷ If a truthful, well-known group of Companions composed of Anas, Jabir, and Ibn Mas'ud said: "We have seen it," is it possible that they should not have seen it? Now combine these three examples and see how powerful and manifest a miracle it was, and how, if the three chains of transmission are combined, it proves the flowing of water from his fingers like 'true consensus.' Indeed, even Moses' making water flow from twelve different places in a rock cannot be equated with the water flowing from Muhammad's ten fingers, for water may gush out of rock -examples are to be found among ordinary events- but there is no equivalent of, no parallel for, water flowing in abundance, like from the Spring of Kawthar, from flesh and bone.

Fourth Example: Foremost Imam Malik in his esteemed book, *Muwatta'*, relates from the renowned Companion Mu'adh b. Jabal: "During the Tabuk expedition we came across a spring flowing as meagrely as a piece of fine string. The Noble Messenger (Upon whom be blessings and peace) ordered: '*Collect a little of the water!*' They collected some in the palms of their hands. God's Messenger washed his hands and face in it, and we returned it to the spring. Suddenly the outlet of the spring opened up and water gushed forth; it was sufficient for the whole army."¹¹⁸

Another narrator, even, Imam Ibn Ishaq, stated: "The water gushed forth from the spring under the earth making a roar like thunder. God's Noble Messenger told Mu'adh: '*If you live long enough, you will see that this miraculous water will transform this place into gardens.*' And so it did."

116. Muslim, Zuhd 74 no: 3013; Ibn Hibban, Sahih viii, 159.

117. Bukhari, Manaqib 25; Tirmidhi, Manaqib 6; Tirmidhi (Tahqiq: Ahmad Shakir) no: 3637; Darimi, Muqaddima 5.

118. *Muwatta'*, Safar 2; Musnad ii, 308, 323; v, 228, 237; Ibn Hibban, Sahih viii, 167; Bayhaqi, Dala'il al-Nubuwwa ii, 64; v, 236

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Fifth Example: Foremost Bukhari relates from al-Bara', and *Muslim* from Salama b. Akwa' and other authentic books of Hadith, unanimously relate: "During the Hudaybiyya expedition we came across a well. We numbered four hundred while the water in the well was

barely sufficient for fifty. We drew the water and left nothing. Then God's Messenger (Upon whom be blessings and peace) came and sat at the head of the well. He asked for a bucket of water and we fetched one. He put some of his blessed spittle into the bucket and prayed, then poured the water into the well. Suddenly the well filled and frothed with water, filling to the top. The whole army drank their fill and watered their animals. They also replenished their water-bags.¹¹⁹

Sixth Example: Again, foremost brilliant authorities of the science of Hadith like *Muslim* and Ibn Jarir al-Tabari, and the authentic books of Hadith, relate from a sound narration from the famous Abu Qatada: "We were going for help on the leaders being martyred in the celebrated Battle of Mu'ta. I had a water-bag with me. The Noble Prophet commanded: '*Keep your water-bag carefully; there will be great need for it.*' Soon after, we began to suffer from thirst. We were seventy-two people. [According to Tabari, three hundred.] The Prophet said: '*Bring me your water-bag!*' I did so, he took the bag and placed his lips on its mouth. I do not know whether or not he blew into it. Then seventy-two men came and drank from the bag and filled their bags. When I took it back, it was just as I had given it."¹²⁰

See this decisive miracle of Muhammad (PBUH) and say: "O God! Grant him blessings and peace to the number of drops of water, and to his Family!"

Seventh Example: The authentic books and foremost Bukhari and *Muslim* narrate from 'Imran b. Husayn: "On one journey we and God's Messenger (Upon whom be blessings and peace) were without water. He said to me and 'Ali: '*There is a woman in such-and-such a place together with her beast which is laden with two full water-bags. Go and fetch her!*' 'Ali and I went and found the woman and the water in exactly the place described, and brought her to God's Messenger. He ordered: '*Pour a little of the water into a vessel.*' We did so and he prayed for the blessing of increase. He then commanded everyone to come to fill his water-bag. All the people came, drank, and filled their water-bags. Afterwards he gave an order to collect something for the

119. Bukhari, Manaqib 25; Maghazi 35; Musnad iv, 290, 301; Bayhaqi, Dala'il al-Nubuwwa iv, 110.

120. Muslim, Masajid 311.

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woman, and they filled her skirt." 'Imran said: "I imagined the two water-bags were constantly filling. The Noble Messenger told the woman: '*You can go now. We did not take water from you; rather God gave us water from His treasury.*'"¹²¹

Eighth Example: Scholars of Hadith, primarily Ibn Khuzayma in his *Sahih*, narrate from 'Umar: "We ran out of water during the Tabuk expedition. Some people even slaughtered their camels, wrung out the innards and drank the liquid. Abu Bakr the Veracious requested the Noble Messenger (Upon whom be blessings and peace) to pray. The Messenger raised his hands, and before he had lowered them clouds gathered, and such rain fell that we filled our containers. Then the rain stopped, and it had not fallen beyond the limits of the army."¹²² That is to say, no chance was involved in the incident; it was purely a miracle of Muhammad (Upon whom be blessings and peace).

Ninth Example: Relating from ‘Amr b. Shu‘ayb, the grandson of ‘Abd Allah b. ‘Amr b. al-‘As, on whom they relied for explanations of Hadiths, the Four Imams narrated-from a sound narration: “Before his prophetic mission, the Noble Messenger (Upon whom be blessings and peace) once came by camel to the place called Dhu’l-Hijaz near ‘Arafat with his uncle Abu Talib. Abu Talib said he was thirsty. The Prophet dismounted from the camel and struck the ground with his foot. Water gushed out and Abu Talib drank from it.”¹²³

One of the researchers, however, stated that this incident should be considered to be of the category of *irhasat*,¹²⁴ because it occurred before his prophethood; however, since that time the spring of ‘Arafat has flowed from the spot, and may therefore be considered a wonder of Muhammad (PBUH).

Similar to these nine examples, ninety different narrations -if not ninety instances- have reported miracles concerning water. The first seven examples are as sound and definite as ‘consensus in meaning.’ For sure the last two are not supported by the narrations of numerous narrators or a strong chain of transmitters, but supporting and confirming the incident mentioned in the eighth example as narrated by ‘Umar, is

121. Bukhari, Tayammum 6; Manaqib 25; Muslim, Masajid 312; Musnad iv, 434-5; Bayhaqi, Dala’il al-Nubuwwa iv, 216; vi, 130.

122. al-Haythami, Majma’ al-Zawa’id vi, 194; al-Hindi, Kanz al-‘Ummal xii, 353; Qadi Iyad, al-Shifa’ i, 190; ‘Ali al-Qari, Sharh al-Shifa’ i, 600; Bayhaqi, Dala’il al-Nubuwwa ii, 63; Suyuti, al-Khasa’is al-Kubra ii, 105.

123. Qadi Iyad, al-Shifa’ i, 290; al-Khafaji, Sharh al-Shifa’ iii, 29; Bayhaqi, Dala’il al-Nubuwwa ii, 15-20.

124. For *irhasat*, see definition on page 200ff. (Tr.)

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another miracle reported by the authentic books of Hadith, including Bayhaqi and al-Hakim; it is as follows:

“‘Umar requested of God’s Noble Messenger (Upon whom be blessings and peace) that he should pray for rain, because the army was in need of water. The Messenger raised his hands, and at once clouds gathered and rain fell, enough for the army’s needs, then they dispersed.”¹²⁵ It was quite simply as though they were officials charged with watering the army; they came, poured down sufficient for its needs, then went.

Just as this narration corroborates and proves decisively the eighth example, so too the famous learned scholar, Ibn al-Jawzi, who was extremely fastidious in verifying Hadiths even rejecting as spurious many authentic ones, said that this event took place, but at the famous Battle of Badr. He stated that the verse,

*And He caused rain to descend on you from heaven to clean you therewith*¹²⁶

refers to the incident. Since that is the case, certainly no room for doubt can remain. Furthermore, rain falling on the Prophet praying for it, suddenly, swiftly, before he lowered his hands, occurred on many occasions, and was on its own a miracle, concerning the reports for which there is consensus. It is also narrated with ‘consensus,’ that several times he raised his hands while in the pulpit and that rain fell before he lowered them.

NINTH SIGN

One of the various kinds of miracles of God's Most Noble Messenger (Upon whom be blessings and peace) is that like human beings, trees obeyed his orders, and moving from their places, came to him. There is also 'consensus in meaning' in the reports of these miracles, like those of water flowing from his fingers. They have been narrated in numerous forms and through numerous channels. Indeed, the consensus concerning trees leaving their places and coming to him may be considered as 'explicit,'¹²⁷ because the best-known of the Companions such as 'Ali, Ibn 'Abbas, Ibn Mas'ud, Ibn 'Umar, Ya'la b. Murra, Jabir, Anas b. Malik, Burayda, Usama b. Zayd, and Ghaylan b. Salama, each reported the same miracle with certainty. Hundreds of scholars of the succeeding generation narrated the miracle from one of the above-mentioned Companions

125. al-Khafaji, *Sharh al-Shifa'* iii, 128; 'Ali al-Qari, *Sharh al-Shifa'* i, 601; Suyuti, *al-Durar al-Manthur* iii, 170.

126. Qur'an, 8:11.

127. Kattani, *Nazm al-Mutanathir* 137.

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through a different line of transmission, as though transmitting it to us in the form of multiple 'consensus.' Thus, this miracle of the trees has decisively and indisputably the certainty of 'consensus in meaning.' We will now cite only a few examples of this great miracle, although it was repeated many times.

First Example: Foremost, Imam Maja, and al-Darimi narrate from Anas b. Malik and 'Ali, and Imam Bayhaqi from 'Umar, that the Noble Messenger (Upon whom be blessings and peace) was saddened at the denial of the unbelievers. He prayed: "*O my Sustainer! Give me a sign that I shall no longer see anyone who contradicts me!*"¹²⁸ According to Anas, Gabriel was also present, upon whose instruction God's Messenger called to a tree at the side of the valley. It came near him. He then told the tree to go back; it returned and settled itself in its place.

Second Example: In *Shifa' al-Sharif*, Qadi Iyad, the leading scholar of the Maghrib, relates from 'Abd Allah b. 'Umar through an exalted and sound chain of narrators: "On one expedition, a beduin approached the Noble Messenger (Upon whom be blessings and peace). God's Messenger asked him: '*Where are you going?*' He replied: '*To my family.*' God's Messenger asked him: '*Don't you want something better than that?*' The beduin asked: '*What is that?*' The Messenger said: '*That you bear witness that there is no god but God, He is One, He has no partner, and that Muhammad is His servant and Messenger.*' The beduin asked: '*What is witness to this testimony?*' God's Messenger said: '*The tree beside the valley shall bear witness.*'" Ibn 'Umar said: "Shaking, the tree cleft the earth and came to God's Messenger. He asked the tree three times to testify; each time it testified to his truthfulness. When he ordered, it went back and settled in its place."¹²⁹

According to the authentic narration of Ibn Sahib al-Aslami, Burayda reports: "When we were with the Noble Messenger (Upon whom be blessings and peace) on an expedition, a beduin came and asked for a sign, that is, a miracle. The Messenger said: '*Tell that tree that God's Messenger summons it!*' Then he pointed to a tree; it swayed to right and left, brought itself out of the ground with its roots, and came to the presence of the Messenger, saying: '*Peace be upon you, O*

128. Ibn Maja, Fitan 23 no: 4028; Darimi, Muqaddima 3; Musnad i, 223; iii, 113; iv, 177; Qadi Iyad, al-Shifa' i, 302; 'Ali al-Qari, Sharh al-Shifa' i, 620; al-Haythami, Majma' al-Zawa'id ix, 10; al-Hindi, Kanz al-'Ummal ii, 354.
129. Qadi Iyad, al-Shifa' i, 298; 'Ali al-Qari, Sharh al-Shifa' i, 615; Bayhaqi, Dala'il al-Nubuwwa vi, 14; al-Haythami, Majma' al-Zawa'id viii, 292; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 125; al-'Asqalani, al-Matalib al-'Aliya iv, 16 no: 3836; al-Hakim, al-Mustadrak ii, 620; Ibn Hibban, Sahih viii, 150.

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God!' The beduin said: 'Now let it go to its place again!' He commanded, and it went. Then the beduin said: 'Allow me to prostrate before you.' The Messenger replied: '*No one is permitted to do that.*' The beduin said: 'Then I will kiss your hands and feet,' and he permitted him."¹³⁰

Third Example: Foremost the *Sahih of Muslim*, and the authentic books of Hadith relate that Jabir said: "We were together with God's Noble Messenger (Upon whom be blessings and peace) on an expedition when he searched for a place to answer the call of nature. There was no secluded place. So he went towards two trees, caught hold of the branches of one of them, and pulled. Obeying him, the tree went together with him to the second tree. It was like an obedient camel being led by its reins. Having in this way brought the two trees together, he said: '*Join together over me, with God's permission!*' The two trees joined together and formed a screen. After relieving himself behind them, he ordered them to go back, and they returned to their places."¹³¹

According to another narration, Jabir said: "God's Messenger commanded me: '*Tell those trees to join together for the relief of God's Messenger!*' I told them to do so, and they joined together. Then, while I was waiting, God's Messenger (Upon whom be blessings and peace) emerged, and indicated to left and right with his head. The two trees returned to their places."¹³²

Fourth Example: Usama b. Zayd, one the brave commanders and servants of the Noble Messenger (Upon whom be blessings and peace), reports in an authentic narration: "We were together with God's Messenger on an expedition. There was no secluded, private place in which to answer the call of nature. He asked: '*Can you see any trees or rocks?*' I replied: 'Yes, I can.' He ordered: '*Speak to them and tell them to join together for the relief of God's Messenger; also tell the rocks to gather together as a wall.*' I went and said as he commanded. I swear that the trees joined together and the rocks formed a wall. God's Messenger after relieving himself, again commanded: '*Tell them to separate!*' I swear by the Glorious One in the grasp of Whose power I am that the trees and rocks separated, and returned to their places."¹³³

These two incidents which were reported by Jabir b. Usama were also

130. Qadi Iyad, al-Shifa' i, 299; al-Khafaji, Sharh al-Shifa' iii, 49.

131. Muslim, Zuhd no: 3012.

132. Darimi, Muqaddima 4; Qadi Iyad, al-Shifa' i, 299; 'Ali al-Qari, Sharh al-Shifa' i, 616; al-Khafaji, Sharh al-Shifa' iii, 51.

133. Qadi Iyad, al-Shifa' i, 300; 'Ali al-Qari, Sharh al-Shifa' i, 617-9; al-Khafaji, Sharh al-Shifa' iii, 51; al-'Asqalani, al-Matalib al-'Aliya iv, 8-10 no: 3830.

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reported by Ya‘la b. Murra, Ghaylan b. Salama al-Thaqafi, and Ibn Mas‘ud, referring to the Battle of Hunayn.¹³⁴

Fifth Example: Reported by Imam b. Fawrak, known as ‘the foremost scholar of his time’ and ‘Shafi‘i the Second’ for his excellence in interpretation: “While travelling on horseback one night during the Ta‘if expedition, sleep overcame God’s Noble Messenger (Upon whom be blessings and peace). While in that state a lote-tree loomed up before him. To make way for him and not to hurt his horse, the tree split in two, and the Noble Messenger, on the horse, passed between the two parts of the tree.” The tree has remained as two trunks, in that honoured position, up to our time.¹³⁵

Sixth Example: Ya‘la b. Murra relates in an authentic narration: “During an expedition, a tree -called either *talha* or *samura*- came, passed around God’s Noble Messenger (Upon whom be blessings and peace) as if circumambulating, and went back to its place. God’s Messenger said: ‘*The tree requested of God that it should salute me.*’”¹³⁶

Seventh Example: Scholars of Hadith relate from Ibn Mas‘ud with an authentic narration: “When the jinn of Nusaybin came to the Noble Messenger (Upon whom be blessings and peace) in the place called Batn al-Nakhl in order to find guidance, a tree informed him of their coming.” Also, Imam Mujahid relates from Ibn Mas‘ud in the Hadith: “The jinn asked for a proof of his prophethood, so the Noble Prophet commanded the tree, and it left its place, came to him, then returned to its place.”¹³⁷ That single miracle was sufficient for the race of jinns. So if a human being does not come to believe having heard of a thousand miracles like this one, is he not more of a devil than those described by the jinn as, “*Some foolish ones among us*”?¹³⁸

Eighth Example: Tirmidhi reports in his *Sahih* from Ibn ‘Abbas through a sound narration: “God’s Noble Messenger (Upon whom be blessings and peace) asked a beduin: ‘*Will you testify that I am the Messenger of God if a branch of that tree comes to me when I call to it?*’ He replied: ‘Yes.’ The Messenger called to the branch. It broke off and jumped over near him, then jumped back when he told it to do so.”¹³⁹

134. Qadi Iyad, *al-Shifa’* i, 301; al-Hindi, *Kanz al-‘Ummal* xii, 403.

135. Qadi Iyad, *al-Shifa’* i, 301; ^Ali al-Qari, *Sharh al-Shifa’* i, 619; al-Khafaji, *Sharh al-Shifa’* iii, 57.

136. Qadi Iyad, *al-Shifa’* i, 301; ^Ali al-Qari, *Sharh al-Shifa’* i, 619; al-Khafaji, *Sharh al-Shifa’* iii, 53; al-Haythami, *Majma’ al-Zawa’id* ix, 6-7; *Musnad* iv, 170, 172; al-Hakim, *al-Mustadrak* ii, 617.

138. Qur’an, 72:4.

139. Tirmidhi, *Manaqib* 6; al-Mubarakfuri, *Tuhfat al-Ahwazi* no: 3707; al-Haythami, *Majma’ al-Zawa’id* ix, 10.

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Like these eight examples, there are many others related through many chains of transmission. Seven or eight strands of rope form a strong cable when they come together. Similarly, these miracles concerning trees, which were reported on the authority of the best-known and most veracious Companions in thus numerous chains of transmission, certainly have the strength of ‘consensus in meaning,’ indeed, ‘true consensus.’ In fact, they take on the form of ‘consensus’ when passed down by the Companions to the following generation. In particular, the accurate

books of Hadith such as Bukhari, *Muslim*, Ibn Hibban, and *Tirmidhi*, made the chains leading back to the time of the Companions so sound, and they kept them thus, that reading a Hadith, say in Bukhari, is like hearing it directly from the Companions.

If, as seen in the above examples, trees recognize God's Messenger (Upon whom be blessings and peace) testify to his prophethood, visit and salute him, and obey his orders, and those lifeless, unreasoning creatures who call themselves human beings do not recognize him or believe in him, will they not be more worthless than a dead tree, and like a piece of wood, fit for the fire?

TENTH SIGN

Corroborating the miracles concerning trees and reported in the form of 'consensus,' is the miracle of the moaning of the pole. Yes, the pole's moaning in the Prophet's mosque before a vast crowd because of its temporary separation from the Prophet (PBUH) both confirms and strengthens the instances of miracles related to trees. For the pole also was of wood; their substance was the same. However, the reports of this miracle itself form a consensus, whereas the others are thus as a group in one class, most of them individually or separately not attaining the degree of 'explicit consensus.'

When delivering the sermon in the mosque, God's Noble Messenger (Upon whom be blessings and peace) used to lean against a pole consisting of a date-palm. But when the pulpit was made, he began to give the sermon from there. Whereupon the pole moaned and wailed like a camel; the whole congregation heard it. Only when the Prophet came down from the pulpit to it, and placed his hand on it, speaking to it and consoling it, did the pole stop moaning. This miracle of Muhammad (PBUH) was narrated through numerous chains of transmission, at the degree of 'consensus.'

Indeed, the miracle of the moaning of the pole is very widely known and there is 'true consensus' concerning it.¹⁴⁰ Hundreds of authorities on

140. See, al-Kattani, *Nazm al-Mutanathir* 134-5.

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Hadith of the subsequent generation narrated the miracle through fifteen chains of transmission from an illustrious group of Companions, and passed it down to succeeding centuries.¹⁴¹ From that group, eminent scholars among the Companions and leading experts on Hadith such as Anas b. Malik¹⁴² and Jabir b. 'Abd Allah al-Ansari¹⁴³ -both servants of the Prophet, 'Abd Allah b. 'Umar,¹⁴⁴ 'Abd Allah b. 'Abbas,¹⁴⁵ Sahl b. Sa'd,¹⁴⁶ Abu Sa'id al-Khudri,¹⁴⁷ Ubayy b. Ka'b,¹⁴⁸ Burayda,¹⁴⁹ and Umm Salama, the Mother of Believers,¹⁵⁰ each at the head of a chain of transmission, reported this same miracle to the Prophet's community. Foremost Bukhari, *Muslim*, and the authentic books of Hadith gave accounts of this great miracle, concerning which there is consensus of reports, together with its lines of transmission for succeeding generations.

Jabir, in his chain of transmission, says: "God's Messenger (Upon whom be blessings and peace) used to lean against a wooden pole called 'the palm trunk' while delivering the sermon in the mosque. The pole could not endure it when the pulpit was made and the Messenger used that for the sermon, and began to moan and wail like a pregnant camel."¹⁵¹ In his narration, Anas says: "It

moaned like a water-buffalo causing the mosque to tremble.”¹⁵² In his narration, Sahl b. Sa‘d says: “And weeping increased among the people, on the pole’s moaning.” In his narration, Ubayy b. Ka‘b says: “It wept so much it split.” While in another narration, the Noble Messenger said: “*It is weeping at being separated from the recitation of God’s Names and the mentioning of God*

141. Ibn Kathir, al-Bidaya wa’l-Nihaya 125-132.

142. Bukhari, Manaqib 25; Tirmidhi, Manaqib 6; Jum’a 10; Ibn Maja, Iqamat al-Salat 199; Darimi, Muqaddima 6; Salat 202; Musnad i, 249, 267, 363; iii, 226; Ibn al-Asir al-Jawzi, al-Jami’ al-Usul no: 8899.

143. Bukhari, Manaqib 251; Tirmidhi, Manaqib 6; Jum’a 10; Nasa’i, Jum’a 17; Ibn Maja, Iqamat al-Salat 199; Darimi, Muqaddima 6 (3 different lines from Jabir); Salat 202; Musnad iii, 293, 295, 306, 324.

144. Bukhari, Manaqib 25; Tirmidhi, Jum’a 10; Tirmidhi (Tahqiq: Ahmad Shakir) no: 505; Manaqib 6; Darimi, Muqaddima 6.

145. Tirmidhi, Manaqib 6; Jum’a 10; Darimi, Muqaddima 6; Salat 202; Musnad i, 249; Musnad i, 363.

146. Tirmidhi, Manaqib 6; Jum’a 10; Darimi, Muqaddima 6; Salat 202; al-Khafaji, Sharh al-Shifa’ iii, 62.

147. Darimi, Muqaddima 6.

148. Tirmidhi, Jum’a 10; Ibn Maja, Iqamat al-Salat 199; Darimi, Muqaddima 6; Musnad 139; al-Khafaji, Sharh al-Shifa’ iii, 62; al-Mubarakfuri, Tuhfat al-Ahwazi iii, 22.

149. Darimi, Muqaddima 6.

150. Tirmidhi, Manaqib 6; Jum’a 10.

151. See, Bukhari, Manaqib 25.

152. See, Darimi, Muqaddima 6.

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during the sermon.” Still another narration reports that God’s Messenger said: “*If I had not embraced and consoled it, it would have wept at being separated from God’s Messenger until Doomsday.*” In his narration, Burayda reports: “When the pole began to moan, God’s Messenger put his hand on it and said, ‘*If you wish, I will return you to the grove you came from; your roots will grow and you will flourish; you will produce new fruits. Or if you wish, I will plant you in Paradise, and God’s friends, the saints, will eat of your fruit.*’ He then listened to the pole. The people behind God’s Messenger could hear it as it spoke, saying: ‘Plant me in Paradise, where there is no decay, so that Almighty God’s beloved servants will eat of my fruit.’ The Messenger said: ‘*I will,*’ and added: ‘*It has preferred the eternal realm to that of transitoriness.*’” Abu Ishaq Isfarani, one of the great authorities on theology, narrated: “God’s Messenger (Upon whom be blessings and peace) did not go to the pole, but it came to him, at his command. Then, at his command, it returned to its place.”¹⁵³ Ubayy b. Ka‘b says: “After this extraordinary event, God’s Messenger ordered that the pole be put under the pulpit. It was put there and remained there until the mosque was pulled down before being rebuilt. Then Ubayy b. Ka‘b took it and kept it until it decayed.”¹⁵⁴

The famous scholar Hasan al-Basri would weep while teaching this miraculous event to his students, and say to them: “A piece of wood demonstrated love and longing for God’s Noble Messenger (Upon whom be blessings and peace), so you should feel more love than that.”¹⁵⁵ As for us, we say, Yes, and love and longing for him is shown through following his illustrious Practices and sacred Shari‘a.

An Important Point

If it is asked : Why were the other miracles which were demonstrated in relation to food -to

satisfy fully a thousand men with four handfuls of food in the Battle of Khandaq, and another thousand men with water flowing from the Messenger's blessed fingers- not narrated through numerous chains of transmission as the miracle of the moaning of the pole, although the former two miracles occurred in the presence of larger crowds?

The Answer: The miracles that were manifested were of two kinds: one were manifested at the hands of God's Messenger (Upon whom be blessings and peace), in order to make people assent to his prophethood. The moaning of the pole was of that kind. It occurred solely as a proof, an affirmation, of prophethood, to increase the believers' faith, to urge

153. Qadi Iyad, al-Shifa' i, 304.

154. Qadi Iyad, al-Shifa' i, 304; Ibn Maja, Iqamat al-Salat 199; Darimi, Muqaddima 6.

155. Qadi Iyad, al-Shifa' i, 305.

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the dissemblers to sincerity and belief, and to bring to belief the unbelievers. That is why everyone, the low and the high, saw it, and great attention was paid to broadcasting it. However, the miracles concerning food and water were wonders rather than miracles, or Divine favours rather than wonders, or, more than favour, they were banquets bestowed by the All-Merciful One because of need. For sure, they were proofs of his claim to prophethood and miracles, but their basic aim was this: the army was hungry so Almighty God provided a feast for a thousand men out of a handful of food from His treasury in the Unseen, just as He creates a thousand pounds of dates from a single seed. And for a thirsty army fighting in His way, He caused water to flow like the water of Kawthar from the fingers of the Commander-in-Chief, and gave them to drink.

It is for this reason that all the examples of the miracles concerning food and water do not attain the degree of the miracle of the moaning of the pole. However, in their entirety, the various kinds of these two miracles are as numerous and unanimously reported as the moaning of the pole. Moreover, not everyone could see the increase of food and water flowing from his fingers; they could only see the results. Whereas everyone heard the pole moaning, so it was more widely broadcast.

If it is asked: All the actions and conduct of God's Messenger (Upon whom be blessings and peace) were recorded and transmitted by his Companions with extreme care. Why then are such great miracles only narrated through ten or twenty chains of transmission, when they should have been narrated through a hundred? Also, why are many narrated from Anas, Jabir, and Abu Hurayra, and few related from Abu Bakr and 'Umar?

The Answer: The answer to the first part of the question has been given in the Third Principle in the Fourth Sign. Regarding the second part: just as someone in need of medicine goes to a doctor, mathematicians are consulted on mathematical problems, and questions to do with the Shari'a are asked of the Mufti, and so on; so too, some of the scholars among the Companions were charged with the duty of instructing succeeding centuries in the Hadiths of the Prophet, working with all their strength for this end. Yes, Abu Hurayra devoted his entire life to memorizing Hadiths, while 'Umar was occupied with the world of politics and the Caliphate. 'Umar therefore narrated very few traditions, relying on persons like Abu Hurayra, Anas, and Jabir, to teach the Hadiths to the

Muslim community. Furthermore, on a well-known, truthful, sincere, honest, and trusted Companion reporting an incident through one chain, it was regarded as sufficient, and no need remained for another to narrate

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it. This is why some significant events were narrated through only two or three chains of transmission.

ELEVENTH SIGN

As the Tenth Sign explained miracles of the Prophet related to trees, the Eleventh Sign will describe how rocks and mountains among lifeless creatures also demonstrated prophetic miracles. Here we cite a few out of numerous instances.

First Example: The great scholar of the Maghrib, Qadi Iyad, in his *Shifa' al-Sharif*, with a celebrated chain of authorities, and great imams like Bukhari, report through an authentic narration, from Ibn Mas'ud, the Prophet's servant: "While eating together with God's Noble Messenger (Upon whom be blessings and peace), we used to hear the food glorifying God."¹⁵⁶

Second Example: Accurate books of Hadith report from Anas and Abu Dharr through an authentic narration: "Anas, the Prophet's servant, said: 'We were together with God's Messenger (Upon whom be blessings and peace) when he took up a handful of small stones and they began to praise God in his blessed palm. Then he put them in Abu Bakr the Veracious's hand and again they glorified God.'"¹⁵⁷ In his line of transmission, Abu Dharr al-Ghifari says: "Then he put them into 'Umar's hand, and again they glorified God. Then he took them and put them on the ground, and they were silent. Then he again took them, and put them in 'Uthman's hand, where again they began to glorify God." Abu Dharr and Anas relate: "He put them in our hands and they were silent."¹⁵⁸

Third Example: It is established through a sound narration from 'Ali, Jabir, and 'A'isha al-Siddiqah: "Rocks and mountains would say to God's Messenger (Upon whom be blessings and peace), 'Peace be upon you, O Messenger of God!'" In 'Ali's chain of narration, it says: "Whenever we went around in the environs of Makkah in the early of days of his prophethood, the trees and rocks we encountered would declare: 'Peace be upon you, O Messenger of God!'"¹⁵⁹ While in his chain of transmission, Jabir says: "Whenever the Noble Messenger came

156. Bukhari, *Manaqib* 25; Tirmidhi, *Manaqib* 6 (Tahqiq: Ibrahim A'wad) no: 3633; Musnad i, 460; Qadi Iyad, *al-Shifa' i*, 306; 'Ali al-Qari, *Sharh al-Shifa' i*, 627; Ibn Kathir, *al-Bidaya wa'l-Nihaya* vi, 97-8, 133.

157. Qadi Iyad, *al-Shifa' i*, 306; al-Khafaji, *Sharh al-Shifa' iii*, 70; 'Ali al-Qari, *Sharh al-Shifa' i*, 627.

158. Qadi Iyad, *al-Shifa' i*, 306; al-Haythami, *Majma' al-Zawa'id* v, 179; vii, 298-9; Ibn Kathir, *al-Bidaya wa'l-Nihaya* vi, 132-3.

159. Tirmidhi, *Manaqib* 6; Darimi, *Muqaddima* 4; al-Haythami, *Majma' al-Zawa'id* viii, 260; al-Hakim, *al-Mustadrak* ii, 607; 'Ali al-Qari, *Sharh al-Shifa' i*, 628.

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across rocks and trees, they would prostrate before him, that is, demonstrating obedience to him,

they would declare: 'Peace be upon you, O Messenger of God!'"¹⁶⁰ In one of Jabir's narrations, the Messenger said: "I know a rock that salutes me."¹⁶¹ Some said that he intended the Black Stone of the Ka'ba. In her line of transmission, 'A'isha said: "God's Messenger said: 'When Gabriel brought me the message, I would never pass by a rock or a tree without it saying, 'Peace be upon you, O Messenger of God!'"¹⁶²

Fourth Example: Reported through an authentic narration from 'Abbas: "God's Messenger (Upon whom be blessings and peace) covered 'Abbas and his four sons ('Abd Allah, 'Ubayd Allah, Fadl, and Qusam) with a piece of cloth called *mula'at*, praying: 'O my Sustainer! This is my uncle; protect through me these his sons and veil them from the Fire, as I veil them with this cloth!' The roof, door, and the walls of the house joined in the prayer at once, saying, Amen! Amen!"¹⁶³

Fifth Example: Accurate books, notably Bukhari, Ibn Hibban, Da'ud, and Tirmidhi, unanimously report from Anas,¹⁶⁴ Abu Hurayra,¹⁶⁵ 'Uthman Dhi'n-Nurayn,¹⁶⁶ and Sa'd b. Zayd,¹⁶⁷ from among the ten promised Paradise: "God's Noble Messenger (Upon whom be blessings and peace) climbed Mount Uhud together with Abu Bakr al-Siddiq, 'Umar al-Faruq, and 'Uthman Dhi'n-Nurayn. Either due to their awesomeness, or out of its own joy and happiness, the mountain began to tremble and stir. God's Messenger said: 'Steady! For upon you are a prophet, a veracious one (*siddiq*), and two martyrs!'

This tradition is giving news from the Unseen that 'Umar and 'Uthman were going to be martyred. As a supplement to this tradition, it is narrated that when God's Noble Messenger (Upon whom be blessings and peace) migrated from Makkah pursued by the unbelievers, they climbed the mountain called Thubir. The mountain said: "Leave me, O Messenger of God! I am afraid that God will punish me if they strike you on me." Then Mount Hira called to him: "Come to me, O Messenger of

160. Qadi Iyad, *al-Shifa'* i, 307; al-Khafaji, *Sharh al-Shifa'* iii, 71.

161. Muslim, *Fada'il* 2; Tirmidhi, *Manaqib* 5; Musnad v, 89, 95, 105; Ibn Hibban, *Sahih* viii, 139.

162. Qadi Iyad, *al-Shifa'* i, 307; al-Khafaji, *Sharh al-Shifa'* iii, 71; al-Haythami, *Majma' al-Zawa'id* viii, 259.

163. Qadi Iyad, *al-Shifa'* i, 608; 'Ali al-Qari, *Sharh al-Shifa'* i, 628; al-Hakim, *al-Mustadrak* ii, 309; al-Haythami, *Majma' al-Zawa'id* ix, 269-70.

164. Bukhari, *Fada'il al-Ashab* 5, 6, 7; Tirmidhi, *Manaqib* 19, no: 3697; Abu Da'ud, *Sunna* 9 (Bab: *Fi'l-Khulafa'*).

165. Muslim, *Fada'il al-Sahaba* 6 no: 2417; Tirmidhi, *Manaqib* 19.

166. Tirmidhi, *Manaqib* 19.

167. Tirmidhi, *Manaqib* 19; al-Hakim, *al-Mustadrak* iii, 450.

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God!" For this reason, men of intuition feel fear on Mount Thubir and a sense of safety on Mount Hira.

As can be understood from this example, these vast mountains are each an individual servant of God; each glorifies and praises Him; each is charged with duties. They recognized and loved God's Messenger; they are not without purpose or owner.

Sixth Example: Reported through an authentic narration from 'Abd Allah b. 'Umar:¹⁶⁸ "While delivering the sermon from the pulpit, God's Messenger (Upon whom be blessings and

peace) recited the verse:

*No just estimate have they made of God, such as is due to Him: on the Day of Judgement the whole earth will be but His handful, and the heavens will be rolled up in His right hand,*¹⁶⁹

and said: ‘God the Compeller is exalting Himself and saying: *I am the Compeller! I am the Compeller! I am the Mighty! I am the Most High!*’ As he said this, the pulpit so trembled and shook that we were frightened it would cause God’s Messenger to fall.”¹⁷⁰

Seventh Example: It is reported through an authentic narration from Ibn ‘Abbas,¹⁷¹ known as ‘the Scholar of the Muslim Community’ and ‘Interpreter of the Qur’an,’ and Ibn Mas‘ud, the servant of the Prophet and one of the great scholars of the Companions,¹⁷² that they said: “On the conquest of Makkah, there were three hundred and sixty idols around the Ka‘ba, fixed with lead to the stone. That day, the Noble Prophet (Upon whom be blessings and peace) pointed to each of the idols in turn with a stick he was holding curved like a bow, saying,

*The Truth has arrived and falsehood has perished; indeed, falsehood is ever bound to perish.*¹⁷³

Whichever one he pointed to, it fell down.¹⁷⁴ If he pointed to the face of the idol, it fell backwards; otherwise it fell on its face. Thus they all toppled over and fell to the ground.¹⁷⁵

168. Qadi Iyad, al-Shifa’ i, 308; al-Khafaji, Sharh al-Shifa’ iii, 75.

169. Qur’an, 39:67.

170. Muslim, Sifat al-Qiyama 19-26; Musnad ii, 88; al-Hakim, al-Mustadrak ii, 252; Qadi Iyad, al-Shifa’ i, 308; al-Khafaji, Sharh al-Shifa’ iii, 75; ‘Ali al-Qari, Sharh al-Shifa’ i, 630; Ibn Hibban, Sahih ix, 214.

171. Muslim, Jihad 87 no: 1781.

172. Bukhari, Maghazi 48; Mazalim 32; Tafsir al-Qur’an 12; Tirmidhi, Tafsir al-Qur’an 18 (Bab: Sura Bani Isra’il); Ibn Hibban, Sahih no: 1702.

173. Qur’an, 17:81.

174. In Bukhari, Muslim, Tirmidhi, and other books, this much is recorded. Only in the following is the Hadith complete.

175. al-Haythami, Majma’ al-Zawa’id wa’l-Manba’ al-Fawa’id vi, 176 (from Ibn Mas‘ud).

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Eighth Example: This is the famous story of the well-known monk Bahira. Before the beginning of his prophethood, God’s Noble Messenger (Upon whom be blessings and peace) was travelling towards Damascus to trade together with his uncle Abu Talib and some of the Quraysh. They rested when they came near the church of Bahira the monk. Bahira, who was a hermit and did not mix with people, suddenly came out. He saw Muhammad the Trustworthy (PBUH) among the caravan, and said: “He is the Lord of the World; he will be a prophet.” The Quraysh asked: “How do you know?” The holy monk replied: “I saw a small cloud over the caravan as you were coming. When you sat down, the cloud moved toward him and cast its shadow over him. I also saw trees and rocks prostrate themselves before him, which they do only before prophets.”¹⁷⁶

There are at least eighty examples of the same kind as these eight instances. When they come

together, these eight instances form a chain so strong that no doubt can break it or shake it. Taken as a whole, this sort of miracle, that is, the speaking of inanimate beings in order to testify to his prophethood, expresses the same certainty as ‘consensus in meaning.’ Each example receives strength greater than its own from the strength of the whole. Yes, a slender pole becomes strong on coming together with stout poles. On becoming a soldier and joining the army, a weak, powerless man becomes so strong he may challenge a thousand men.

TWELFTH SIGN

This consists of three examples related to the Eleventh Sign, but which are examples of the greatest importance.

First Example:

*And when you threw, it was not you who threw; it was rather God that threw.*¹⁷⁷

As established by the researches of all Qur’anic commentators, and by the reports of the scholars of Hadith, this verse refers to the following incident during the Battle of Badr:

God’s Noble Messenger (Upon whom be blessings and peace) took up a handful of earth and small stones and threw them at the army of the unbelievers, saying: “*May your faces be deformed!*” Just as these words

176. Qadi Iyad, *al-Shifa’* i, 308; ‘Ali al-Qari, *Sharh al-Shifa’* i, 631; Tirmidhi, *Manaqib* 3 (Bab: Maja’ fi Badi’ al-Nubu\wwa); al-Mubarakfuri, *Tuhfat al-Ahwazi* no: 3699; al-Hakim, *al-Mustadrak* ii, 615; Ibn Hisham, *Sirat al-Nabi* 115.

177. Qur’an, 8:17.

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entered the ears of all of them despite being a single phrase, so too the handful of earth entered the eyes of each one of the unbelievers. Each became preoccupied with his eyes, and although on the attack, the army suddenly turned tail and fled.¹⁷⁸

Also during the Battle of Hunayn, the authorities on Hadith and foremost Imam *Muslim* report that like at the Battle of Badr, he again threw a handful of earth while the unbelievers were staging a fierce attack. Saying: “*May your faces be deformed!*”, the handful of earth struck the faces of each of them, with God’s leave, the same as words of the phrase entered the ears of each. Busy with their eyes, they retreated and fled.¹⁷⁹ Since this extraordinary event at Badr and Hunayn is not within man’s power and ordinary causes, the Qur’an of Miraculous Exposition states,

When you threw, it was not you who threw; it was rather God that threw.

That is, “The event was outside human power. It occurred, not through human ability, but in an extraordinary manner, through Divine power.”

Second Example: The accurate books and foremost Bukhari and *Muslim* narrate that during the Khaybar expedition, a Jewess roasted a goat, filling it with a very strong poison. She

then sent it to God’s Messenger (Upon whom be blessings and peace). The Companions had begun to eat it, when the Prophet suddenly said: “*Withdraw your hands! It tells me it is poisoned!*” Everyone pulled back his hand. But Bishr b. al-Bara’ had eaten a single morsel and died from the effects of the severe poison. The Noble Messenger sent for the Jewess called Zaynab and asked her why she had done it. The inauspicious woman said: “I considered that if you were a prophet, it would not harm you; and if you were a king, I would save the people from you.”¹⁸⁰ According to some narrations, the Prophet did not have her put to death, but left her to Bishr’s family to be killed.¹⁸¹ Now listen to a few points demonstrating aspects of the miraculousness in this extraordinary incident:

The First: According to one narration, some of the Companions also heard the goat speaking.¹⁸²

178. al-Haythami, Majma’ al-Zawa’id vi, 84.

179. Muslim, Jihad 76, 81 (Bab: Shahat al-Vujuh); Musnad v, 286.

180. From Abu Hurayra: Bukhari, Tibb 55; Jizya 7; Maghazi 41; Abu Da’ud, Diyat 6 nos: 4509, 4511, 1512; Darimi, Muqaddima 11; Musnad ii, 451.

From Anas: Muslim, no: 2992; Bukhari, al-Hiba 28; Abu Da’ud, Diyat, 6 no: 4508.

From Jabir b. ‘Abd Allah: Darimi, Muqaddima 11; Abu Da’ud, Diyat 6 no: 4510.

For the lines of transmission and narrations about this Hadith, see, Abu Da’ud, Diyat 6.

181. al-Hakim, al-Mustadrak iii, 219; iv, 109; Bayhaqi, Dala’il al-Nubuwwa vi, 256, 264; Ibn al-Qayyim, Zad al-Ma’ad iii, 336.

182. al-Tabrizi, Mishkat al-Masabih no: 5931; Abu Da’ud, Diyat 6; Darimi, Muqaddima 11; al-Jizri, Jami’ al-Usul No: 8888; al-Haythami, Majma’ al-Zawa’id viii, 295-6.

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The Second: According to another narration, God’s Messenger (Upon whom be blessings and peace) said: “*Say, Bismillah, then eat; the poison will not affect you.*”¹⁸³ Ibn Hajar al-‘Asqalani does not accept this narration, but others do.

The Third: The treacherous Jews wanted to deal a sudden blow at God’s Messenger (Upon whom be blessings and peace) and his close Companions, but being informed about this from the Unseen, the Prophet’s warning proved true, and their plot was uncovered and brought to naught. And when Muhammad (PBUH), from whom the Companions never heard an untrue statement, said: “This goat tells me that...,” everyone believed him with conviction as sure as if they themselves had heard the goat.

Third Example: This consists of three instances of another miracle which resembles ‘the Shining Hand’ and ‘Staff’ of Moses:

The First: Imam Ahmad b. Hanbal, explaining and authenticating a narration from Abu Sa’id al-Khudri, reports: “One dark and stormy night, the Noble Messenger (Upon whom be blessings and peace) gave Qatada b. al-Nu‘man a staff, saying: ‘*This staff will light up ten yards all around you. You will see a dark shadow when you arrive at your house; it is Satan. Throw him out of the house and drive him away!*’ Qatada took the staff and set off. It cast a light like Moses’ shining hand. He came to his house, where he saw the shadowy figure, and he drove it away.”¹⁸⁴

The Second: While fighting the idolators during the great Battle of Badr, itself a source of wonders, ‘Ukkasha b. Muhassin al-Asadi had his sword broken. God’s Noble Messenger (Upon

whom be blessings and peace) gave him a stout staff in place of it, saying: “Fight with this!” Suddenly, with God’s leave, the staff became a long white sword, and he fought with it. He carried the sword on his person for the rest of his life until he fell as a martyr during the Battle of al-Yamama.¹⁸⁵ This incident is certain, because throughout his life he carried the sword with pride and it became famous with the name of ‘Succour.’ Thus, two proofs of this incident are ‘Ukkasha’s pride, and the sword’s name, ‘Succour’ and its widespread fame.

The Third: It is narrated by authorities on Hadith like Ibn ‘Abd al-

183. Qadi Iyad, *al-Shifa’* i, 317-9; ‘Ali al-Qari, *Sharh al-Shifa’* i, 645.

184. Musnad iii, 65; al-Sa’ati, *al-Fath al-Rabbani* xx, 66-7; al-Haythami, *Majma’ al-Zawa’id* ii, 166-7; al-Hindi, *Kanz al-‘Ummal* xii, 376; Qadi Iyad, *al-Shifa’* i, 3323; ‘Ali al-Qari, *Sharh al-Shifa’* i, 671; al-‘Asqalani, *al-Isaba* no: 7076.

185. Qadi Iyad, *al-Shifa’* i, 333; ‘Ali al-Qari, *Sharh al-Shifa’* i, 671; al-Khafaji, *Sharh al-Shifa’* iii, 156; Ibn Hisham, *Sirat al-Nabi* i, 637; Ibn al-Qayyim, *Zad al-Ma’ad* (Tahqiq: Arnavudi) iii, 186.

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Barr,¹⁸⁶ a celebrated scholar known as ‘the Scholar of the Age,’ that at the Battle of Uhud a cousin of the God’s Messenger (Upon whom be blessings and peace), ‘Abd Allah b. Jahsh’s sword was broken. God’s Prophet gave him a staff which became a sword in his hand. He fought with it, and after the battle that product of a miracle remained a sword.

In his *Siyar*, the well-known Ibn Sayyid al-Nas reports that some time later ‘Abd Allah sold the sword to a man called Bugha’ al-Turki for two hundred liras. Thus these two swords were each miracles like the Staff of Moses. But while no aspect of miraculousness remained in his staff after Moses’ death, these swords remained unchanged.

THIRTEENTH SIGN

Another of the miracles of Muhammad (Upon whom be blessings and peace) of which there are numerous instances, which are reported unanimously, is the sick and the wounded being healed through his blessed breath. The reports of this kind of miracle are, as a whole, ‘unanimous in meaning.’ Some of the instances of these miracles also are considered to be ‘unanimous in meaning.’ And if the others are single reports, since they have been rendered and confirmed as authentic by the exacting authorities of the science of Hadith, they afford the certainty of science. We shall mention a few instances of the miracles out of many.

First Example: The learned scholar of the Maghrib, Qadi Iyad, in his *Shifa’ al-Sharif*,¹⁸⁷ narrates through an elevated chain of authorities and numerous lines of transmission that Sa’d b. Abi Waqqas, the Prophet’s servant and commander, and commander-in-chief of the army of Islam in the time of ‘Umar, the conqueror of Iran, and one of the ten promised Paradise, said: “I was at the Noble Prophet’s side during the Battle of Uhud. He shot arrows at the unbelievers until his bow broke. Then he gave arrows to me, telling me to shoot them. The arrows he gave me were without flights, that is, without the feathers which help them fly. He was ordering me to shoot them, which I did, and they flew like flighted arrows, hitting the unbelievers’ bodies and piercing them. At that point, Qatada b. Nu‘man was hit in the eye by an arrow; it was struck out of his head, so that it was sitting on the side of his face. God’s Messenger (Upon whom be

blessings and peace) took the eye in his blessed, healing hand and placed it in its socket; it was healed as though nothing had happened to it and became the better of his two eyes. This event became

186. Qadi Iyad, *al-Shifa'* i, 333; al-Khafaji, *Sharh al-Shifa'* iii, 157; Ibn Sayyid al-Nas, 'Uyun al-Athar ii, 20; al-'Asqalani, *al-Isaba* no: 4583.

187. Qadi Iyad, *al-Shifa'* i, 322; 'Ali al-Qari, *Sharh al-Shifa'* i, 651; al-Haythami, *Majma' al-Zawa'id* vi, 113; Muslim, *Fada'il al-Sahaba* 42 no: 2412; Ibn Hibban, *Sahih* ix, 65.

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very widely known. A grandson of Qatada, even, once described himself to 'Umar b. 'Abd al-'Aziz as, "I am the grandson of one who, when God's Most Noble Messenger placed his eye back in its socket after it had been struck out, it was suddenly healed and became his best eye."¹⁸⁸ He said this in verse, introducing himself to 'Umar in that way.

It is also related through an authentic narration that during the battle known as the *Yawm Dhi-Qarad*, Abu Qatada was hit in the face by an arrow. God's Prophet touched his face with his blessed hand. Abu Qatada said: "I felt no pain at all, nor did the wound fester."¹⁸⁹

Second Example: The authentic books of Hadith, and foremost Bukhari and *Muslim*, report that the Noble Prophet (Upon whom be blessings and peace) had appointed 'Ali al-Haydari as standard-bearer during the Battle of Khaybar, but his eyes were aching severely due to illness. The moment the Noble Messenger applied his healing spittle to his eyes, they were cured, with no trace of the discomfort remaining.¹⁹⁰ The following morning, 'Ali conquered the citadel of Khaybar by removing its extremely heavy gate and using it in his hand as a shield. During the same battle, Salama b. al-Akwa's leg was struck and split open by a sword; God's Messenger breathed onto it, and the leg was at once healed.¹⁹¹

Third Example: Authorities on the Prophet's life, and foremost Nasa'i, report from 'Uthman b. Hunayf, who said: "A blind man came to God's Noble Messenger (Upon whom be blessings and peace) and said: 'Pray so that my eyes may be healed and I may see!' The Prophet said: '*Go and take the ablutions, then pray two rak'ats, and say: O God! I beseech you and I turn to you, for the sake of the Prophet Muhammad, the Prophet of Mercy. O Muhammad! I turn to your Sustainer, for your sake and through you, asking that He uncover my sight. O God, make him my intercessor!*' He went and did this, and when he returned, we saw that his eyes had opened and he could see very well."¹⁹²

Fourth Example: A great authority, Ibn Wahab, reports: "The hero Mu'awwidh b. 'Afra', one of the fourteen martyrs of the

188. Qadi Iyad, *al-Shifa'* i, 322; al-Haythami, *Majma' al-Zawa'id* vi, 113; al-Hindi, *Kanz al-'Ummal* xii, 377; Ibn al-Qayyim, *Zad al-Ma'ad* (Tahqiq: Arnavudi) iii, 186-7; al-Hakim, *al-Mustadrak* iii, 295.

189. Qadi Iyad, *al-Shifa'* i, 322; al-Khafaji, *Sharh al-Shifa'* iii, 113; 'Ali al-Qari, *Sharh al-Shifa'* i, 653.

190. Bukhari, *Jihad* 102, 144; Maghazi 38; *Fada'il al-Sahaba* 32, 34; al-Hakim, *al-Mustadrak* iii, 38.

191. Bukhari, Maghazi 38 (from Yazid b. ‘Ubayd); Abu Da’ud, Tibb 19; al-Sa’ati, al-Fath al-Rabbani Sharh al-Musnad xxii, 259.

192. Tirmidhi, Da’wat 119 no: 3578; al-Hakim, al-Mustadrak i, 526; Bayhaqi, Dala’il al-Nubuwwa vi, 166; Qadi Iyad, al-Shifa’ i, 322.

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Battle of Badr, had his hand cut off by Abu Jahl the Accursed while fighting with him. He took the hand with his other hand and went to the Noble Messenger (Upon whom be blessings and peace). God’s Messenger stuck the hand in its place and spread his spittle over it. It was at once healed. Mu‘awwidh went again to fight and continued to do so until he was martyred.”¹⁹³

Imam Jalil b. Wahab also reports: “During that same battle, Hubayb b. Yasaf was struck on the shoulder by a sword so that he received a grievous wound with part of it almost severed. The Noble Messenger (Upon whom be blessings and peace) joined the arm and shoulder back together again and breathed on it, and it was healed.”¹⁹⁴

Thus, for sure these two incidents are separate, single reports, but if an authority like Ibn Wahab considered them to be sound, and if they occurred during a battle like that of Badr, which was a spring of miracles, and if there are many other examples which resemble these two incidents, for sure it may be said that they definitely occurred. Indeed, there are perhaps a thousand examples established in authentic traditions for which the blessed hand of God’s Messenger (Upon whom be blessings and peace) was healing.

Question: You describe many things as being reported unanimously through many channels, but we are hearing most of them for the first time. Surely something the various reports of which are numerous and unanimous cannot remain thus secret?

The Answer: There are numerous things concerning which there is consensus in their various reports and which are self-evident to the learned scholars of the Shari‘a, but are unknown to those who are not one of them. For the scholars of Hadith there are many such things, which for poets have not even the status of isolated reports, and so on. The specialists of all the sciences explain the theories and axioms of their science, and the ordinary people rely on them, and either submit to them, or become one of them and see for themselves. Now, the events the reports of which we describe as forming ‘true consensus,’ ‘consensus in meaning,’ or which express certainty like ‘consensus,’ have been shown to be thus by both the scholars of Hadith, and the scholars of the Shari‘a, and the scholars of the principles of religion, and by most of the other levels of the ‘ulama. If ordinary people in their heedlessness or the ignorant who close their eyes to the truth do not know this, the fault is theirs.

193. Qadi Iyad, al-Shifa’ i, 324; ‘Ali al-Qari, Sharh al-Shifa’ i, 656; Ibn Sayyid al-Nas, ‘Uyun al-Athar i, 261.

194. Qadi Iyad, al-Shifa’ i, 324; ‘Ali al-Qari, Sharh al-Shifa’ i, 656; Ibn Kathir, al-Bidaya wa’l-Nihaya vi, 164; Bayhaqi, Dala’il al-Nubuwwa vi, 134.

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A Passage Worthy of Being Written In Gold and Diamonds

Yes, it was mentioned above: small stones glorifying praising God in his hand; in accordance the verse, "When you threw, it was not you who threw," earth and small stones in the same hand becoming missiles and projectiles against the enemy, routing them; and according to the verse, "And the moon split," the moon splitting at a sign of the fingers of the same hand; and water flowing like a spring from the ten fingers of the same hand, and their providing a whole army with water; and the same hand being healing to the sick and wounded—all this shows what a wondrous miracle of Divine Power that blessed hand was. It was as if for friends its palm was a small place for the remembrance of God, for as soon as small stones entered it, they glorified God and recited His Names; while in the face of enemies, it was a small dominical ammunition store which when pebbles and earth entered it, they were transformed into missiles and projectiles. And for the sick and the wounded it was a small pharmacy of the most Merciful One which was a cure for whatever ills it touched. When it rose with Glory, it split the moon, giving it the shape of two bows, while when it was lowered with Beauty, it became like a spring of mercy with ten spigots pouring forth the water of Kawthar. If the single hand of such one is the means of those wondrous miracles, is not then to be understood clearly how acceptable he is before the Creator of the Univers, and how loyal he is to his cause, and how fortunate are those who declare their allegiance to him?

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Fifth Example: Having explained and authenticated it, Imam Baghawi relates: "At the Battle of Khandaq, 'Ali b. al-Hakam's leg was broken by the blow of an unbeliever. The Noble Messenger (Upon whom be blessings and peace) rubbed it. At the moment he did so, it was healed so that 'Ali b. al-Hakam did not even dismount from his horse."¹⁹⁵

Sixth Example: The scholars of Hadith, and foremost Imam Bayhaqi, relate: "'Ali was very ill. In his distress, he was moaning and praying for himself. The Noble Messenger (Upon whom be blessings and peace) came and said: 'O God! Grant him healing,' and touched 'Ali with his foot. He told him to stand, and 'Ali was at once cured. He stated: 'I never again suffered from that illness.'"¹⁹⁶

Seventh Example: This is the well-known story of Shurahbil al-Ju'fi. He had a morbid growth in the palm of his hand so that he could hold neither his sword nor the reins of his horse. God's Messenger (Upon whom be blessings and peace) rubbed the growth with his blessed hand and massaged it; not a trace of it remained.¹⁹⁷

Eighth Example: Six children each the object of a different miracle of Muhammad (PBUH).

The First: Ibn Abi Shayba, a meticulous researcher and well-known scholar of Hadith, relates that a woman brought her child to God's Messenger (Upon whom be blessings and peace). The child had an affliction; he could not speak and was an idiot. God's Messenger rinsed his mouth with water and washed his hands, then gave the water to the woman, telling her to give it to the child to drink. After the child had drunk it, nothing remained of his illness and affliction, and he became so intelligent, he surpassed even the brightest of the rest.¹⁹⁸

The Second: According to an authentic narration, Ibn 'Abbas said: "An insane child was brought

to the Noble Messenger (Upon whom be blessings and peace). He placed his blessed hand on the child's chest and the child suddenly vomited a small black object like a cucumber. The child was healed and went home.¹⁹⁹

195. Qadi Iyad, al-Shifa' i, 324; 'Ali al-Qari, Sharh al-Shifa' i, 656; al-Khafaji, Sharh al-Shifa' iii, 118; al-Haythami, Majma' al-Zawa'id iv, 134.

196. Tirmidhi, Da'wat 1121; Musnad i, 83, 107, 128; Qadi Iyad, al-Shifa' i, 323; 'Ali al-Qari, Sharh al-Shifa' i, 656; Ibn Hibban, Sahih ix, 47; al-Mubarakfuri, Tuhfat al-Ahwazi 3635.

197. al-Haythami, Majma' al-Zawa'id viii, 298; Qadi Iyad, al-Shifa' i, 324; 'Ali al-Qari, Sharh al-Shifa' i, 657.

198. Ibn Maja, Tibb 40 no: 3532; Qadi Iyad, al-Shifa' i, 324; ^Ali al-Qari, Sharh al-Shifa' i, 657.

199. Darimi, Muqaddima 4; Musnad iv, 172; Qadi Iyad, al-Shifa' i, 324; 'Ali al-Qari, Sharh al-Shifa' i, 657; al-Haythami, Majma' al-Zawa'id ix, 2; Tabrizi, Mishkat al-Masabih iii, 188.

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The Third: Imam Bayhaqi and Nasa'i relate through an authentic chain of transmission that a child called Muhammad b. al-Hatib had been scalded by a pan of boiling water and his whole arm burnt. God's Noble Messenger (Upon whom be blessings and peace) touched the arm, spreading his spittle over it; the same instant it was healed.²⁰⁰

The Fourth: A child who was not young but was mute came to the Noble Messenger (Upon whom be blessings and peace). He asked the child: "*Who am I?*" The child, who had been mute from birth, replied: "You are the Messenger of God," and started to speak.²⁰¹

The Fifth: Jalal al-Din Suyuti, who was honoured with conversing with God's Messenger (Upon whom be blessings and peace) on many occasions while awake and was the leading scholar of his age, explaining and authenticating a narration, reports: Soon after being born, a famous person called Mubarak al-Yamama was taken to the Prophet. On his turning to the baby, it started to speak, saying: "I testify that you are the Messenger of God." The Prophet exclaimed: "*May God bless you!*" The child never spoke again in his infancy, and later became famous as Mubarak al-Yamama (the blessed one, Yamama), since he had been the object of this miracle of the Prophet and his prayer.²⁰²

The Sixth: One time, an ill-mannered youth interrupted the prayer of the Noble Messenger (Upon whom be blessings and peace), by passing in front of him while he was performing it. God's Messenger said: "*O God, cut short his paces!*" After this the child was unable to walk as a punishment for his bad behaviour.²⁰³

The Seventh: A shameless woman, who was like a child, asked for a piece of the food God's Messenger (Upon whom be blessings and peace) was eating. He gave her some, but she said: "No, I want a piece from your mouth." So he gave her a piece, and, after eating the morsel, she became the most modest and bashful woman in Madinah.²⁰⁴

There are not eighty but perhaps eight hundred further examples of this miracle similar to the eight mentioned above, most of which are

200. Qadi Iyad, al-Shifa' i, 324; 'Ali al-Qari, Sharh al-Shifa' i, 657; al-Khafaji, Sharh al-Shifa' iii, 121; al-Haythami,

- Majma' al-Zawa'id ix, 415; Ibn Kathir, al-Bidaya wa'l-Nihaya i, 295; al-Hakim, al-Mustadrak iv, 62-3.
 201. Qadi Iyad, al-Shifa' i, 319; al-Khafaji, Sharh al-Shifa' iii, 105; Ibn Kathir, al-Bidaya wa'l-Nihaya iv, 158-9.
 202. Qadi Iyad, al-Shifa' i, 319; al-Khafaji, Sharh al-Shifa' iii, 105; Suyuti, Kanz al-'Ummal iv, 379; Ibn Kathir, al-Bidaya wa'l-Nihaya iv, 159.
 203. Qadi Iyad, al-Shifa' i, 328; al-Khafaji, Sharh al-Shifa' iii, 137; 'Ali al-Qari, Sharh al-Shifa' i, 663.
 204. Qadi Iyad, al-Shifa' i, 325; 'Ali al-Qari, Sharh al-Shifa' i, 657; al-Haythami, Majma' al-Zawa'id viii, 312.

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related in the Hadith books and books of the Prophet's biography. For sure, since the blessed hand of God's Messenger (Upon whom be blessings and peace) was like a pharmacy of Luqman the Wise, and his spittle was like a spring of Khidr's water of life, and his breath soothing and healing like that of Jesus (Upon whom be peace), certainly many people would have recourse to him; and the sick, children, and the insane did flock to him in great numbers, and they were all healed. Abu 'Abd al-Rahman al-Yamani, known as '*Tavus*', even, who made the Hajj forty times and for forty years performed the morning prayer with the ablution of the preceding night prayers, and who met with many of the Companions and was one of the greatest scholars of the generation following them, stated and made the certain report that however many lunatics came to God's Messenger (Upon whom be blessings and peace), placing his hand on their chests, they were all healed; not one was not cured.²⁰⁵

Thus, since a great scholar such as that who had direct connections with the era of the Prophet, made such definite and general statements, for sure, none of the sick who came to God's Prophet were not healed; they were all healed. Since this was the case, certainly thousands would have had recourse to him.

FOURTEENTH SIGN

Another numerous sort of the various kinds of miracle of God's Most Noble Messenger (Upon whom be blessings and peace) were the wonders manifested as a result of his prayers. This kind is definite and there is 'true consensus' in their many reports. The instances and examples of it are so numerous as to be incalculable, and many of these have reached the degree of 'consensus,' or have become famous as such. Others have been related by such authorities that they bear the same certainty as well-known 'consensus.' As examples, we shall quote only some of the numerous instances of this kind of miracle that are very well-known and nearest in degree to 'consensus,' giving some particulars of each instance.

First Example: The fact that prayers of the Noble Messenger (Upon whom be blessings and peace) for rain were always accepted has been transmitted by authorities of Hadith, primarily Bukhari and *Muslim*. There were times when in the pulpit he raised his hands to pray for rain, and before he had lowered them even, rain began to fall. As mentioned above, once or twice when the army had run out of water, the clouds came and poured forth rain. Before his prophetic mission, even, during

205. Qadi Iyad, al-Shifa' i, 335; 'Ali al-Qari, Sharh al-Shifa' i, 676.

his childhood, the Prophet's grandfather 'Abd al-Muttalib would go to pray for rain with him, and the rain came out of respect for Muhammad (PBUH). The fact became celebrated through a poem of 'Abd al-Muttalib. And after the Prophet's death, 'Umar prayed making 'Abbas the means, saying: "O our Sustainer! This is the uncle of your Beloved. Send us rain for his sake!" And it rained.²⁰⁶

Bukhari and *Muslim* also relate that God's Messenger was asked to pray for rain. He did so and such rain fell that they were compelled to ask him to pray for it to stop. He did so, and it stopped at once.²⁰⁷

Second Example: It is almost as well-known as those incidents about which there are many unanimous reports that when the number of Companions and believers had still not reached forty, God's Noble Messenger (Upon whom be blessings and peace) prayed secretly while performing his worship: "*O God! Strengthen Islam by means of either 'Umar b. al-Khattab or 'Umar b. Hisham.*" A few days later, 'Umar b. al-Khattab came to believe and was the means to proclaiming and upholding Islam, so that he acquired the title of *Faruq* [Discerner between truth and falsehood].²⁰⁸

Third Example: God's Messenger prayed for various distinguished Companions for different purposes. His prayers were all accepted in so brilliant a fashion that the wonders of these prayers reached the degree of a miracle. For instance, foremost Bukhari and *Muslim* relate that he prayed for Ibn 'Abbas as follows: "*O God! Give him knowledge of religion and teach him interpretation.*"²⁰⁹ This supplication was accepted in such a way that Ibn 'Abbas gained the glorious title of 'Interpreter of the Qur'an' and reached the elevated degree of 'learned scholar of the *Muslim* community.' When still very young even, 'Umar used to include him in the gatherings of the religious scholars and leading Companions.²¹⁰

206. Bukhari, *Istisqa'* 3; *Fada'il Ashab al-Nabi* 11.

207. Bukhari, *Istisqa'* 19; Ibn Maja, *Iqama* 154; *Muslim*, *Salat al-Istisqa'* 8 no: 897; Ibn Kathir, *al-Bidaya wa'l-Nihaya* vi, 91-2; *Qadi Iyad, al-Shifa'* i, 327.

208. *Tirmidhi, Manaqib* 18 no: 1683; *al-Albani, Mishkat al-Masabih* no: 6036; *al-Mubarakfuri, Tuhfat al-Ahwazi* no: 3766; *Ibn Asir al-Jizri, Jami' al-Usul* no: 7428; *Ibn Hibban, Sahih* ix, 17; *al-Hakim, al-Mustadrak* ii, 465; iii, 83, 502; *Qadi Iyad, al-Shifa'* i, 327; *Bayhaqi, Dala'il al-Nubuwwa* ii, 215.

209. Bukhari, *Vudu'* 10; *'Ilm* 17; *Fada'il al-Ashab* 24; *Muslim, Fada'il al-Sahaba* 138; *Ibn Hibban, Sahih* ix, 98; *Qadi Iyad, al-Shifa'* i, 327; *'Ali al-Qari, Sharh al-Shifa'* i, 661; *al-Khafaji, Sharh al-Shifa'* iii, 130; *Ibn al-Asir, Jami' al-Usul* ix, 63; *Musnad* i, 264, 314, 328, 330; *al-Hakim, al-Mustadrak* iv, 534.

210. *Musnad* i, 338; *Ahmad b. Hanbal, Fada'il al-Sahaba* no: 1871; *al-Hakim, al-Mustadrak* iii, 535; *'Ali al-Qari, Sharh al-Shifa'* i, 661.

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Also, foremost Bukhari and the writers of books of authentic Hadith relate that the mother of Anas entreated God's Noble Messenger (Upon whom be blessings and peace): "Pray that your servant Anas will be blessed with abundant wealth and offspring." The Prophet prayed, saying: "*O God! Grant increase to his wealth and offspring and bless what you bestow on him.*" Towards the end of his life, Anas said swearing by God: "I have buried a hundred of my progeny with my own hand. No one has been as fortunate as myself in regard to wealth and possessions. You can see that my wealth is truly abundant. All these are the result of Prophet's prayer for the blessing

of plenty.”²¹¹

Also, foremost Imam Bayhaqi, and the scholars of Hadith relate that God’s Messenger (Upon whom be blessings and peace) prayed that one of the ten promised Paradise, ‘Abd al-Rahman b. ‘Awf, be blessed with abundance of wealth. Through the blessing of that prayer, he acquired such wealth that on one occasion he donated seven hundred camels together with their loads to God’s cause.²¹² See the blessings of plenty resulting from the Prophet’s prayer, and say: “How great are God’s blessings!”

Also, narrators of Hadiths, and foremost Bukhari, relate: “God’s Messenger (Upon whom be blessings and peace) prayed that ‘Urwa b. Abi al-Ja‘da might do profitably at trade. ‘Urwa said: ‘Sometimes I would go to the marketplace in Kufa and come home in the evening having made a forty thousandfold profit.’” Imam Bukhari says: “If he took earth in his hand, he still would make a profit from it!”²¹³

Also, he prayed that ‘Abd Allah b. Ja‘far would acquire an abundance of wealth, and he became so rich he was famous for it. He also became as famous for his generosity as he was for the wealth he obtained through the Prophet’s prayer for the blessing of plenty.²¹⁴

There are numerous instances of this sort of miracle, but we consider the four described above to be sufficient as examples.

Also, foremost Imam *Tirmidhi* relates: “The Noble Messenger (Upon whom be blessings and peace) prayed for Sa‘d b. Abi Waqqas: ‘O God, answer his prayer!’²¹⁵ After that everyone feared his malediction, and the answering of his prayers also became famous.

211. Bukhari, Da’wat 19, 26, 47; Muslim, Fada’il al-Sahaba 141, 142 nos: 2480-1; Musnad iii, 190; vi, 430; Ibn Hibban, Sahih ix, 155; al-Mubarakfuri, Tuhfat al-Ahwazi x, 330.

212. Qadi Iyad, al-Shifa’ i, 326; ‘Ali al-Qari, Sharh al-Shifa’ i, 659; al-Khafaji, Sharh al-Shifa’ iii, 125.

213. Bukhari, Manaqib 28; Ibn Maja, Sadaqat 7; Musnad iv, 375; Qadi Iyad, al-Shifa’ i, 327; al-Sa’ati, al-Fath al-Rabbani xxii, 326.

214. Qadi Iyad, al-Shifa’ i, 327; ‘Ali al-Qari, Sharh al-Shifa’ i, 661; al-Haythami, Majma’ al-Zawa’id v, 286; Ibn Hajar al-‘Asqalani, al-Matalib al-‘Aliya no: 4077-8.

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On another occasion, God’s Messenger prayed for the famous Abu Qatada that he might remain young: “*May God prosper your face! O God, bless his hair and his skin!*” When he died at the age of seventy, he was like a youth of fifteen.²¹⁶ This is related through a sound narration.

Also, the famous story of the poet Nabigha. He recited one of his poems before God’s Messenger (Upon whom be blessings and peace), which ran: “Our glory and praise have reached to the skies; we want to ascend even higher.” God’s Messenger asked jokingly: “*Where, beyond the skies?*” Nabigha replied: “To Paradise.” He then recited another of his meaningful poems, and the Prophet prayed: “*May God not spoil your mouth!*” It was through the blessing of this prayer of the Prophet that he did not have a single tooth missing when he was one hundred and twenty years old. Whenever he lost a tooth, another would appear in its place.²¹⁷

Also, it is related through an authentic narration that he prayed for Imam ‘Ali: “*O God, protect him from heat and cold!*” Through the blessing of this prayer, Imam ‘Ali used to wear summer clothes in winter, and winter clothes in summer. He used to say: “I never suffer from heat or cold, thanks to that prayer.”²¹⁸

Also, he prayed for Fatima: “*O God, do not give her the pains of hunger!*” And Fatima used to say: “I never suffered from hunger after that prayer.”²¹⁹

Also, Tufayl b. ‘Amr asked God’s Messenger (Upon whom be blessings and peace) for a miracle to show to his tribe. The Prophet prayed: “*O God, illuminate him!*”, and a light appeared between his eyes. Later it was transferred to the end of his staff, and he became famous as Dhi’l-Nur, the Possessor of Light.²²⁰ These incidents are all from well-known Hadiths that are certain.

Also, Abu Hurayra once complained to the Noble Messenger (Upon

215. Tirmidhi, Manaqib 27 no: 3751; Ibn Hibban, Sahih no: 12215; al-Hakim, al-Mustadrak iii, 499; Abu Na’im, Hilyat al-Awliya’ i, 93; Abu Na’im, Dala’il al-Nubuwwa iii, 206; al-Albani, Mishkat al-Masabih iii, 251 no: 6116; al-Mubarakfuri, Tuhfat al-Ahwazi x, 253-4 no: 3835; Ahmad b. Hanbal, Fada’il al-Sahaba ii, 750 no: 1038; Ibn al-Asir, Jami’ al-Usul x, 16 no: 6535.

216. Qadi Iyad, al-Shifa’ i, 327; ‘Ali al-Qari, Sharh al-Shifa’ i, 660; al-Khafaji, Sharh al-Shifa’ iii, 128.

217. ‘Ali al-Qari, Sharh al-Shifa’ i, 661; Ibn Hajar, al-Isaba fi Tamyiz al-Sahaba no: 8639; al-‘Asqalani, al-Matalib al-‘Aliya no: 4060; Ibn Kathir, al-Bidaya wa’l Nihaya vi, 168.

218. al-Haythami, Majma’ al-Zawa’id ix, 122; Ahmad b. Hanbal, Fada’il al-Sahaba no: 950; Ibn Maja, Muqaddima ii, 117; Musnad i, 99, 133; Musnad (Tahqiq: Ahmad Shakir) ii, 120 no: 1114; al-Khafaji, Sharh al-Shifa’ iii, 133.

219. Qadi Iyad, al-Shifa’ i, 328; al-Khafaji, Sharh al-Shifa’ iii, 134; al-Haythami, Majma’ al-Zawa’id ix, 203.

220. Qadi Iyad, al-Shifa’ i, 328; al-Khafaji, Sharh al-Shifa’ iii, 134; ‘Ali al-Qari, Sharh al-Shifa’ i, 662.

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whom be blessings and peace) that he sometimes suffered from forgetfulness. God’s Messenger told him to spread out a piece of cloth. He then made some movements with his blessed hand as though taking some invisible objects and putting them on the cloth. He repeated this two or three times, then told him to gather up the cloth. Abu Hurayra later swore that through the mystery of this prayer of the Prophet’s, he never again forgot anything.²²¹ This event is also among well-known Hadiths.

Fourth Example: We shall describe here a few events regarding maledictions of God’s Messenger (Upon whom be blessings and peace).

The First: The Persian Shah Parviz tore up the letter sent to him by the Prophet. When God’s Prophet received news of this, he prayed: “O God, rend him as he rent my letter!”²²² It was as a result of this malediction that Chosroes Parviz’s son Shirviya cut him to pieces with a dagger. And Sa’d b. al-Waqqas broke his kingdom apart, so that in no part of the Sasanid empire did his sovereignty remain. However, the Emperor of Byzantium and other kings did not perish since they respected the Prophet’s letters.

The Second: An event almost as well-known as those reported unanimously, which some verses of the Qur’an allude to, is this: in the early days of Islam, the Noble Messenger (Upon whom be blessings and peace) was performing the prayers in the Masjid al-Haram, when the chiefs of the

Quraysh gathered and maltreated him. At the time, God's Prophet called down curses on them. Ibn Mas'ud stated: "I swear that at the Battle of Badr I saw the corpses of all those who had ill-treated him and received his curse."²²³

The Third: On their denying him, God's Noble Messenger (Upon whom be blessings and peace) prayed that a large Arab tribe called the Mudariyya would be afflicted with drought and famine. All rain ceased and drought and famine occurred. Then the Quraysh, a branch of the Mudariyya, pleaded with the Prophet, and he prayed. Whereupon the rains came and put an end to the drought.²²⁴ Having been reported unanimously, this incident is also well-known

221. Bukhari, ^Ilm 42; Manaqib 28; Buyu' 1; Harth 21; Muslim, Fada'il al-Sahaba 159 no: 2492; Tirmidhi, Manaqib 46, 47; Musnad ii, 240, 274, 428; al-Mubarakfuri, Tuhfat al-Ahwazi x, 334 no: 3923; Ibn al-Asir, Jami' al-Usul (Tahqiq: Arnavud) ix, 95; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 162; al-Sa'ati, al-Fath al-Rabbani xxii, 405, 409-10; Abu Na'im, Hilyat al-Awliya' i, 381; al-'Asqalani, al-Isaba no: 1190.

222. Bukhari, 'Ilm 7; Jihad 101; Maghazi 82; Qadi Iyad, al-Shifa' i, 328; al-Sa'ati, al-Fath al-Rabbani xxii, 159.

223. Bukhari, Salat 109; Manaqib al-Ansar 45; Muslim, Jihad 107 no: 1794; Musnad i, 417.

224. Bukhari, Tafsir 30; 28:3; 44:3-4; Da'wat 58; Istisqa' 13; Qadi Iyad, al-Shifa' i, 328; 'Ali al-Qari, Sharh al-Shifa' i, 663; Bayhaqi, Dala'il al-Nubuwwa ii, 324.

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Fifth Example: The fact that the Prophet's (PBUH) maledictions against particular persons were accepted and realized in a dreadful way is illustrated by numerous instances. We shall recount three of these by way of example.

The First: He uttered the following curse against 'Utba b. Abi Lahab: "*O God, beset a dog on him from among your dogs!*" Some time later 'Utba went on a journey during which a lion sought him out from among the caravan, and tore him to pieces.²²⁵ This incident was famous and is narrated as authentic by the authorities on Hadith.

The Second: This is Muhallim b. Jatthama: he unjustly killed 'Amir b. Adbat, but God's Messenger had sent him as the commander of a force to fight in God's way. When the news of this reached the Messenger, he was angry and cursed him, saying: "*O God, do not grant forgiveness to Muhallim!*" Muhallim died a week later. They put him in his grave, but the grave cast him out. They buried him in several different places, but each time the grave rejected him. Finally they built a strong wall between two rocks, and in this way the corpse was housed.²²⁶

The Third: Once God's Noble Messenger (Upon whom be blessings and peace) saw a man eating with his left hand. He ordered him to eat with his right hand. The man replied: "I can't." The Messenger said as a malediction: "*Henceforth you will be unable to raise it.*" And after that he was unable to use it.²²⁷

Sixth Example: Here we shall mention several events which are certain, from among the numerous wonders resulting from prayers of the Noble Messenger (Upon whom be blessings and peace), and from his touch.

The First: God's Messenger gave Khalid b. al-Walid, known as God's Sword, several of his hairs and prayed for his victory in battle. Khalid put them in his cap. As the result of the hairs and

the blessings of the prayer, there was never a battle in which he then fought, but he was victorious.²²⁸

225. See, page 140, fn. 76. Qadi Iyad, al-Shifa' i, 329; 'Ali al-Qari, Sharh al-Shifa' i, 664.

226. Ibn Maja, Fitan 1 no: 3930; Qadi Iyad, al-Shifa' i, 329; 'Ali al-Qari, Sharh al-Shifa' i, 665; al-Khafaji, Sharh al-Shifa' iii, 142; Ibn Hisham, Sirat al-Nabi iv, 247; Ibn Kathir, al-Bidaya wa'l-Nihaya iv, 224-6.

227. Muslim, Ashriba 107 no: 2021; Ibn Hibban, Sahih viii, 152; Qadi Iyad, al-Shifa' i, 328-9; 'Ali al-Qari, Sharh al-Shifa' i, 666.

228. Qadi Iyad, al-Shifa' i, 331; al-Haythami, Majma' al-Zawa'id ix, 349; al-'Asqalani, al-Matalib al-'Aliya iv, 90 no: 4044; al-Hakim, al-Mustradrak iii, 289.

136; Qadi Iyad, al-Shifa' i, 331; al-Khafaji, Sharh al-Shifa' iii, 149

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The Second: Salman al-Farsi had formerly been a slave of the Jews. His masters had asked for a very high ransom, saying: "In order to gain your freedom, you must plant three hundred date-palms, and after they bear fruit, give us forty *okkas*²²⁹ of gold in addition to the fruit." He went to the Noble Messenger (Upon whom be blessings and peace) and explained his situation. God's Messenger then planted the three hundred palms in the region of Madinah; only one of them was planted by someone else. That year, all three hundred trees bore fruit, with the exception of the one planted by the other person. The Messenger uprooted it and planted another, and it too bore fruit. He then rubbed some of his spittle on a piece of gold the size of a hen's egg, and offered a prayer. He gave it to Salman, telling him to go and give it to the Jews. Salman al-Farsi went and gave them forty *okkas* of gold out of that piece, while it remained in its original state.²³⁰ This miraculous incident, which was narrated by the most trustworthy and respected authorities, was the most significant event in Salman's entire life.

The Third: A woman Companion called Umm Malik used to give the Noble Messenger (Upon whom be blessings and peace) butter from a leathern bag called an *'ukka*, as a gift. On one occasion God's Messenger uttered a prayer over it while returning it to her, and told her not to empty it and squeeze it. Umm Malik took the *'ukka*, and thereafter as a result of the blessing of the Prophet's prayer, butter was found in it whenever her children asked for it. This continued for a long time, until they squeezed it, and the blessing disappeared.²³¹

Seventh Example: There are also many examples of water becoming sweet and emitting a pleasant smell as the result of the Prophet's prayer and his touching it; we shall mention several by way of example:

The First: Scholars of Hadith, and foremost Imam Bayhaqi, report that the well known as Bi'r al-Quba would sometimes dry up. On God's Messenger (Upon whom be blessings and peace) pouring the water with which he had taken ablutions into the well and offering a prayer, its water became abundant and it never again dried up.²³²

The Second: Scholars of Hadith, including Abu Na'im in his *Dala'il*

229. 1 okka was the equivalent of 1,282 gr. or 2.8 lbs. (Tr.)

230. Musnad v, 441-2; Ibn Sa'd, Tabaqat al-Kubra, iv, 53-7; al-Haythami, Majma' al-Zawa'id ix, 332-6; Qadi Iyad,

al-Shifa' 332; al-Hakim, al-Mustadrak ii, 16.

231. Muslim, Fada'il 8 no: 2280; Musnad iii, 340, 347; Qadi Iyad, al-Shifa' i, 332.

232. Bayhaqi, Dala'il al-Nubuwwa vi,

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al-Nubuwwa (Evidences of Prophethood), report that when God's Messenger spat into the well in Anas' house and prayed, it became the sweetest water in Madinah.²³³

The Third: Ibn Maja reports that a bucketful of water from the spring of Zamzam was brought to the Messenger. He took a little of it into his mouth then emptied it into the bucket. The bucket then emitted a sweet scent like musk.²³⁴

The Fourth: Imam Ahmad b. Hanbal reports that a bucketful of water was drawn from a well. After God's Messenger (PBUH) had put some of his spittle in the bucket and poured it into the well, it began to emit a sweet scent like musk.²³⁵

The Fifth: Hammad b. Salama, who was a man of God and was trusted and accepted by Imam *Muslim* and the scholars of the Maghrib, reports that the Noble Messenger (Upon whom be blessings and peace) filled a leather bag with water, and breathed into it while praying. He then tied it up and gave it to some of the Companions, saying: "*Do not open it except when you perform the ablutions!*" When they opened the bag to take ablutions, they saw pure milk with cream at its opening.²³⁶

Thus, these five instances have been narrated by well-known and important authorities. Together with those that are not mentioned here, they prove the occurrence of this kind of miracle as definitely as those about the various reports of which there is 'consensus in meaning.'

Eighth Example: There were numerous instances of barren and dry goats producing milk, and abundantly at that, through the touch and prayers of God's Noble Messenger (Upon whom be blessings and peace). We shall mention only two or three which are well-known and certain, as examples:

The First: All the reliable books of the Prophet's biography relate that when God's Prophet and Abu Bakr the Veracious were migrating to Madinah, they came to the house of Umm Ma'bad, called Atika Bint Khalid al-Khuza'i. There was an extremely thin, barren, and dry goat there. God's Messenger asked Umm Ma'bad: "*Has this no milk?*" She replied: "It has no blood in its body, how should it produce milk?" The Prophet stroked its loins and teets, and prayed. Then he said: "*Bring a*

233. Qadi Iyad, al-Shifa' i, 331; 'Ali al-Qari, Sharh al-Shifa' i, 668.

234. Ibn Maja, Tahara 136 no: 659; Qadi Iyad, al-Shifa' i, 332; 'Ali al-Qari, Sharh al-Shifa' i, 669.

235. al-Sa'ati, al-Fath al-Rabbani xxii, 667.

236. Qadi Iyad, al-Shifa' i, 334; al-Khafaji, Sharh al-Shifa' iii, 160.

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vessel, and milk it." They milked it, and after the Messenger and Abu Bakr had drunk, all the people of the house drank to repletion. The goat grew strong, and remained thus blessed.²³⁷

The Second: This is the famous story of Shat b. Mas‘ud: before becoming a *Muslim*, Ibn Mas‘ud used to act as a shepherd for certain people. God’s Messenger (Upon whom be blessings and peace) went together with Abu Bakr the Veracious to the place where Ibn Mas‘ud and his goats were. God’s Messenger asked Ibn Mas‘ud for some milk. On replying that they were not his but the property of someone else, God’s Messenger told him to bring him a barren, dry goat. So he brought a nanny-goat who had not been mated for two years. God’s Messenger stroked its teets with his hand and prayed. Then they milked it, and obtained sweet milk which they drank. Ibn Mas‘ud came to believe after witnessing this miracle.²³⁸

The Third: This is the well-known story of Halima Sa‘diya, the foster mother, that is, wet-nurse, of the Noble Messenger (Upon whom be blessings and peace). There was drought where the tribe was found, and all the animals were thin and without milk. They could not find sufficient to eat. But when the Messenger was sent to his foster mother there, through the blessing he brought, Halima Sa‘diya’s goats would return in the evening with both their stomachs and their teets full, contrary to everyone else’s.²³⁹

There are further instances in the books of biography similar to these, but these examples are sufficient for our purpose.

Ninth Example: We shall recount here a few out of many instances of wonders which were manifested after God’s Messenger (Upon whom be blessings and peace) had touched the faces and heads of certain people, and prayed.

The First: He passed his hand over the head of ‘Umar b. Sa‘d, and prayed. When the man died at the age of eighty, through the blessing of that prayer, there was not a single grey hair on his head.²⁴⁰

237. Tabrizi, *Mishkat al-Masabih* (Tahqiq: al-Albani) no: 5943: al-Haythami, *Majma’ al-Zawa’id* vi, 58; viii, 313; al-Hakim, *al-Mustadrak* ii, 109; Ibn Kathir, *al-Bidaya wa’l-Nihaya* iii, 190-1; Ibn al-Qayyim, *Zad al-Ma’ad* iii, 55, 57; Ibn Sa’d, *Tabaqat al-Kubra* i, 230-1.

238. *Musnad* (Tahqiq: Ahmad Shakir) v, 210 no: 3598; Ibn Hibban, *Sahih* viii, 149; Ibn Kathir, *al-Bidaya wa’l-Nihaya* vi, 102.

239. al-Sa’ati, *al-Fath al-Rabbani* xx, 192-3; al-Haythami, *Majma’ al-Zawa’id* viii, 220-1; Abu Na’im, *Dala’il al-Nubuwwa* i, 111-3; Ibn Kathir, *al-Bidaya wa’l-Nihaya* ii, 273; Qadi Iyad, *al-Shifa’* i, 366; ‘Ali al-Qari, *Sharh al-Shifa’* i, 750; al-Khafaji, *Sharh al-Shifa’* iii, 313.

240. Qadi Iyad, *al-Shifa’* i, 334; ‘Ali al-Qari, *Sharh al-Shifa’* i, 673.

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The Second: He placed his hand on Qays b. Zayd’s head, and prayed. Through the blessing of the prayer and effect of his touch, when Qays reached a hundred years of age, his head was white except for where God’s Messenger had placed his hand; that had remained totally black.²⁴¹

The Third: ‘Abd al-Rahman b. Zayd b. al-Khattab was both small and ugly. God’s Messenger (Upon whom be blessings and peace) touched his head with his hand and prayed. Through the blessing of his prayer, ‘Abdurrahman acquired the loftiest stature and most beautiful form.²⁴²

The Fourth: ‘A’idh b. ‘Amr received a wound on the face during the Battle of Hunayn. God’s Messenger (Upon whom be blessings and peace) wiped away the blood on his face with his hand.

The part of his face that the Messenger had touched acquired a shining brilliance, which the scholars of Hadith described as resembling a white blaze on a chestnut horse.²⁴³

The Fifth: He passed his hand over Qatada b. Malhan's face and prayed, and Qatada's face began to shine like a mirror.²⁴⁴

The Sixth: When Zaynab, the daughter of the Mother of Believers Umm Salama and the stepdaughter of God's Messenger was a child, the Noble Messenger (Upon whom be blessings and peace) sprinkled some of his ablution water on her face. With the touch of the water, her face acquired an extraordinary beauty.²⁴⁵

There are numerous further examples similar to these, most of which have been narrated by the leading scholars of Hadith. Even if we suppose each of these instances to be a single report and weak, as a whole they still demonstrate an absolute miracle of Muhammad (PBUH) which has the certainty of 'consensus in meaning.' For if an event is narrated in numerous different forms, the occurrence of the basic event becomes definite. Even if each form is itself weak, it still proves the basic event.

For example, a noise was heard; some people said that a house had collapsed. Others said it was a different house, and so on. Each narration may be a single report, and weak, and untrue, but the basic event was that a house had collapsed; that was certain and they were unanimous

241. Qadi Iyad, al-Shifa' i, 334; 'Ali al-Qari, Sharh al-Shifa' i, 674.

242. Qadi Iyad, al-Shifa' i, 335; 'Ali al-Qari, Sharh al-Shifa' i, 676-7.

243. Qadi Iyad, al-Shifa' i, 334; al-Haythami, Majma' al-Zawa'id ix, 412; al-Hakim, al-Mustadrak iii, 487.

244. Qadi Iyad, al-Shifa' i, 334; al-Asqala'ni, al-Isaba iii, 225; al-Haythami, Majma' al-Zawa'id v, 319.

245. Qadi Iyad, al-Shifa' i, 334; al-Khafaji, Sharh al-Shifa' iii, 163; al-Haythami, Majma' al-Zawa'id ix, 259.

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unanimous concerning it. However, the six instances we enumerated above were both authentic, and some of them became famous. Suppose we consider each of these to be weak, all together they still demonstrate the certain existence of an absolute miracle of Muhammad (PBUH), like the absolute collapse of the house in the comparison.

Thus, God's Noble Messenger (Upon whom be blessings and peace) performed definite and clear miracles from every category. The instances of them are the forms or examples of those universal and absolute miracles. Just as the Messenger's hand, fingers, spittle, breath, and speech, that is, his prayer, were the means of numerous miracles, so too, his other subtle faculties and emotions and senses were the means of many wonders. The books of biography and history have described them and demonstrated that in his conduct, physical being, and senses were many evidences of his prophethood.

FIFTEENTH SIGN

Just as rocks, trees, the moon and the sun recognized him and affirmed his prophethood by each demonstrating a miracle, so too, animals, the dead, the jinn, and the angels recognized that blessed being and affirmed his prophethood. For by each of those species of beings displaying a number of miracles, they demonstrated that they recognized him and proclaimed their affirmation

of his prophethood. This Fifteenth Sign contains three Branches.

F i r s t B r a n c h

The animal realm recognized God's Noble Messenger (Upon whom be blessings and peace) and displayed his miracles. There are numerous examples of this Branch. Here as examples, we shall mention only those which are well-known and definite to the degree of 'consensus in meaning,' or have been accepted by authoritative scholars, or have been deemed acceptable by the *Muslim* community.

The First Incident: This is well-known to the degree of 'consensus in meaning,' and concerns the two pigeons coming and waiting at the entrance to the cave of Hira, where God's Messenger (Upon whom be blessings and peace) and Abu Bakr the Veracious hid from the pursuing unbelievers, and the spider veiling the entrance with a thick web, like a curtain holder. Ubayy b. Khalaf, one of the leaders of the Quraysh whom God's Messenger killed with his own hand at the Battle of Badr, looked at the cave. When his companions suggested that they enter, he replied: "Why should we? I see a large spider's web which appears to have been there since before Muhammad was born. And look, those two pigeons

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are there. Would they remain there if there was someone in the cave?"²⁴⁶

In an instance similar to this, a blessed pigeon cast a shadow over the head of God's Messenger (Upon whom be blessings and peace) during the conquest of Makkah, which was related by Imam Jalil b. Wahab.²⁴⁷

Also according to a sound narration, 'A'isha al-Siddiqah relates: "We had a bird in our house called a *dajin*, similar to a pigeon. When God's Messenger was present it would stay quiet, but as soon as he left the house, the bird would start hopping to and fro without stopping."²⁴⁸ Thus, the bird was obedient to the Messenger, remaining quiet in his presence.

The Second Incident: This is the extraordinary story of the wolf, which has been narrated through a number of chains of transmission from some well-known Companions and about which is 'consensus in meaning.' In short, Abu Sa'id al-Khudri, Salama b. al-Akwa', Ibn Abi Wahab, and Abu Hurayra, and Uthban, a shepherd who was involved in another event, relate through numerous chains of transmission: "A wolf seized a goat and the shepherd saved it from the wolf. The wolf exclaimed: 'Don't you fear God? You have deprived me of my sustenance!' The shepherd muttered to himself: 'How strange! Can wolves speak?' The wolf said to him: 'You're the strange one, for beyond the hill is someone calling you to Paradise. He is a Messenger of God, yet you do not recognize him!'" Although all the lines of transmission agree on the wolf's speech, in his report, which has a strong line, Abu Hurayra says: "The shepherd said to the wolf: 'I am going to see him, but who will look after my goats?' The wolf replied: 'I'll look after them.' So the shepherd handed over the herd to the wolf and went to see the Noble Messenger (Upon whom be blessings and peace), believed in him, and returned to his herd. The shepherd found the wolf; not a goat had been lost. So he slaughtered one for the wolf, for it had become his teacher."²⁴⁹

According to one chain of transmission, one of the chiefs of Quraysh, Abu Sufyan, and Safwan

saw a wolf pursuing a gazelle into the enclosure

246. Qadi Iyad, al-Shifa' i, 313; 'Ali al-Qari, Sharh al-Shifa' i, 368; Musnad i, 248; San'ani, al-Musannaf v, 389; Ibn Kathir, al-Bidaya wa'l-Nihaya iii, 179-81; al-Haythami, Majma' al-Zawa'id vii, 27; Ibn al-Qayyim, Zad al-Ma'ad (Tahqiq: Arnavudi) iii, 52; al-Tabrizi, Mishkat al-Masabih no: 5934; Maruzi, Musnad Abu Bakr al-Siddiq no: 73; Zayla', Nasb al-Ra'ya i, 123; al-Haythami, Majma' al-Zawa'id vi, 52-3.

247. Qadi Iyad, al-Shifa' i, 313; 'Ali al-Qari, Sharh al-Shifa' i, 637.

248. Qadi Iyad, al-Shifa' i, 309; 'Ali al-Qari, Sharh al-Shifa' i, 632; al-Khafaji, Sharh al-Shifa' iii, 79; al-Haythami, Majma' al-Zawa'id ix, 403.

249. Musnad iii, 83, 88; Musnad (Tahqiq: Ahmad Shakir) xv, 202-3, nos: 8049, 11864, 11867; Qadi Iyad, al-Shifa' i, 310; al-Hakim, al-Mustadrak iv, 467; Ibn Hibban, Sahih viii, 144; al-Haythami, Majma' al-Zawa'id viii, 291-2; al-Sa'ati, al-Fath al-Rabbani xx, 240; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 141.

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of the Ka'ba. As it returned, the wolf spoke, telling of the prophethood of Muhammad (PBUH). They were astonished. Abu Sufyan said to Safwan: 'Don't let's tell anyone of this; I'm frightened everyone will join him and Makkah will be emptied.'²⁵⁰

In Short: The story of the wolf gives one complete conviction, and is as certain as those unanimous reports about which there is 'consensus in meaning.'

The Third Incident: This is the narrative of the camel, which was unanimously related through some five or six chains of transmission by famous Companions such as Abu Hurayra, Tha'laba b. Malik, Jabir b. 'Abd Allah, 'Abd Allah b. Ja'far, and 'Abd Allah b. Abi Awfa, who are at the start of the chains. A camel approached God's Messenger (Upon whom be blessings and peace), prostrated itself before him as if saluting him, and spoke. According to a number of lines of transmission, the camel had been angered in a garden, and become wild, attacking anyone who approached it. When God's Messenger appeared, it came to him, prostrated as a sign of respect, and knelt down. The Messenger put a bridle on it, and the camel said to him: "They made me do the heaviest work and now they want to slaughter me. That's why I went wild." The Messenger asked its owner if this was true. "Yes," he replied.²⁵¹

Also, God's Noble Messenger (Upon whom be blessings and peace) had a camel called 'Adba'. After he died, out of its grief, the camel neither ate nor drank, till it died.²⁵² A number of important authorities including Abu Ishaq Isfara'ini related that it spoke with the Prophet about a certain story.²⁵³ In another instance, in an authentic narration, Jabir b. 'Abd Allah's camel became exhausted on a journey and could no longer continue. God's Messenger gave it a slight prod. Such joy and nimbleness did the camel receive from that prod of the Prophet that due to its speed it could not be caught up with, nor could its reins be seized.²⁵⁴

The Fourth Incident: The authorities on Hadith and foremost Bukhari report that it was rumoured one night that the enemy was attacking outside Madinah. Brave horsemen went out to investigate. On the way they saw someone coming. They looked and saw that it was the Noble

250. Qadi Iyad, al-Shifa' i, 311; al-Khafaji, Sharh al-Shifa' iii, 84.

251. Darimi, Muqaddima 4; Musnad iv, 173; al-Haythami, Majma' al-Zawa'id ix, 4; al-Sa'ati, al-Fath al-Rabbani xxii, 50-1; al-Khafaji, Sharh al-Shifa' iii, 87; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 135; al-Albani, Silsilat al-

- Ahadith al-Sahihah 485; al-Hakim, al-Mustadrak ii, 99, 100, 618.
 252. Qadi Iyad, al-Shifa' i, 313.
 253. ^Ali al-Qari, Sharh al-Shifa' i, 637.
 254. Muslim, Mithaqat 109 no: 715; al-Khafaji, Sharh al-Shifa' iii, 145.

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Messenger (Upon whom be blessings and peace). He told them there was nothing. He had mounted Abu Talha's famous horse, as his sacred courage impelled him to, and had gone before everyone else to investigate, then returned. He told Abu Talha: "*Your horse is extremely swift and unfaltering.*" Whereas previously it had been extremely slow. After that night, there was no horse to compete with it.²⁵⁵ On another occasion, as related in an authentic narration, while on a journey at the time for prayer, the Noble Messenger (Upon whom be blessings and peace) told his horse to stop. It stopped, and until he had finished praying the horse did not make the slightest movement.²⁵⁶

The Fifth Incident: Safina, the servant of the Noble Prophet (Upon whom be blessings and peace), was commanded by him to go to the Governor of Yemen, Mu'adh b. Jabal. He set off and on the way encountered a lion. Safina said to it: "I am the servant of God's Messenger!" Upon which the lion made a sound as if saying something, and left without molesting him.²⁵⁷ According to another narration, Safina lost his way when returning, and met with a lion. Not only did the lion not molest him, it showed him the way.

Also, it is narrated from 'Umar that he said: "A beduin came to the Noble Messenger (Upon whom be blessings and peace). He was holding a lizard. He said: 'If this reptile testifies to you, I shall believe in you; otherwise I will not.' God's Messenger asked the lizard, and it testified to his messengership most eloquently."²⁵⁸

Also, the Mother of Believers, Umm Salama relates: "A gazelle spoke with the Noble Messenger (Upon whom be blessings and peace), and testified to his messengership."²⁵⁹

Thus, there are numerous examples similar to these. We described a few that are famous and certain. And to those who do not recognize and obey the Noble Messenger (Upon whom be blessings and peace), we say this: O man! Take a lesson from these! The lion and the wolf recognized and obeyed him; you, then, should try not to fall lower than an animal!

255. Bukhari, Jihad 46, 82; Adab 39; Muslim, Fada'il 48 no: 2307; Ibn Maja, Jihad 9; Abu Da'ud, Adab 87 no: 4988; Tirmidhi, Fada'il al-Jihad nos: 1685-7.

256. Qadi Iyad, al-Shifa' i, 315; al-Khafaji, Sharh al-Shifa' iii, 95.

257. Tabrizi, Mishkat al-Masabih iii, 199 no: 5949; al-Hakim, al-Mustadrak iii, 606; al-'Asqalani, al-Matalib al-'Aliya iv, 125 no: 4127; al-Haythami, Majma' al-Zawa'id ix, 366-7; Abu Na'im, Hilyat al-Awliya' i, 368-9; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 147.

258. al-Haythami, Majma' al-Zawa'id viii, 293-4; al-Hindi, Kanz al-'Ummal xii, 358; Ibn Kathir, al-Bidaya wa'l-Nihaya vi, 149-60; ^Ali al-Qari, Sharh al-Shifa' i, 632; al-Khafaji, Sharh al-Shifa' iii, 79.

259. Qadi Iyad, al-Shifa' i, 314; al-Khafaji, Sharh al-Shifa' iii, 91; al-Haythami, Majma' al-Zawa'id viii, 295.

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Second Branch

This concerns corpses, jinns, and angels recognizing God's Noble Messenger (Upon whom be blessings and peace). There were very many instances of this. We shall describe a few examples which are famous and have been related by reliable scholars, firstly about corpses. As for jinns and angels, the many reports concerning them are unanimous, and examples of them number not one but a thousand. And so, examples of the dead speaking:

The First is this: Hasan al-Basri, an important and loyal student of Imam 'Ali and the greatest authority among the scholars of the external and esoteric sciences in the time of the generation subsequent to the Companions, related: "A man came weeping to God's Messenger. He said: 'I had a little girl; she drowned in such-and-such stream nearby. I left her there.' God's Messenger pitied the man and said they would go there together. They went, and the Messenger called to the dead girl, saying her name. At once the dead girl replied: 'I am present and answer your call gladly.' God's Messenger asked her: '*Do you want to return to your father and mother?*' She replied: 'No, I have found something better here!'"²⁶⁰

The Second: Important authorities like Imam Bayhaqi and Imam b. 'Adiyy relate from Anas b. Malik: Anas said: "An elderly woman had a single son who suddenly died. The righteous woman was very grieved and prayed: 'O God, I left my home and migrated here only to obtain Your pleasure and to pay allegiance to God's Noble Messenger (Upon whom be blessings and peace) and to serve him. For the sake of Your Messenger, return my son to me, who was the only person to look after me.'" Anas said: "The dead man rose up and came and ate with us."²⁶¹

In the following lines from the celebrated poem *Qasida al-Burda*, Imam Busiri refers to this extraordinary event: *Were his wonders to correspond to his virtue in greatness / Mere mention of his name would have animated decayed bones.*

The Third: Scholars like Imam Bayhaqi relate from 'Abd Allah b. 'Ubayd Allah al-Ansari: 'Abd Allah said: "I was present when Thabit b. Qays b. Shammās fell as a martyr in the Battle of Yamama and was buried. As he was being put in his grave, a voice suddenly came from him, saying: 'Muhammad is the Messenger of God, Abu Bakr is the Veracious [*Siddiq*], 'Umar, the martyr, and 'Uthman, pious and merciful.' We

260. Qadi Iyad, *al-Shifa'* i, 320; al-Khafaji, *Sharh al-Shifa'* iii, 106.

261. Qadi Iyad, *al-Shifa'* i, 320; Ibn Kathir, *al-Bidaya wa'l-Nihaya* vi, 292.

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uncovered him and looked: he was dead and lifeless, yet he was foretelling 'Umar's martyrdom even before he had succeeded to the Caliphate.²⁶²

The Fourth: Imam Tabarani, and Abu Na'im in his *Dala'il al-Nubuwwa*, relate from Nu'man b. Bashir: "Zayd b. Kharija suddenly dropped down dead in the marketplace. We took his body to his house. That evening between sunset and the night prayer, while the women were weeping all around him, he exclaimed: 'Silence! Silence!' Then, saying: 'Muhammad is God's Messenger! Peace be upon you, O Messenger of God!', he spoke most eloquently for a while. We looked: he was dead, without life."²⁶³

Thus, if lifeless corpses affirm his prophethood and the living do not, for sure they are more dead than the dead and more lifeless than corpses!

As regards angels appearing and serving God's Messenger (Upon whom be blessings and peace), and jinns believing in him and obeying him, these facts have been reported numerous and unanimously. They have been stated explicitly in many verses of the Qur'an. At the Battle of Badr, according to the Qur'an, five thousand angels served him as soldiers in the front line, like the Companions. Indeed, those angels acquired distinction among the angels, like the men who fought in that battle.²⁶⁴ There are two aspects to be considered in this matter:

The First is the fact that the existence of the different sorts of jinn and angels is as definite as that of the varieties and species of animals and human beings, and that they have relations with us. We have proved this decisively in the Twenty-Ninth Word as certainly as two plus two equals four, and we refer their proof to that Word.

The Second Aspect is members of the community of God's Messenger (Upon whom be blessings and peace) seeing them and speaking with them, as a miracle of his.

Thus, the leading scholars of Hadith, and foremost Bukhari and *Muslim*, unanimously relate: "One time, an angel, that is, Gabriel, appeared in the form of a man dressed in white. He approached God's Messenger (Upon whom be blessings and peace), who was sitting among his Companions, and asked: 'What is Islam, what is belief, and what is goodness? Explain them.' The Messenger explained them, and the Companions gathered there both received valuable instruction, and saw the person

262. Qadi Iyad, *al-Shifa'* i, 320; 'Ali al-Qari, *Sharh al-Shifa'* i, 649; Ibn Kathir, *al-Bidaya wa'l-Nihaya* vi, 157-8.

263. Ibn Kathir, *al-Bidaya wa'l-Nihaya* viii, 291 (through various lines); al-Haythami, *Majma' al-Zawa'id* v, 179-80 (through two lines of transmission).

264. Bukhari, *Maghazi* 11.

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clearly. Although he seemed like a traveller, he displayed no sign of a journey. He suddenly rose and disappeared. God's Messenger then said: '*Gabriel did that in order to teach you!*'"²⁶⁵

Also, the authorities on Hadith relate through certain and authentic narrations of the degree of 'consensus in meaning': "The Companions saw Gabriel with God's Messenger (Upon whom be blessings and peace) many times in the form of Dihya, who was very handsome." For instance, 'Umar, Ibn 'Abbas, Usama b. Zayd, Harith, 'A'isha al-Siddiqah, and Umm Salama established and related certainly: "We frequently saw Gabriel with the God's Messenger in the form of Dihya."²⁶⁶ Is it at all possible that such people would say that they had seen him if they had not?

Also, the conqueror of Persia, Sa'd b. Abi Waqqas, who was one of the ten promised Paradise, relates in an authentic narration: "At the Battle of Uhud we saw two white-dressed persons either side of God's Messenger (Upon whom be blessings and peace), guarding him like sentries. We understood that they were the angels, Gabriel and Michael."²⁶⁷ Is it possible that if such a hero of Islam says he saw them, he had not seen them?

Also, Abu Sufyan b. Harith b. ‘Abd al-Muttalib, the Prophet’s cousin, relates in an authentic narration: “At the Battle of Badr, we saw horsemen dressed in white between the sky and the earth.”²⁶⁸

Also, Hamza pleaded with the Noble Prophet (Upon whom be blessings and peace) to see Gabriel. So he showed him to Hamza in the Ka’ba, but he could not endure it and fell to the ground unconscious.²⁶⁹

There were numerous occurrences like these of angels being seen. They all demonstrated one sort of the Miracles of Muhammad (PBUH), and show that the angels too were like moths drawn to the lamp of his prophethood.

When it comes to jinns, it was not only the Companions, it frequently occurs that ordinary members of the *Muslim* community meet with them and see them. But the most certain and authentic reports are given us by the

265. Bukhari, Iman 37; Muslim, Iman 1-7.

266. Bukhari, Fada’il al-Ashab 30; al-Haythami, Majma’ al-Zawa’id ix, 276-7; Ahmad b. Hanbal, Fada’il al-Sahaba (Tahqiq: Vasiyyullah) no: 1817, 1853, 1918; Musnad i, 212; al-‘Asqalani, al-Isaba i, 598.

267. Bukhari, Maghazi 18; Libas 24; Muslim, Fada’il 46-7 no: 2306; Qadi Iyad, al-Shifa’ i, 361.

268. Musnad i, 147, 353; Qadi Iyad, al-Shifa’ i, 362; al-Khafaji, Sharh al-Shifa’ iii, 281; ‘Ali al-Qari, Sharh al-Shifa’ i, 735.

269. Qadi Iyad, al-Shifa’ i, 362; al-Khafaji, Sharh al-Shifa’ iii, 282; ‘Ali al-Qari, Sharh al-Shifa’ i, 736.

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leading scholars of Hadith, who say: Ibn Mas‘ud related: “I saw the jinn on the night they accepted Islam at Batn al-Nakhl. I likened them to the Zut, a tall-statured Sudanese tribe; they resembled them.”²⁷⁰

There is also the incident concerning Khalid b. al-Walid, which is famous and has been authenticated and accepted by the leading scholars of Hadith: when the idol called ‘Uzza was destroyed, a jinn came out of it in the form of a black woman. Khalid cut it into two with his sword. The Noble Messenger (Upon whom be blessings and peace) said in connection with this: “They used to worship it inside the idol ‘Uzza; it can no longer be worshipped.”²⁷¹

Also, is a narration from ‘Umar: he said: “While we were with God’s Messenger, a jinn called Hama came in the form of an old man carrying a staff; he accepted Islam. The Noble Messenger (Upon whom be blessings and peace) instructed him in some of the short Suras of the Qur’an, which he listened to and then departed.”²⁷² Some scholars of Hadith have questioned this last incident, but the most important of them declared it to be authentic. In any event, it is unnecessary to describe this sort at length, for the examples of it are many. We would only add this:

Through the light of God’s Most Noble Messenger (Upon whom be blessings and peace), through his training, and through following him, thousands of spiritual poles and purified scholars like Shaykh ‘Abd al-Qadir Gilani have met and spoken with angels and jinn. This fact has reached the degree of ‘consensus’ a hundred times over through innumerable instances.²⁷³ Yes, members of the community of Muhammad (PBUH) being in contact with angels and jinn, and speaking with

them, occurs through the miraculous guidance and instruction of the Noble Messenger (Upon whom be blessings and peace).

Third Branch

The protection and preservation of God's Messenger (Upon whom be blessings and peace) was a clear miracle, and many instances of it are indicated by the clear truth of the verse, *And God will defend you from men.*²⁷⁴ For sure, when God's Messenger appeared, he was not only chal-

270. Musnad (Tahqiq; Ahmad Shakir) vi, 165 no: 4353; Suyuti, al-Khasa'is al-Kubra i, 343; ii, 361.

271. Qadi Iyad, al-Shifa' i, 362; al-Khafaji, Sharh al-Shifa' iii, 287; 'Ali al-Qari, Sharh al-Shifa' i, 738; Ibn Kathir, al-Bidaya wa'l-Nihaya iv, 316; al-Haythami, Majma' al-Zawa'id vi, 176.

272. Qadi Iyad, al-Shifa' i, 363; al-Khafaji, Sharh al-Shifa' iii, 287; Bayhaqi, Dala'il al-Nubuwwa v, 416-8.

273. Ibn Taymiyya, al-Tawassul wa'l-Wasila 24; Ibn Taymiyya, Majmu' al-Fatawa xi, 307.

274. Qur'an, 5:70.

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challenging one group, or one people, or a few rulers, or one religion; he was rather challenging single-handed all kings and the people of all religions. And yet until he died in perfect ease and happiness and rose to the heavenly court, for twenty-three years he was without guard or protector and was exposed to numerous plots, with his own uncle his greatest enemy and his own tribe and people hostile to him. This shows what a powerful truth the above-mentioned verse expresses and what a firm point of support it was. We shall mention only a few events classed as definite as examples.

First Event: Scholars of Hadith and the Prophet's biography report unanimously that the Quraysh had made a certain agreement to kill God's Messenger (Upon whom be blessings and peace). Upon the suggestion of a demon in human form, so as to prevent discord within the Quraysh, at least one member of every branch of the tribe formed a group of nearly two hundred men under the leadership of Abu Jahl and Abu Lahab, and they staged a surprise attack on the Prophet's house. 'Ali was together with God's Messenger. He had told him to sleep that night in his bed. The Messenger waited till the Quraysh came and completely surrounded the house, then he went out and threw a handful of earth at their heads, and not one of them saw him. He passed through them and disappeared.²⁷⁵ When he reached the cave of Hira, two pigeons and a spider became his guards, and protected him against all the Quraysh.²⁷⁶

The Second Event: It certainly occurred that when they emerged from the cave and set off towards Madinah, they were followed by a very brave man called Suraqa, who, for a large reward, had been sent by the leaders of the Quraysh to kill them. God's Messenger (Upon whom be blessings and peace) and Abu Bakr the Veracious had seen Suraqa coming when they came out of the cave. Abu Bakr had been anxious, but God's Messenger said: "*Do not be anxious, God is with us!*"²⁷⁷ as he had in the cave. Abu Bakr looked at Suraqa: his horse's hooves were stuck in the sand. He was freed and started following them again. Then again the horse became transfixed, and something like smoke was rising from where its hooves were stuck. At that point he understood that it was beyond his power and anyone else's power, to harm God's Messenger. He cried for mercy. The Messenger freed him, but said: "*Go back, but make sure no one else comes after us.*"²⁷⁸

275. Qadi Iyad, al-Shifa' i, 349; Musnad (Tahqiq: Ahmad Shakir) iv, 269 no: 2009; al-Haythami, Majma' al-Zawa'id ii, 228.

276. Qadi Iyad, al-Shifa' i, 349; al-Khafaji, Sharh al-Shifa' iii, 236; see page, fn. 246, 247.

277. Qur'an, 9:40.

278. Bukhari, Anbiya' (Bab: 'Alamat al-Nubuwwa fi'l-Islam, Fada'il Ashab al-Nabi, Manaqib al-Muhajirin wa Fadlihim, Hijrat al-Nabi wa Ashabihi); Muslim, no: 2009; Ibn Hibban, Sahih 65; ix, 11. See, Concordance.

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In connection with this incident, we should also mention that a shepherd spotted them and immediately set off for Makkah to inform the Quraysh. But on arriving at the city, he forgot why he had come. No matter how much he tried, he could not remember. He was obliged to return. Then later he understood that he had been made to forget it.²⁷⁹

The Third Event: The leading scholars of Hadith relate through many chains of transmission that at the Battle of Ghatafan and Anmar, a bold tribal chief called Ghurath got close to the Noble Prophet (Upon whom be blessings and peace) without anyone seeing him, his sword ready in his hand. He said to God's Messenger: "Who will save you from me?" God's Messenger replied: "God!" Then he prayed: "O God, save me from him, if You thus will!" Suddenly, Ghurath received a blow from the Unseen between the shoulders and his sword fell to the ground. The Noble Messenger picked up the sword and said: "Now who will save you from me?" Then he forgave him. The man returned to his tribe. Everyone was astonished at the bold, valiant fighter, and asked him what had happened to him and why he had done nothing. He replied to them: "That's the way it happened. I have come now from the best of men."²⁸⁰

In an incident similar to this at the Battle of Badr, a dissembler approached the Noble Messenger (Upon whom be blessings and peace) from behind when no one was aware of it. Just as he was raising his sword to strike, God's Messenger turned and looked at him; the man trembled and his sword slipped to the ground.²⁸¹

The Fourth Event: This is well-known almost to the degree of 'consensus in meaning,' and is given by most Qur'anic commentators as the immediate reason for the revelation of the verse,

*Indeed We have put yokes round their necks right up their chins, so that their heads are forced up [and they cannot see]. And We have put a bar in front of them and a bar behind them, and further, We have covered them up, so that they cannot see.*²⁸²

It is also related by the most learned commentators and scholars of Hadith. They relate that Abu Jahl took an oath, saying: "I shall strike Muhammad with a stone if I see him prostrating." He took a large stone and went to find God's Messenger. He lifted his hands to cast the stone,

279. Qadi Iyad, al-Shifa' i, 351; Âli al-Qari, Sharh al-Shifa' i, 715.

280. Bukhari, Jihad 84, 87; Maghazi 31-2; Muslim, Salat al-Musafirin, 311 no: 843; Qadi Iyad, al-Shifa' i, 347-8; al-Haythami, Majma' al-Zawa'id ix, 7-8; al-Hakim, al-Mustadrak iii, 29-30.

281. Qadi Iyad, al-Shifa' i, 347; 'Ali al-Qari, Sharh al-Shifa' i, 710.

282. Qur'an, 36:8-9.

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when he saw him prostrating, and they remained raised. God's Messenger (Upon whom be blessings and peace) stood up on completing the prayers, and Abu Jahl's hand was released. He could move it either because the Prophet permitted, or because there was no longer any need for it to remain thus.²⁸³

In another similar incident, a man from the same tribe as Abu Jahl, al-Walid b. Mughira according to one narration, went to the Ka'ba with a large stone in his hand, to strike the Noble Messenger (Upon whom be blessings and peace) while he was prostrating, but the man's eyes were sealed and he could not see the Messenger entering, nor was he able to see the people who had sent him; he could only hear their voices. When God's Messenger finished praying, his eyes were opened, for no need remained for them to be sealed.²⁸⁴

Also, it is related through an authentic narration from Abu Bakr the Veracious that after the Sura about Abu Lahab had been revealed, his wife, *Hammalat al-Hatab* (the wood carrier) Umm Jamil, came to the Ka'ba with a stone in her hand. She saw Abu Bakr, who was sitting beside the Noble Messenger (Upon whom be blessings and peace), and asked him, "Where's your friend? I hear that he mocked me. If I see him, I will hit him in the mouth with this rock." She could not see God's Messenger, although he was sitting beside him.²⁸⁵ Of course, a wood-carrier of Hell like that could not enter the presence of the 'Sultan of Lawlak,'²⁸⁶ who was under Divine protection, and see him. How could she?

The Fifth Event: It is related through a sound narration that 'Amir b. Tufayl and Arbad b. Qays conspired to assassinate God's Noble Messenger (Upon whom be blessings and peace). 'Amir said: "I'll keep him busy, and you strike him." They went, but Arbad did not do anything. Amir asked him later why he did not strike him. Arbad answered: "How could I? Every time I intended to hit him, I saw you between us. How could I have struck you?"²⁸⁷

The Sixth Event: It is related through an authentic narration that at the battle either of Uhud or Hunayn, Shayba b. 'Uthman al-Hajabayya,

283. Qadi Iyad, *al-Shifa'* i, 351; al-Khafaji, *Sharh al-Shifa'* iii, 241; al-Haythami, *Majma' al-Zawa'id* viii, 227; Muslim, No: 2797; Ibn Kathir, *al-Bidaya wa'l-Nihaya* iii, 42-3.

284. Qadi Iyad, *al-Shifa'* i, 351; al-Khafaji, *Sharh al-Shifa'* iii, 242.

285. Qadi Iyad, *al-Shifa'* i, 349; al-Khafaji, *Sharh al-Shifa'* iii, 233; al-Haythami, *Majma' al-Zawa'id* i, 353; Ibn Hibban, *Sahih* viii, 152; al-Hakim, *al-Mustadrak* ii, 361.

286. This refers to the Hadith Qudsi: "But for thee, but for thee, I would not have created the spheres." (Tr.)

287. Qadi Iyad, *al-Shifa'* i, 353; al-Khafaji, *Sharh al-Shifa'* iii, 249; Bayhaqi, *Dala'il al-Nubuwwa* v, 318. [Letters / The Miracles Of Muhammad - Fifteenth Sign - p.199](#)

whose uncle and father Hamza had killed, crept up stealthily on the Noble Messenger (Upon whom be blessings and peace) in order to avenge them. On his raising his drawn sword, it suddenly slipped from his hand. God's Messenger turned and looked at him, putting his hand on his chest. Shayba later said: "At that moment there was no one in the world I loved more." He believed in him. The Messenger told him to go and fight. Shayba said: "I went and fought in front of God's Messenger. If I had come across my own father at that time, I would have struck him!"²⁸⁸

Also, on the day of the conquest of Makkah, a man called Fadala approached God's Messenger (Upon whom be blessings and peace) with the intention of striking him. The Messenger looked at him, and said, smiling: "*What have you told yourself?*", praying that he might be forgiven. Fadala became a believer, and said: "At that moment there was no one in the world I loved more."²⁸⁹

The Seventh Event: According to a sound narration, at the very moment some Jews, with the intention of assassinating him, were going to drop down a large rock on God's Noble Messenger (Upon whom be blessings and peace), while he was sitting, he rose through Divine protection; so the plot came to nothing.²⁹⁰

There were many events similar to these seven. The scholars of Hadith, and foremost Imam Bukhari and Imam *Muslim*, relate from 'A'isha that after the verse, *And God will defend you from men* was revealed, God's Messenger told those who guarded him from time to time: "*O men, leave me, for God, the Great and Mighty, protects me!*"²⁹¹

Thus, from the beginning up to here, this treatise shows that every species of being, every realm of creation in the universe, recognized the Noble Messenger (Upon whom be blessings and peace), and was connected with him. His miracles were manifested in every one of them. This means that the Prophet Muhammad (PBUH) was the official and Messenger of God Almighty, but in regard to His titles of Creator of the Universe and Sustainer of all Creatures. For example, every office or department of government knows and recognizes a high-ranking official,

288. Qadi Iyad, *al-Shifa'* i, 353; al-Khafaji, *Sharh al-Shifa'* iii, 248; al-Haythami, *Majma' al-Zawa'id* vi, 183-4; ^Ali al-Qari, *Sharh al-Shifa'* i, 718; al-'Asqalani, *al-Isaba* ii, 157.

289. Qadi Iyad, *al-Shifa'* i, 353; al-Khafaji, *Sharh al-Shifa'* iii, 248; ^Ali al-Qari, *Sharh al-Shifa'* i, 718.

290. Qadi Iyad, *al-Shifa'* i, 353; al-Khafaji, *Sharh al-Shifa'* iii, 243; ^Ali al-Qari, *Sharh al-Shifa'* i, 176; Abu Na'im, *Dala'il al-Nubuwwa* ii, 489-90.

291. Tirmidhi, v, 351 no: 3406; Tirmidhi (*Tahqiq: Ahmad Shakir*) no: 3049; Qadi Iyad, *al-Shifa'* i, 352; al-Hakim, *al-Mustadrak* ii, 313.

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an inspector, of the king, and whichever of them he enters, those in it show an interest in him, for he acts in the name of the king of all of them. If he is only an inspector in the judiciary, then only that department of government recognizes him; the other offices do not. And if he is an inspector in the army, the civil service does not recognize him. It is understood, then, that all the realms and spheres of Divine rule, every species and group from the angels to the flies and spiders, knew and recognized God's Messenger, or had been informed about him. That is to say, he was the Seal of the Prophets and the Messenger of the Sustainer of All the Worlds. And his prophethood was more comprehensive and all-embracing than those of all the preceding prophets.

SIXTEENTH SIGN

The wonders that took place before his prophetic mission, but which were related to it, are called *irhasat*, and these too were indications and proofs of his prophethood. They were of three kinds:

THE FIRST KIND

This kind of *irhasat* comprises the tidings of Muhammad's (PBUH) prophethood given by the

Torah, the Bible, the Psalms of David, and the scriptures revealed to other prophets, as stated by the Qur'an. Indeed, since those Books are revealed scriptures and those who brought them were prophets, it is necessary and certain that they should have mentioned the one who would supersede their religions, change the shape of the universe, and illuminate half the earth with the light he brought. Is it possible that those scriptures, which foretold insignificant events, would not speak of the most important phenomenon of humanity, the prophethood of Muhammad (PBUH)? Yes, since they would certainly speak of it, they would either denounce it as a falsehood and so save their religions from destruction and their books from abrogation, or they would affirm it, and through that man of truth, save their religions from superstition and corruption. Now, both friend and foe agree that there is no sign of any such denouncement in the scriptures, in which case there must be affirmation. And since there is certain affirmation, and since there is a definite reason and fundamental cause for such affirmation, we too shall demonstrate through three categorical proofs the existence of this affirmation:

First Proof: God's Noble Messenger (Upon whom be blessings and peace) says to them through the tongue of the Qur'an: "Your scriptures describe and confirm me; they confirm me in the things I say." He challenges them with verses such as,

*Say, "Bring the Torah and read it, if you are men of truth!"*²⁹²

292. Qur'an,

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*Say, "Come, let us gather together, our sons and your sons, our women and your women, ourselves and yourselves; then let us earnestly pray and invoke the curse of God on those who lie!"*²⁹³

Despite his continuously taunting them with verses such as these, no Jewish scholar or Christian priest was able to show he had made any error. If they had been able to, those very numerous and very obdurate and jealous unbelievers and dissembling Jews and the whole world of unbelief would have proclaimed it everywhere. The Prophet also said:

"Either you find any error of mine, or I shall fight you until I destroy you!" And they chose war and wretchedness. That means they could not find any error. For if they had, they would have been saved from all that.

Second Proof: The words of the Torah, the Bible, and the Psalms do not have the miraculousness of those of the Qur'an. They have also been translated again and again, and a great many alien words have become intermingled with them. Also, the words of commentators and their false interpretations have been confused with their verses. In addition, the distortions of the ignorant and the hostile have been incorporated into them. In these ways, the corruptions and alterations have multiplied in those Books. In fact, Shaykh Rahmat Allah al-Hindi, the well-known scholar, proved to Jewish and Christian scholars and priests thousands of corruptions in them, and silenced them. Nevertheless, despite these corruptions, in our times the celebrated Husayn Jisri (May God have mercy on him) extracted one hundred and ten indications to the prophethood of Muhammad (PBUH), and included them in his *Risalat al-Hamidiya*. This was

translated into Turkish by the late Ismail Hakki of Manastir; whoever wishes may refer to it.

Also, many Jewish and Christian scholars acknowledged and admitted that the attributes of Muhammad the Arabian (Upon whom be blessings and peace) were written in their Books. The famous Roman Emperor Heraclius, who was a non-*Muslim* himself, said: “Jesus foretold Muham-mad’s coming.”²⁹⁴

Also, another Roman ruler called Muqawqis, the Governor of Egypt, and celebrated Jewish scholars and leaders such as Ibn Suriya, Zubayr b. Batiya, Ibn Akhtab and his brother Ka‘b b. Asad, although remaining non-*Muslim*, admitted: “He is described in our Books.”²⁹⁵

293. Qur’an, 3:61.

294. Ibn Sayyid al-Nas, ‘Uyun al-Athar ii, 26; Qadi Iyad, al-Shifa’ i, 364.

295. Suyuti, al-Khasa’is al-Kubra ii, 139; Qadi Iyad, al-Shifa’ i, 366; ‘Ali al-Qari, Sharh al-Shifa’ i, 744-5; Ibn Kathir, al-Bidaya wa’l-Nihaya iv, 80, 81, 272; Bayhaqi, Dala’il al-Nubuwwa iii, 362; Waqidi, Kitab al-Maghazi 403-4; Abu Na’im, Dala’il al-Nubuwwa i, 85.

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Also, some of the well-known Jewish scholars and Christian priests gave up their obduracy on seeing Muhammad’s (PBUH) attributes as described in the above-mentioned books, and believed in him. They then pointed out these references to other Jewish and Christian scholars, and convinced them. Among them were the famous ‘Abd Allah b. Salam, Wahb b. Munabbih, Abu Yasir, the two sons of Sa‘ya, Asid and Tha‘laba, and Shamul.²⁹⁶ The latter lived at the time of Tubba‘, the ruler of Yemen. Shamul became a believer before Muhammad’s prophetic mission and without ever seeing him, just as Tubba‘ did.²⁹⁷ While the guest of the Bani Nadir before the prophetic mission, a gnostic called Ibn al-Hayyaban declared: “A prophet will soon appear, and this is the place to which he will emigrate.” He died there. Later, when that tribe was at war with God’s Messenger (Upon whom be blessings and peace), Asid and Tha‘laba came forward and cried out to the tribe: “By God, he is the one Ibn al-Hayyaban promised would come.”²⁹⁸ But they did not heed him, and paid the penalty.

Also, many of the Jewish scholars like, Ibn Yasin, Mikhayriq, and Ka‘b al-Ahbar, became believers on seeing the prophetic attributes in their Books, and silenced those who did not accept faith.²⁹⁹

Also, the famous Christian scholar and monk, Bahira, who was mentioned above:³⁰⁰ God’s Messenger (Upon whom be blessings and peace) was twelve years old when he went to Damascus with his uncle, and it was for his sake that Bahira invited the Quraysh. For he had seen a cloud casting its shadow on the travelling caravan. When it continued to do so, he realized that the one he was seeking had remained with the caravan, and had sent someone to fetch him. He told Abu Talib: “Return to Makkah! The Jews are exceedingly jealous and will resort to treachery, for his attributes are described in the Torah.”

296. Qadi Iyad, al-Shifa’ i, 366; ‘Ali al-Qari, Sharh al-Shifa’ i, 744-5; Ibn Kathir, al-Bidaya wa’l-Nihaya iv, 80-1; Bayhaqi, Dala’il al-Nubuwwa iii, 361-2; Waqidi, al-Maghazi 405-4; Ibn Jawzi, Sifat al-Safwa iii, 361-2; Abu Na’im, Dala’il al-Nubuwwa i, 79; ii, 492.

297. Bayhaqi, Dala'il al-Nubuwwa i, 367; ii, 526; vi, 240-9; al-Hindi, Kanz al-'Ummal xi, 401; xii, 390-408; Qadi Iyad, al-Shifa' i, 364; 'Ali al-Qari, Sharh al-Shifa' i, 739-43; al-Haythami, Majma' al-Zawa'id viii, 240.
298. Bayhaqi, Dala'il al-Nubuwwa ii, 80-1; iv, 31; 'Ali al-Qari, Sharh al-Shifa' i, 744-5; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 137; Abu Na'im, Dala'il al-Nubuwwa i, 82; Ibn al-Jawzi, Sifat al-Safwa, i, 87.
299. Qadi Iyad, al-Shifa' i, 364; 'Ali al-Qari, Sharh al-Shifa' i, 739; Ibn al-Jawzi, Sifat al-Safwa, i, 87; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 87-8, 135; Bayhaqi, Dala'il al-Nubuwwa 161-3; Abu Na'im, Dala'il al-Nubuwwa i, 78-9.
300. See, page 169 fn. 176. Also: Bayhaqi, Dala'il al-Nubuwwa ii, 24; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 158.

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Also, Nestor the Abyssinian, and the ruler of that country, the Negus, came to believe on seeing Muhammad's attributes written in their Books.³⁰¹

Also, a well-known Christian scholar called Daghatr became a believer on seeing the description of the Prophet, and was martyred when he proclaimed this among the Byzantines.³⁰²

Also, from the Christian leaders, Harith b. Abi Shumar al-Ghasani and the prominent rulers and religious leaders of Damascus such as Sahib al-Ilya, Heraclius, Ibn Natur and al-Jarud, entered the fold of Islam, after seeing the Prophet's description in their Books. Of them, only Heraclius concealed his belief for the sake of worldly rule.³⁰³

Also, like these, Salman al-Farsi had also formerly been a Christian. He searched for the Noble Messenger (Upon whom be blessings and peace) after seeing his description.³⁰⁴

Also, a famous scholar called Tamim, and the well-known Abyssinian ruler, the Negus, and the Abyssinian Christians, and the priests of Najran, all unanimously declared that they had seen the Prophet's description in their Books, and had come to believe in him.³⁰⁵

The Third Proof: Here, as examples, we shall point out from the Gospel, the Torah, and the Psalms, a few instances of verses concerning our Prophet (Upon whom be blessings and peace).

First: In the Psalms, there is the following verse:

*O God, send to us after the period between prophets one who will establish an exemplary model.*³⁰⁶

Here, "One who will establish an exemplary model" refers to the Prophet Muhammad (PBUH).

301. Qadi Iyad, al-Shifa' i, 364; 'Ali al-Qari Sharh al-Shifa' i, 744.

302. See, page 202, fn. 297.

303. Bukhari, Bad' al-Wahy 6; Shahadat 28; 'Ali al-Qari, Sharh al-Shifa' i, 744; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 121, 150-1; Qastalani, al-Mawahib al-Ladunniya vi, 198; Tabarani, al-Mu'jam al-Kabir iii, 2108; Ibn 'Adiyy, al-Kamil fi'l-Du'afa iii, 1094; Abu Na'im, Dala'il al-Nubuwwa i, 101-2.

304. al-'Asqalani, Fath al-Bari, vii, 222; Bayhaqi, Dala'il al-Nubuwwa ii, 82; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 310-6; Musnad v, 437; Ibn Hisham, Sirat al-Nabi i, 233; Abu Na'im, Dala'il al-Nubuwwa no: 213; al-Hakim, al-Mustadrak iii, 604; Qadi Iyad, al-Shifa' i, 364; 'Ali al-Qari, Sharh al-Shifa' i, 670; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 144; Abu Na'im, Dala'il al-Nubuwwa i, 258-64.

305. Musnad i, 461; Abu Da'ud, Jana'iz 58; Qadi Iyad, al-Shifa' i, 364; ^Ali al-Qari, Sharh al-Shifa' i, 744-6; Jisri, Risale-i Hamidiye (Turkish trans.) i, 240; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 163.
306. Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 104, 115.

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A verse from the Gospels says:

*The Messiah said: "I am leaving for my father and your father, so that He may send you the Paraclete,"*³⁰⁷

that is, Ahmad Muhammad.

A second verse from the Gospels:

*I ask from my Lord for the Paraclete that he may abide with you forever.*³⁰⁸

Paraclete, meaning 'the distinguisher of good from evil,' is the name of our Prophet in those Books.

A verse from the Torah says:

*Verily God told Abraham that Hagar -the mother of Isma'il- will bear children. There will emerge from her sons one whose hand will be above all, and the hands of all will be opened to him in reverence.*³⁰⁹

Another verse from the Torah:

*And He said to Moses: "O Moses, verily I shall send them a prophet like you, from the sons of their brothers [the children of Isma'il]; I shall place My word in his mouth, and shall punish whoever does not accept the words of the one who will speak in My name."*³¹⁰

A third verse from the Torah:

*Moses said: "O Lord! Verily I have found in the Torah the best of Communities that will emerge for the benefit of humanity, that will enjoin good and forbid wrong, and that will believe in God. Let it be my Community!" God said: "That is the Community of Muhammad."*³¹¹

A REMINDER: In those books, the name of Muhammad is given in Syriac form, such as Mushaffah, Munhamanna, Himyata, and names meaning Muhammad in Hebrew. Otherwise the name of Muhammad is

307. Halabi, al-Sirat al-Halabiya i, 352; Jisri, Risale-i Hamidiye (Turkish trans.) i, 250; Qastalani, al-Mawahib al-Ladunniya vi, 201.

308. ^Ali al-Qari, Sharh al-Shifa' i, 743; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 99; Jisri, Risale-i Hamidiye i, 255; Gospel of John, 14:16.

309. ^Ali al-Qari, Sharh al-Shifa' i, 743; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 105-6; Genesis, Chap. 16.

310. ^Ali al-Qari, Sharh al-Shifa' i, 743; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 86; Halabi, al-Sirat al-Halabiya i, 347.

311. 'Ali al-Qari, Sharh al-Shifa' i, 746; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 107-18.

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explicitly mentioned only in a few places, which were also altered by the jealous Jews.³¹²

A verse from the Psalms of David states:

*O David! A prophet will appear after you, named Ahmad Muhammad; he will be truthful, and he will be a chief, and his Community will be forgiven.*³¹³

One of the Seven 'Abd Allah's, 'Abd Allah b. 'Amr b. al-'As, who made extensive studies of the earlier scriptures, and 'Abd Allah b. Salam, who was the earliest to accept Islam from among the famous Jewish scholars, and the famous scholar Ka'b al-Ahbar from among the Children of Israel, all pointed out in the Torah, which was not then corrupted to its present extent, the following verse, which after addressing Moses, then addresses the Prophet-yet-to-come:

*O Prophet, verily We have sent you as a witness, a bearer of glad tidings, a warner and a protection for the unlettered. You are My bondsman, and I have named you 'the Reliant on God.' You shall not be harsh, stern, and clamorous in the market places, nor shall you requite evil with evil, but instead pardon and forgive. God shall not take you unto Himself until you straighten a crooked people by causing them to say, "No god but God."*³¹⁴

Another verse from the Torah:

*Muhammad is God's Messenger, his birthplace is Makkah, he will emigrate to Tayba, his rule will be in Damascus, and his Community will constantly praise God.*³¹⁵

In this verse, a Syriac word meaning Muhammad is mentioned for the word Muhammad.

Here is another verse from the Torah:

*You are My bondsman and messenger, and I have named you 'Reliant on God,'*³¹⁶

312. Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 112-3; Qastalani, al-Mawahib al-Ladunniya vi, 189.

313. Halabi, al-Sirat al-Halabiya i, 353; Kandahlawi, Hayat al-Sahaba i, 18; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 326; 'Ali al-Qari, Sharh al-Shifa' i, 739; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 122.

314. Bukhari, Buyu' 5; Halabi, al-Sirat al-Halabiya i, 346; Darimi, Muqaddima 2; Kandahlawi, Hayat al-Sahaba i, 17; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 326; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 105, 135; al-'Ajurri, al-Shari'a 444, 452; Qastalani, Mawahib al-Ladunniya vi, 192; Isaiah, chap. 42.

315. Darimi, Muqaddima 2; Halabi, al-Sirat al-Halabiya i, 346-51; 'Ali al-Qari, Sharh al-Shifa' i, 739; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 116; Abu Na'im, Dala'il al-Nubuwwa i, 72.

316. See, fn. 314. (This is part of the same verse.)

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which is addressed to a prophet who is to come after Moses, and is from the progeny of Isma'il, the brother of Isaac.

In the following verse from the Torah,

*My chosen bondsman is not harsh or stern,*³¹⁷

the meaning of Mukhtar (chosen) is the same as ‘Mustafa,’ a name of Muhammad.

In several places in the Gospels, a prophet who will come after Jesus is referred to as “the Master of the World.” He is described as:

*He will have with him a staff of iron with which he will fight, as will his people.*³¹⁸

This verse indicates that a prophet will come with a sword, charged with waging jihad. *Qadib min hadid* (literally, staff of iron) means sword. And so will be his community. In agreement with the Biblical verse mentioned above, and referring to it as well as some other verses, the following Qur’anic verse at the end of Sura al-Fath also states that his community, like him, will be commanded to wage jihad:

*And their similitude in the Gospel is like a seed that sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, filling the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them.*³¹⁹

In the Thirty-Third Chapter³²⁰ of the Fifth Book of the Torah, there is the following verse:

*The Lord came from Sinai, rose up unto us from Sa’ir, and shined forth from Mount Paran.*³²¹

In this verse, with the phrase “the Lord came from Sinai,” the prophethood of Moses is mentioned; with the phrase “rose up unto us from Sa’ir” (Sa’ir being a mountain near Damascus), the prophethood of Jesus is indicated. And the phrase “He shined forth from Mount Paran (the Paran Mountains being the mountains of Hijaz), gives tidings of the prophethood of Muhammad (PBUH), all will agree. Moreover, confirming the sentence, “*This is their similitude in the Torah,*”³²² is the following verse of the Torah concerning the Companions of the Prophet who would shine forth from the Paran Mountains:

317. Darimi, Muqaddima 2; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 105, 119; ^Ali al-Qari, Sharh al-Shifa’ i, 739.

318. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 99, 114.

319. Qur’an, 48:29

320. Deuteronomy, 33:2.

321. Halabi, al-Sirat al-Halabiya i, 348; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 113.

322. Qur’an, 48:29.

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*The flags of the blessed ones will be with him, and they will be on his right.*³²³

In this verse, the Companions are described as “the blessed ones,” that is, his Companions are blessed, righteous men, the beloved ones of God.

In the Forty-Second Chapter of the Book of Isaiah, there are the following verses:

*See My servant, whom I uphold; My Chosen One, in whom I delight. He will reveal justice to the nations of the world.... He will encourage the fainthearted, those tempted to despair. He will see full justice given to all who have been wronged. He will not be satisfied until truth and righteousness prevail throughout the earth, nor until even distant lands beyond the seas have put their trust in him.*³²⁴

Here, the verses explicitly describe Muhammad (Upon whom be blessings and peace), the prophet at the end of time.

In the Fourth Chapter of the Book of Micah, are the following verses:

*But in the last days it shall come to pass that the mountain of the House of God will be the most renowned one of all the mountains of the world, praised by all nations; people from all over the world will make pilgrimage there. "Come," they will say to one another, "let us go up to the mountain of God and the House of God."*³²⁵

These verses obviously describe the most blessed mountain in the world, Mount ‘Arafat, and the worship and proclamations of “God is Most Great!” of those making the Hajj, who will flock there from all climes, and the Community of Muhammad, famous for the Divine Mercy it will receive.

In the Seventy-Second Chapter of the Psalms, there are the following verses:

*And he will reign from sea to sea,
And from the River to the ends of the earth.
The kings of Yemen and the Islands
All will bring their gifts.
And to him all the kings will prostrate themselves,
All the nations will serve him.*

323. Halabi, al-Sirat al-Halabiya i, 348; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 113; Deuteronomy, 33:2.

324. Isaiah, 42:1-4, 10.

325. Micah, 4:1-2.

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.....

*And he will live,
And on his behalf prayer will be made constantly,
All day long he will be praised.*

.....

His name will prove to be to time indefinite,

It will continue as long as the sun.

All will be blessed in him,

*All nations will praise him.*³²⁶

These verses describe the Glory of the World, the Prophet Muhammad (Upon be blessings and peace) in most clear fashion. Apart from Muhammad the Arabian, what prophet has come since David (Upon whom be peace) who has spread his religion from East to West, made kings pay tribute, and brought rulers to submission as though prostrating; to whom every day one fifth of mankind offer benedictions and prayers, and whose lights have irradiated from Madinah? Has there been any other?

Again, the Turkish translation of John's Gospel, Chapter Fourteen verse twenty,³²⁷ says:

I shall not speak with you for much longer, for the ruler of the world is coming, and I am nothing compared with him.

Thus, the title Ruler of the World means Glory of the World. And the title of Glory of the World is one of the most famous of Muhammad the Arabian's (Upon whom be blessings and peace) titles.

Again in John's Gospel, Chapter Sixteen verse seven, it says:

*But I am telling you the truth. My departure is but for your benefit. For, unless I depart, the Comforter will not come.*³²⁸

Now see, who other than Muhammad the Arabian (Upon whom be blessings and peace) is the Ruler of the World and true consoler of men? Yes, the Glory of the World is he, and he is the one who will save transitory man from eternal extinction and thus comforts him.

Again, the eighth verse of Chapter Sixteen in John's Gospel:

*When he comes, he will give the world convincing evidence concerning its sin, its righteousness, and its judgement.*³²⁹

326. Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 91-104; Jisri, Risale-i Hamidiye (Turkish trans.) i, 410; Psalms, 72:8, 10, 11, 15-17.

327. 14:30. (Tr.)

328. 'Ali al-Qari, Sharh al-Shifa' i, 743; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 99.

329. 'Ali al-Qari, Sharh al-Shifa' i, 743; Yusuf Nabhani, Hujjat 'ala'l-'Alamin 99.

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Who other than Muhammad the Arabian (Upon whom be blessings and peace) has turned the world's wrongdoing into righteousness, saved men from sin and associating partners with God, and transformed politics and world rule?

Also from the Gospel of John, the eleventh verse of Chapter Sixteen:

*There is deliverance from judgement, for the Ruler of this World has already been judged.*³³⁰

Here “the Ruler of the World” is certainly Ahmad Muhammad (Upon whom be blessings and peace), for he is known as the Master of Humanity.³³¹

Also, in John’s Gospel, the thirteenth verse of Chapter Twelve:³³²

*But when he, the Spirit of Truth, comes, he will guide you all to the truth, for he will not be presenting his own ideas, but will be passing onto you what he has heard. He will tell you about the future.*³³³

This verse is explicit. Who apart from Muhammad the Arabian (Upon whom be blessings and peace) has called all men to the truth, whose every statement was based on Revelation, has spoken what he had heard from Gabriel, and informed man in detail about the resurrection of the dead and the Hereafter? Who other than he could do this?

Also, the Books of other prophets include names in Syriac and Hebrew that correspond to the various names of the Prophet (PBUH), such as Muhammad, Ahmad, Mukhtar. For example, in the scriptures of the Prophet Shu‘ayb, his name is *Mushaffah*,³³⁴ and means ‘Muhammad.’ In the Torah, he is mentioned as Munhamanna, which again means ‘Muhammad,’ and as *Himyata*,³³⁵ which means ‘the Prophet of al-Haram.’ In the Psalms, he is called *al-Mukhtar*.³³⁶ Again in the Torah, the name is *al-Hatam al-Khatam*.³³⁷ Both in the Torah and in the Psalms,

330. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 95-7; al-Anwar al-Muhammadiyya.

331. Yes, he is such a lord and ruler that in most centuries for one thousand three hundred and fifty years he has had at least three hundred and fifty million followers and subjects, who have obeyed his commands in complete submission, and every day renew their allegiance to him by calling down God’s blessings on him.

332. 16:13. (Tr.)

333. Halabi, al-Sirat al-Halabiya i, 346; ^Ali al-Qari, Sharh al-Shifa’ i, 743.

334. Halabi, al-Sirat al-Halabiya i, 353; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 112; Qastalani, Mawahib al-Ladunniya vi, 189.

335. Halabi, al-Sirat al-Halabiya i, 346, 354; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 112-3.

336. Halabi, al-Sirat al-Halabiya i, 353; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 112; Qastalani, al-Mawahib al-Ladunniya vi, 189; ^Ali al-Qari, Sharh al-Shifa’ i, 739.

337. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 114.

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it is *Muqim al-Sunna*,³³⁸ in the scriptures of Abraham and in the Torah, he is mentioned as *Mazmaz*,³³⁹ and again in the Torah, as *Ahyad*.

God’s Most Noble Messenger (Upon whom be blessings and peace) himself said: “*In the Qur’an, my name is Muhammad, in the Bible, Ahmad, and in the Torah, Ahyad.*”³⁴⁰ In fact, the Bible refers to him as “The one with the sword and the staff.”³⁴¹ Indeed, the greatest of the prophets who wielded the sword, and was charged with fighting in God’s way together with his community, was God’s Messenger (Upon whom be blessings and peace). The Gospels also

describe him as “wearing a crown.”³⁴² Yes, this title is particular to God’s Messenger, for “crown” means turban, for in former days, it was the Arabs who as a people, all wore the turban and headband. This definitely therefore refers to God’s Messenger.

The term Paraclete in the Gospel, or Faraqlit, is defined in Biblical interpretation as “the one who distinguishes truth from falsehood.”³⁴³ It is therefore the name of one who in the future will lead people to the truth.

In one place in the Gospels, Jesus (Upon whom be peace) says: “I am going so that the Lord of the World may come.”³⁴⁴ Who other than the Noble Prophet (Upon whom be blessings and peace) has come after Jesus who will be the Ruler of the World, distinguish and separate truth from falsehood, and guide mankind in place of Jesus? That is to say, Jesus (Upon whom be peace) was constantly giving his community the good news: Another will come; no need will remain for me. I am his forerunner and herald. Confirming this is the following verse of the Qur’an:

*And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the Messenger of God unto you, confirming that which was revealed before me in the Torah and bringing the good tidings of a Messenger to come after me, whose name is Ahmad [the Praised One].”*³⁴⁵

Yes, in the Gospels, Jesus gave the glad tidings many times, that the greatest leader of mankind would come. He is mentioned with various names, in, of course, Syriac and Hebrew-which scholars have seen, which bear the meaning of Ahmad, Muhammad, and the Distinguisher

338. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 115.

339. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 113; Halabi, al-Sirat al-Halabiya i, 353.

340. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 108, 112; Halabi, al-Sirat al-Halabiya i, 353.

341. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 114; Halabi, al-Sirat al-Halabiya i, 353.

342. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 113, 114; ‘Ali al-Qari, Sharh al-Shifa’ i, 739.

343. Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 112.

344. See, page 208, fn. 328.

345. Qur’an, 61:6. [Letters / The Miracles Of Muhammad - Sixteenth Sign - p.211](#)

between Truth and Falsehood. That is to say, on many occasions Jesus (Upon whom be peace) told of the coming of Ahmad (Upon whom be blessings and peace).³⁴⁶

Question: Why is it that while the other prophets foretell the coming of Muhammad (PBUH), Jesus (PUH) does so more fully and in the form of good news?

The Answer: Because Ahmad (Upon whom be blessings and peace) defended Jesus (Upon whom be peace) against the fearsome denials and slander of the Jews, and saved his religion from corruption. Furthermore, in the face of the burdensome Shari‘a of the Children of Israel, who did not recognize Jesus, he came with an elevated Shari‘a which was easy, all-encompassing, and completed the deficiencies of Jesus’ Shari‘a. For these reasons, Jesus often gave the good news, the Ruler of the World will come!

Now it is clear that in the Torah, the Gospels, the Psalms of David, and in the scriptures of other

prophets, there are numerous discussions of a prophet who is to come at a later time, many verses mentioning him. Just as we pointed out examples of these, showing that he is mentioned in these Books under various names. Who, other than Muhammad (Upon whom be blessings and peace), the Prophet of the end of time, could it be that these scriptures of the prophets speak of so repeatedly in their verses, and with such importance?

THE SECOND KIND

The signs of prophethood that were manifested by way of *irhasat* also include those tidings of his coming given before his prophetic mission in that time between prophets by the soothsayers and certain people known as saints and gnostics at that time; they published their claims and passed them down to subsequent generations in their poetry. These are numerous, and we shall mention some that are well-known, and have been accepted and narrated by the scholars of history and the Prophet's life.

First: One of the rulers of Yemen, called Tubba', saw descriptions of God's Messenger (Upon whom be blessings and peace) in former scriptures, and believed in him. He announced this by means of a poem,

346. At the site of the tomb of Sham'un al-Safa, the famous traveller Evliya Chelebi came across the following verses from the Gospels, written on gazelle hide: "A youth from the progeny of Abraham is to be a prophet. He will not be a liar; his birthplace will be Makkah; he will come with piety; his blessed name is Ahmad Muhammad; those who obey him will prosper in this world and the next."

•The word, written as 'Mawamit,' was corrupted from 'Mamad,' itself a corruption of Muhammad.

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which went like this:

I bear witness to Ahmad, for he is a Messenger from God, the Creator of man;

*Were I to live long enough to see him, I would be a minister and a cousin to him..*³⁴⁷

That is, I would have been like 'Ali.

Second: Quss b. Sa'ida was the most renowned and most significant orator of the Arabs, a monotheist, and man of enlightened mind. Before Muhammad's prophetic mission, he announced his messengership with these lines:

Ahmad shall be sent forth amongst us, the best prophet ever sent;

*God's blessings be upon him, whenever a riding party sets out amidst cries!*³⁴⁸

Third: Ka'b b. Lu'ayy, one of the forefathers of the Prophet, announced Muhammad's prophethood by way of inspiration as follows:

Suddenly, Muhammad the Prophet will appear,

*Giving tidings most true.*³⁴⁹

Fourth: Sayf b. Dhi-Yazan, one of the rulers of Yemen, read descriptions of God's Messenger (Upon whom be blessings and peace) in the old scriptures, and believing in him, longed to see him. When 'Abd al-Muttalib, Muhammad's grandfather, went to Yemen with some of the Quraysh, Sayf summoned them and said: "A child will be born in Hijaz, with a mark between his shoulders resembling a seal. He will be the leader of all humanity." Then, in private he told 'Abd al-Muttalib: "You are his grandfather,"³⁵⁰ foretelling his prophethood in a wondrous way.

Fifth: Waraqa b. Nawfal was a cousin of Khadija. When the first Revelation came, the Noble Messenger (Upon whom be blessings and peace) was deeply shaken. Khadija described the event to the well-known Waraqa b. Nawfal, who told her to send him to him. God's Messenger went to Waraqa and told him how the Revelation had come. Waraqa

347. Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 166; Qadi Iyad, al-Shifa' i, 363; 'Ali al-Qari, Sharh al-Shifa' i, 740; al-Hakim, al-Mustadrak ii, 388; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 138.

348. Suyuti, al-Fath al-Kabir ii, 133; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 230; Qadi Iyad, al-Shifa' i, 363; 'Ali al-Qari, Sharh al-Shifa' i, 740; Tabarani, al-Majmu' al-Kabir xii, 1254; Bayhaqi, Dala'il al-Nubuwwa ii, 101; Abu Na'im, Dala'il al-Nubuwwa i, 105.

349. Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 244; Qadi Iyad, al-Shifa' i, 364; 'Ali al-Qari, Sharh al-Shifa' i, 740; Abu Na'im, Dala'il al-Nubuwwa i, 89-90.

350. Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 328; Qadi Iyad, al-Shifa' i, 343; 'Ali al-Qari, Sharh al-Shifa' i, 740; al-Hakim, al-Mustadrak ii, 388; Abu Na'im, Dala'il al-Nubuwwa i, 95-6; Halabi, al-Sirat al-Halabiya i, 187.

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Said: "Good news, O Muhammad! I testify that you are the awaited prophet who was foretold by Jesus."³⁵¹ That is, Do not worry! It was truly the coming of Revelation.

Sixth: Before the prophetic mission, a gnostic called Athkalan al-Himyari asked the Quraysh when he saw them: "Is there anyone among you who claims prophethood?" They replied in the negative. He again asked them at the start of his mission, and this time their reply was affirmative. Athkalan said: "The world is awaiting him!"³⁵²

Seventh: Ibn al-'Ala, a famous Christian scholar, told of God's Messenger (PBUH) before his mission, never having seen him. He later came, saw the Messenger, and said: "By the One Who sent you in truth, I found your description in the Gospels, and the Son of Mary gave glad tidings of your coming."³⁵³

Eighth: Mentioned above was the Negus of Abyssinia, who declared: "Would that I had been the servant of Muhammad the Arabian (Upon whom be blessings and peace), rather than a king. To serve him would have been far superior to this sovereignty."³⁵⁴

In addition to these tidings given by these learned men through Divine inspiration from the Unseen, soothsayers too gave news from the Unseen of the coming of God's Messenger (Upon whom be blessings and peace), and of his prophethood, by means of jinn and spirit beings. These are numerous also, and we shall mention a few which are well-known, have reached the degree of 'consensus in meaning,' and are related in most of the books of history and the Prophet's biography. Referring the lengthy accounts of them to those books, we shall give only a summary of them.

The First is the famous soothsayer, Shiqq, who had only one eye, one arm, and one leg; he was quite simply half a man. His repeated predictions concerning the messengership of Muhammad (PBUH) have passed into the history books, with the certainty of ‘consensus in meaning.’³⁵⁵

The Second is the famous soothsayer of Damascus, Satih, who was a monstrosity lacking bones, and even limbs, whose face was in his chest

351. Bukhari, Bad’ al-Wahy 3; Anbiya’ 21; Ta’bir 1; Musnad (Tahqiq: Ahmad Shakir) iv, 304 no: 2846; Qadi Iyad, al-Shifa’ i, 363; ‘Ali al-Qari, Sharh al-Shifa’ i, 743; ‘Ajurri, al-Shari’a 443; Abu Na’im, Dala’il al-Nubuwwa i, 217.
352. Qadi Iyad, al-Shifa’ i, 363; ‘Ali al-Qari, Sharh al-Shifa’ i, 742; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 140.
353. ^Ali al-Qari, Sharh al-Shifa’ i, 744; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 121, 208.
354. Qadi Iyad, al-Shifa’ i, 365; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 115; Bayhaqi, Dala’il al-Nubuwwa ii, 285.
355. Qadi Iyad, al-Shifa’ i, 364; ^Ali al-Qari, Sharh al-Shifa’ i, 747; Yusuf Nabhani, Hujjat Allah ‘ala’l-‘Alamin 168-72; Abu Na’im, Dala’il al-Nubuwwa i, 123, 125. **Letters / The Miracles Of Muhammad - Sixteenth Sign - p.214**

and who lived a very long time. He was highly reputed at that time for the correct information he gave concerning the Unseen. The Persian king, Chosroes, even, sent a learned envoy called Mubezan to ask Satih to interpret a strange dream he had at the time of Muhammad’s birth, in which the fourteen pinnacles of his palace collapsed. Satih said: “Fourteen men will rule over you, then your empire will be destroyed. Also someone will come who will announce a religion; he will abolish both your religion and your empire,” sending news of this to Chosroes.³⁵⁶ In this way, Satih explicitly foretold the coming of the Prophet of the end of time.

As written in detail in the books of history and the Prophet’s biography, soothsayers like Sawad b. Qarib al-Dawsi, Khunafir, Af’a Najran, Jidhl b. Jidhl al-Kindi, Ibn Khalasat al-Dawsi, and Fatima bint al-Nu‘man al-Najariyya, foretold the coming of the Prophet of the end of time, stating that that Prophet was Muhammad (Upon whom be blessings and peace).³⁵⁷

Also, one of ‘Uthman’s relations, Sa’d b. bint al-Kurayz, received knowledge from the Unseen by means of soothsaying about the prophethood of Muhammad (Upon whom be blessings and peace). In the early days of Islam, he told ‘Uthman Dhi’l-Nurayn to go and accept faith. ‘Uthman did so and entered the fold of Islam at the beginning. Sa’d expressed the event with a poem, which went like this:

Through my words, God has guided ‘Uthman to the source

*That yields righteousness; truly God guides to the truth.*³⁵⁸

Like soothsayers, jinns who were invisible but whose voices were heard, called ha’tif, repeatedly foretold the coming of God’s Noble Messenger (Upon whom be blessings and peace). For example:

An invisible jinn shouted out the following to Dhayab b. al-Harith, and was the reason of he and others accepting Islam: “O Dhayab! O Dhayab! Listen to the oddest thing: Muhammad has appeared with the Book. He is calling on Makkah, yet they do not respond to him!”³⁵⁹

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356. Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 355-69; Bayhaqi, Dala'il al-Nubuwwa ii, 126, 129; Abu Na'im, Dala'il al-Nubuwwa i, 125; Qadi Iyad, al-Shifa' i, 365; 'Ali al-Qari, Sharh al-Shifa' i, 747; Suyuti, al-Khasa'is al-Kubra i, 128-30; al-Haythami, Majma' al-Zawa'id viii, 848-9, 851.
357. Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 335; Bayhaqi, Dala'il al-Nubuwwa ii, 248; Abu Na'im, Dala'il al-Nubuwwa i, 125; Qadi Iyad, al-Shifa' i, 365; 'Ali al-Qari, Sharh al-Shifa' i, 747; Suyuti, al-Khasa'is al-Kubra i, 128-30; al-Haythami, Majma' al-Zawa'id viii, 248-9, 251.
358. Suyuti, al-Khasa'is al-Kubra i, 258.
359. Halabi, al-Sirat al-Halabiya i, 335-7; Suyuti, al-Khasa'is al-Kubra i, 358; Yusuf Nabhani, Hujjat Allah 'ala'l-'Alamin 181.

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Another unseen jinn called out to Sama' b. Qarrat al-Ghatafani, "The truth has come in manifest radiance, the false is destroyed and uprooted," and caused him and some others to believe.³⁶⁰

Such messages and good tidings of unseen jinns are extremely well-known and numerous.

Just as the voices of jinns and the soothsayers foretold him, so too idols and sacrifices slaughtered for the idols gave news of the prophethood of God's Messenger (Upon whom be blessings and peace). For example:

One is the famous story of the idol of the Mazan tribe, who shouted out: "This is the Prophet who has been sent; he comes with the revealed truth,"³⁶¹ telling of Muhammad's (PBUH) prophethood.

Another is the well-known incident which caused 'Abbas b. Mardas to accept Islam: there was an idol called Dimar, which one day called out: "Dimar was worshipped before the declaration of Muhammad; that misguidance can no longer continue."³⁶²

Before he accepted Islam, 'Umar heard an animal sacrificed to an idol exclaim: "O sacrificer, the means of success are at hand: an eloquent man proclaiming, No god but God!"³⁶³

There are very many more examples like these, which have been accepted as authentic and narrated in reliable books.

And just as soothsayers, gnostics, invisible jinns, and even idols and sacrifices told of Muhammad's (PBUH) messengership, and each instance was the cause of people coming to believe in him, so too inscriptions on stones over and in graves, and on gravestones, like "Muhammad, a worker of righteousness, the trustworthy," were the means of some people coming to believe.³⁶⁴ Because, in the time shortly before Muhammad lived, there were only seven men bearing that name, and not one of them deserved the epithet of righteous and trustworthy.³⁶⁵

360. 'Ali al-Qari, Sharh al-Shifa' i, 748; Suyuti, al-Khasa'is al-Kubra i, 252.

361. Bayhaqi, Dala'il al-Nubuwwa ii, 255; Halabi, al-Sirat al-Halabiya i, 325; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 337; al-Haythami, Majma' al-Zawa'id viii, 242; 'Ali al-Qari, Sharh al-Shifa' i, 747; Suyuti, al-Khasa'is al-Kubra i, 252-71.

362. al-Haythami, Majma' al-Zawa'id viii, 246; Ibn Kathir, al-Bidaya wa'l-Nihaya ii, 341-2; Bayhaqi, Dala'il al-Nubuwwa i, 118.

363. Bukhari, Manaqib al-Ansar 35; al-Sa'ati, al-Fath al-Rabbani xx, 2030.

364. Qadi Iyad, al-Shifa' i, 467; 'Ali al-Qari, Sharh al-Shifa' i, 467; 'Ali al-Qari, Sharh al-Shifa' i, 749; Halabi, al-Sirat al-Halabiya i, 354.
365. Halabi, al-Sirat al-Halabiya i, 131-4.

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THE THIRD KIND

These are *irhasat* including the wondrous events which occurred at the time of, and in conjunction with, the birth of God's Noble Messenger (Upon whom be blessings and peace). There were also events that occurred before his prophetic mission which were miracles. They were many, and we shall mention a few examples which became famous, have been accepted by the authorities on Hadiths, and whose authenticity have been established.

The First: On the night of the Prophet's birth, both his mother, and the mothers of 'Uthman b. al-'As and 'Abd al-Rahman b. 'Awf, who were with her, saw a brilliant, widely scattered light, about which they said: "At the time of his birth we saw such a light that it lit up the east and the west for us."³⁶⁶

The Second : That night most of the idols in the Ka'ba toppled over and fell to the ground.³⁶⁷

The Third: That night the famous aywan of Chosroes' palace shook and cracked apart, and its fourteen pinnacles collapsed.³⁶⁸

The Fourth: That night the small lake of Saveh which was considered to be holy, sank into the ground,³⁶⁹ and at Istakhrabad the fire which, burning continuously for a thousand years, the Zoroastrians had worshipped, was extinguished.³⁷⁰

Thus, these four events indicated that the one had just been born would abolish fire-worship, destroy the palace of the Persian kings, and prevent those things being sanctified which God did not permit.

The Fifth: Although they did not coincide with the night of his birth, certain events that took place not long before it are also included in the *irhasat* of Muhammad (PBUH). One is the War of the Elephant, which is mentioned in the Qur'an in Sura al-Fil. Abraha, the king of Abyssinia came to destroy the Ka'ba, driving a huge elephant called Mahmudi before his forces. When they came close to Makkah, the elephant was unable to move. They could not make it move forward, and had to retreat. While retreating, a flock of birds attacked and routed them, and

366. Qadi Iyad, al-Shifa' i, 466; 'Ali al-Qari, Sharh al-Shifa' i, 750; al-Khafaji, Sharh al-Shifa' iii, 311; al-Sa'ati, al-Fath al-Rabbani xx, 2030.

367. Suyuti, al-Khasa'is al-Kubra i, 119-31; ii, 272; Bayhaqi, Dala'il al-Nubuwwa i, 19.

368. 'Ali al-Qari, Sharh al-Shifa' i, 750; Bayhaqi, Dala'il al-Nubuwwa i, 126; Suyuti, al-Khasa'is al-Kubra i, 128; ii, 272.

369. Qadi Iyad, al-Shifa' i, 367; 'Ali al-Qari, Sharh al-Shifa' i, 751; Bayhaqi, Dala'il al-Nubuwwa i, 127; Suyuti, al-Khasa'is al-Kubra i, 128.

370. Qadi Iyad, al-Shifa' i, 367; 'Ali al-Qari, Sharh al-Shifa' i, 751; 'Ali al-Qari al-Makki, al-Masnu' fi Ma'rifat al-Hadith al-Mawdu' 'al-Mawdu'at al-Sughra' (Tahqiq: Abu Ghudda) 18.

they fled. This extraordinary story is recorded in detail in the history books. The event was one of the proofs of the prophethood of Muhammad (Upon whom be blessings and peace), for it occurred close in time to his birth and saved the Holy Ka‘ba, his qibla, birthplace, and native land from Abraha’s destruction.

The Sixth: According to the testimony of Halima al-Sa‘diya and her husband, when God’s Messenger was with them in his childhood, they frequently saw a cloud above him shielding him from the sun. They told everyone this, and it was well-known and authenticated.³⁷¹

Also, as testified to by the monk Bahira, when the Noble Messenger went to Damascus at the age of twelve, he saw a cloud casting a shadow over his head, and he pointed this out.³⁷²

Again before his prophetic mission, one time God’s Messenger returned from a trading journey he made together with Khadija’s servant, Maysara, when Khadija saw two angels shading him like clouds. She mentioned this to her servant Maysara, and he replied: “I observed the same thing throughout our journey.”³⁷³

The Seventh: It is established in a sound narration that before his prophetic mission, God’s Messenger (Upon whom be blessings and peace) sat down beneath a tree. Although the place was dried up, it suddenly grew green. The tree’s branches inclined over his head, twisting back and shading him.³⁷⁴

The Eighth: When the Noble Messenger (Upon whom be blessings and peace) was small, he stayed in Abu Talib’s house. Whenever he ate together with Abu Talib and his household, they would eat to repletion; whereas when he was not present, they were not satisfied.³⁷⁵ This is both well-known and definite.

Also, Umm Ayman, who looked after and served the Prophet when he was small, said: “God’s Messenger never complained about being hungry or thirsty, neither when small nor when he was older.”³⁷⁶

371. Qadi Iyad, *al-Shifa’* i, 368; al-Khafaji, *Sharh al-Shifa’* iii, 318; ‘Ali al-Qari, *Sharh al-Shifa’* i, 753.

372. See, page 169, fn. 176.

373. Qadi Iyad, *al-Shifa’* i, 368; al-Khafaji, *Sharh al-Shifa’* iii, 318; ‘Ali al-Qari, *Sharh al-Shifa’* i, 753; Bayhaqi, *Dala’il al-Nubuwwa* ii, 65.

374. Qadi Iyad, *al-Shifa’* i, 368; al-Khafaji, *Sharh al-Shifa’* iii, 318; ‘Ali al-Qari, *Sharh al-Shifa’* i, 753. See, Concordance.

375. Qadi Iyad, *al-Shifa’* i, 367; al-Khafaji, *Sharh al-Shifa’* iii, 315; ‘Ali al-Qari, *Sharh al-Shifa’* i, 751; Abu Na‘im, *Dala’il al-Nubuwwa* i, 166.

376. Qadi Iyad, *al-Shifa’* i, 368; al-Khafaji, *Sharh al-Shifa’* iii, 325; ‘Ali al-Qari, *Sharh al-Shifa’* i, 752; Bayhaqi, *Dala’il al-Nubuwwa* vi, 125.

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The Ninth: It is both well-known and definite that unlike other members of her tribe, his wet-nurse Halima al-Sa‘diya’s goats and possessions were very productive and abundant.³⁷⁷

Also, flies did not bother him; they never alighted on his clothes or blessed body³⁷⁸-just as one of his progeny, Sayyid ‘Abd al-Qadir Gilani, received this legacy from his forefather, for flies never

alighted on him either.

The Tenth: After God's Noble Messenger (Upon whom be blessings and peace) was born, and especially on the night of his birth, there was a great increase in falling stars. As shown with decisive proofs in the Fifteenth Word, falling stars are a sign and indication of jinns and devils being barred from receiving news of the Unseen. Thus, since God's Messenger had appeared in the world together with Revelation, it was necessary to prevent the knowledge about the Unseen being transmitted by soothsayers, diviners, and jinn, which was inaccurate and mixed with lies, so that their knowledge should not cause any doubts about Revelation, and should not resemble it. Before the prophetic mission, soothsaying was widespread. Then the Qur'an brought it to an end after it was revealed. Indeed, many soothsayers accepted Islam, for they could no longer find their informers, who were jinns. That is, the Qur'an had put an end to it. And these days a new type of soothsaying has appeared in the form of mediums among the spiritualists of the West. However, we shall not go into that now.

In Short: Very many events occurred and individuals appeared confirming and causing others to confirm the prophethood of the Noble Messenger (Upon whom be blessings and peace) before the commencement of his mission. For sure, before the appearance of the one who was going to be the ruler of the world³⁷⁹ and would change the world's spiritual shape, and would make this world into the tillage for the next, and proclaim the high value of the creatures of the world, and show to man and jinn the way to eternal happiness and save them from everlasting extinction, and solve the obscure talisman of the world and riddle of the wisdom in its creation, and would know and make known the purposes of

377. See, page 210, fn. 239.

378. Qadi Iyad, al-Shifa' i, 368; al-Khafaji, Sharh al-Shifa' iii, 319; 'Ali al-Qari, Sharh al-Shifa' i, 753; Sha'rani, al-Tabaqat al-Kubra i, 109.

379. Yes, the Sultan of Lawlak* was such a leader that his rule has been continuing for one thousand three hundred and fifty years. Every century after the first, he has had at least 350 million followers and subjects. With half the globe under his banner, every day his followers renew their allegiance to him in perfect submission by calling down on him peace and blessings, and obey his commands.

•'Ali al-Qari, Sharh al-Shifa' i, 6. [See also, page198, fn. 286].

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the universe's Creator, and recognize the Creator and acquaint Him to all men-before such a one appeared, surely everything, all species and realms of beings would be happy at his coming, would await him and welcome and applaud him, and if his coming was made known to them by their Creator, they in turn would announce it. Just as we saw in the above Signs and examples how each realm of creature displayed his miracles as if welcoming him, and confirmed his prophethood through the tongue of miracles.

SEVENTEENTH SIGN

After the Qur'an, the greatest miracle of God's Noble Messenger (Upon whom be blessings and peace) was his own self. That is, the elevated moral virtues brought together in his person which as friend and foe agreed, every aspect of which were of the very highest level. A hero of the greatest bravery, 'Ali, said again and again: "Whenever the fighting grew fierce, we would take

refuge behind God's Messenger." Like this, his was the highest and unattainable degree in all praiseworthy qualities. For this greatest miracle, we refer readers to the *Shifa' al-Sharif* of Qadi Iyad, the learned scholar of the Maghrib, for he described and proved beautifully this miracle of praiseworthy moral qualities.

A further great miracle of Muhammad (PBUH) which is verified by friend and foe alike is his illustrious Shari'a, the like of which neither came before it nor will come after it. For a partial explanation of it, we refer readers to all the thirty-three Words, thirty-three Letters, thirty-one Flashes, and thirteen Rays which we have written.

Among his greatest miracles, a certain one, the many reports of which are unanimous, is the Splitting of the Moon. This miracle is related through many chains of transmission from many of the leading Companions like Ibn Mas'ud, Ibn 'Abbas, Ibn 'Umar, 'Ali, Anas, and Hudhayfa. In addition, the Qur'an announced this supreme miracle to the whole world with the verse:

*The Hour is nigh, and the moon split.*³⁸⁰

The obdurate idolators of the Quraysh at that time could not deny what this verse states; they could only declare that it was "magic." That is to say, the unbelievers also confirmed the splitting of the moon as certain. For this supreme miracle, we refer readers to the Addendum of the Thirty-First Word.

Furthermore, just as the Noble Messenger (Upon whom be blessings and peace) showed the inhabitants of the earth the miracle of the Splitting

380. Qur'an, 54:1.

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of the Moon, so too he showed the inhabitants of the heavens his supreme miracle of the Ascension. Referring that greatest miracle to the Treatise on the Ascension, the Thirty-First Word, which demonstrates with decisive proofs -even to deniers- how luminous, exalted, and true a miracle it was, we shall mention here only his journey to Jerusalem, the preliminary part of the miracle of the Ascension. For it was a miracle too that when asked by the Quraysh the following morning, he provided them with a description of the *Masjid al-Aqsa*. It was as follows:

The morning after the night of the Ascension, he informed the Quraysh about the Ascension. They dismissed it as false, and said: "If you really went to the *Masjid al-Aqsa* in Jerusalem, then describe to us its doors, walls, and condition."

God's Noble Messenger later said: "I was annoyed by their question and denial in a way that I had never been annoyed before. Suddenly, God Almighty lifted the veil between me and the *Masjid al-Aqsa* and showed it to me; I looked at it, and saw and described it."³⁸¹ Then the Quraysh understood that he was giving the correct and complete description.

The Noble Messenger (Upon whom be blessings and peace) also told them: "During the journey, I saw one of your caravans. It will arrive here tomorrow at such-and-such a time." They waited for the caravan. It was delayed for an hour, so in order that the Messenger's prediction should be

right, the sun was arrested for an hour, as is confirmed by those who investigated the event. That is to say, in order to prove what he said to be right, the earth stopped its journeying, its duty, for an hour, and that immobility was shown as the sun being arrested in its motion.³⁸²

Thus, the mighty earth abandoned its duty in order to confirm a single statement of Muhammad the Arabian (Upon whom be blessings and peace), and the mighty sun witnessed it. And so you may understand how unfortunate are those who do not affirm him nor obey his commands, and how fortunate are those who affirm him and say: “We have heard and we obey!”; so offer praise and thanks to God for Islam and belief!

EIGHTEENTH SIGN

The greatest miracle of God’s Noble Messenger (Upon whom be blessings and peace), an eternal one, is the All-Wise Qur’an, which comprises hundreds of evidences of his prophethood, and forty aspects of

381. Bukhari, *Manaqib al-Ansar* 41; *Tafsiru Sura 17*; Muslim, *Iman* 276, 278; *Tafsiru Sura 17*; *Musnad* i, 309; iii, 377; Qadi Iyad, *al-Shifa’* i, 191.

382. Qadi Iyad, *al-Shifa’* i, 284; ‘Ali al-Qari, *Sharh al-Shifa’* i, 591-2; Suyuti, *al-Durar al-Muntathira* 193; al-Haythami, *Majma’ al-Zawa’id* viii, 296; al-Sa’ati, *al-Fath al-Rabbani* vi, 155; al-Albani, *Silsilat al-Ahadith al-Da’ifa* 972.

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whose own miraculousness have been proven. The Twenty-Fifth Word has explained concisely and proved these forty aspects in its approximately one hundred and fifty pages. Therefore, referring that supreme miracle, a treasury of miracles, to that Word, here we shall explain only one or two points.

FIRST POINT

If it is asked: The miraculousness of the Qur’an lies in its eloquence. But all classes of men have the right to have a share of its understanding, and only one learned scholar out of a thousand can understand the miraculousness in its eloquence?

The Answer: The All-Wise Qur’an has a different kind of miraculousness corresponding to the understanding of each class; it indicates the existence of its miraculousness to each in a different way. For example, to the scholars of rhetoric and eloquence, it exhibits the miraculousness of its extraordinary eloquence. To the poets and orators, it shows its exalted, beautiful, and original style, which no one can imitate although it pleases everyone. The passage of time does not cause its style to age, it always remains fresh and new. Its prose and word-order are so well-ordered that it is both elevated and pleasant. To soothsayers and other diviners of the Unseen, it displays its miraculousness in its extraordinary reports concerning the Unseen. To historians, it demonstrates its miraculousness by giving information concerning events of past ages, as well as those of the future, and of the Intermediate Realm, and of the hereafter. To social and political scientists, it shows the miraculousness in its sacred principles. Yes, the Great Shari‘a, which proceeds from the Qur’an, indicates that mystery of miraculousness. To those occupied with knowledge of God and cosmic truths, it shows the miraculousness of the sacred

Divine truths in the Qur'an, or else it indicates the existence of that miraculousness. To the Sufis and saints, it shows the miraculousness in the hidden mysteries of its verses, which constantly rise and fall like waves in the sea of the Qur'an. And so on. To each of forty classes of men, it opens up a window and shows its miraculousness. The ordinary people even, who only listen to the Qur'an understanding a little of its meaning, confirm that it does not resemble any other book. They say: "The Qur'an is either below all the other books we have heard read, which not even an enemy could claim -just as it is impossible- or it is superior to all of them and is thus a miracle." Now, in order to help him, we shall explain further the miraculousness which the ordinary man understood by just listening. It is as follows:

When the Qur'an of Miraculous Exposition appeared challenging the

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whole world, it aroused passionate feelings of two kinds in people:

The First: In friends, the desire to imitate it; that is, the desire to resemble the style of their beloved Qur'an, and a wish to speak like it.

The Second: In enemies, the desire to criticize and dispute it; that is, the wish to invalidate its claim of miraculousness by competing with its style.

Thus, because of these two intense emotions, millions of books were written in Arabic, and are to be seen. Now, whoever listens to the most eloquent, the most brilliant, of these books being read together with the Qur'an is bound to say that the Qur'an does not resemble any of them. That means that the Qur'an is not of the same level as them. In which case, it must either be inferior to all of them, which together with being impossible a hundred times over, no one, not even Satan, could claim,³⁸³ or the Qur'an of Miraculous Exposition is superior to all of them.

Furthermore, the All-Wise Qur'an demonstrates its miraculousness before the uneducated mass of people, who do not understand its meaning, by not wearying them. Indeed, they say: "If I hear the finest and best known poems two or three times, I become bored of them. But the Qur'an never wearies me; even, the more I listen to it, the more it pleases me. It cannot therefore be written by man."

And to children who try to memorize it, the All-Wise Qur'an shows its miraculousness by settling in their memories with the greatest of ease, despite their small, delicate, weak and simple heads being unable to retain for long a single page of other books, and many of the verses and phrases of that large Qur'an resembling one another, which should cause muddle and confusion.

And even to the sick and the dying, who are disturbed by the slightest sound and noise, the murmuring and sound of the Qur'an makes felt a sort of its miraculousness, by being as sweet and agreeable for them as Zamzam water.

In Short: The All-Wise Qur'an demonstrates its miraculousness to forty different classes and groups of people, or it indicates to the existence of its miraculousness. It neglects no one. Even for those who can comprehend only what their eyes see and who have no ear to hear with, no heart to feel with, and no knowledge to judge with, the Qur'an alludes to its miraculousness in a fashion.³⁸⁴ It is like this:

383. The important First Topic of the Twenty-Sixth Letter forms an explanation and elucidation of this sentence.

384. Here the mention of the aspect of its miraculousness directed to those without ear, heart and knowledge, and who see only with their eyes, is extremely concise, abbreviated, and even deficient. But it has been demonstrated most clearly and brilliantly in the Twenty-Ninth and Thirtieth Letters,• so that even the blind can see it. We have had written a copy of the Qur'an which shows this aspect of miraculousness, which, God willing, will be published, then everyone will be able to see it.

*The Thirtieth Letter had been planned and intended, but it gave up its place to Ishara't al-I'jaz (Signs of Miraculousness), while itself never materialized.

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In the Qur'an of Miraculous Exposition handwritten by the calligrapher Hafiz Osman and later printed, many of the words look to one another. For example, if a needle is passed through the word "dog" in the phrase "they were seven, the dog being the eighth" in Sura al-Kahf (18:22) and through the underlying pages, with a slight deviation it will go through the word "Qitmir" in Sura al-Fatir (35:13), thus establishing the dog's name. In a similar way, the words "they will be all brought before us" (*muhdarun/-in*) occur twice in Sura Ya. Sin. (36:53 and 75), the first overlying the second. The same words are again repeated twice in Sura al-Saffat (37:57 and 127), and these look both to each other and to those in Sura Ya. Sin. Also, the phrase "in pairs" (*mathnà*) occurs only three times in the Qur'an, and two of these corresponding cannot be mere coincidence.³⁸⁵ There are numerous similar examples. One word even coincides with slight deviation on five or six underlying pages. And I have seen a copy of the Qur'an in which passages looking to one another on facing pages were written in red ink. At that time I said that that too indicated another sort of miracle. Some time later I saw that many phrases looked to others on the reverse of pages, corresponding to one another in a meaningful way. Thus, since the arrangement of the Qur'an in the writing and script of printed copies of the Qur'an also is through the guidance of the Prophet and Divine inspiration, it contains the sign of a sort of miraculousness. For it is neither the work of chance, nor of the human mind. Sometimes there are deviations, but that is generally the fault of the printing, and if it had been absolutely in order, the words would have corresponded to one another exactly.

Furthermore, on every page of the Qur'an's Suras of long and medium length which were revealed in Madinah, the word "Allah" has been repeated in the most wondrous manner. In addition to being repeated mostly five, six, seven, eight, nine or eleven times on the same page, the repetitions of the two sides of the same page or on facing pages display beautiful and significant numerical relationships.^{386, 387, 388, 389}

385. The phrase occurring towards the end of Sura al-Saba' (34:46) corresponds to the same phrase as the beginning of Sura al-Fatir (35:1).

386. Also, for those who practise the recitation of the Divine Names and praises and supplicate God, the Qur'an's adorned and rhymed words, and eloquent and artistic style, and the many virtues of its eloquence, which draw attention to itself, afford an elevated seriousness and sense of the Divine presence, and a collectedness of mind; they do not mar or spoil these. Whereas, rhetoric, artistic wording, rhyme and poetic composition of that sort usually weaken seriousness, make their elegance felt, disturb the sense of God's presence, and distract attention. In fact, I frequently used to recite Imam al-Shafi'i's famous supplication, which is the most subtle and serious of supplications, is composed in the most elevated versified form, and once caused the end of dearth and famine in Egypt. On reading it, I observed that since it was in verse and rhymed, it spoilt the elevated seriousness of the

supplication. I recited it constantly for eight or nine years, and I was unable to reconcile the verse and rhyme with its serious nature. I understood from this that there is a sort of miraculousness in the rhyming and ordering and qualities of the Qur'an's words, which are particular and natural and original to it, that preserves completely the seriousness and sense of the Divine presence, not spoiling them. Thus, even if those who recite supplications and the Divine Names and praises do not understand this sort of miraculousness with the mind, they perceive it with the heart.

387. Another aspect of the miraculousness of the Qur'an of Miraculous Exposition is that it expresses the most elevated and brilliant degree of the Prophet's (PBUH) belief, who manifested the Greatest Name.

It also expresses and instructs in a natural manner the religion of truth, which, being most vast, extensive, and lofty, sets forth the elevated truths of the worlds of the hereafter and of dominicality like a sacred map.

And it conveys in all His infinite glory and majesty, the address of the Creator of the Universe, in respect of His being the Sustainer of all beings. Certainly, in the face of the Qur'an's exposition which is thus, if, in accordance with the verse,

Say: If the whole of mankind and the jinn were to gather together to produce the like of this Qur'an, they could not produce its like (17:88), all the minds of mankind were to unite and become a single mind, they could not contest it or oppose it. How could they? They are as distant from the Qur'an as the earth is from the Pleiades. For in view of the three above principles, it is certainly not possible to imitate the Qur'an, nor to compose its like.

388. At the bottom of every page of the Qur'an, the verses are complete, and they end rhyming in a fine way. The reason is this: when the verse called Muda'yana (2:292) provides the standard for the pages, and the Suras Ikhlas and Kawthar, the standard for the lines, this fine quality of the All-Wise Qur'an and sign of its miraculousness become apparent.

389. Because of unfortunate haste, we had to content ourselves in this section with some slight indications and brief instances and small signs of a highly important and magnificent wonder, one which from the point of view of the Risale-i Nur's success is beautiful, illuminating, and encouraging. Now, that important truth and encouraging wonder -under the name of 'coincidence' (tawafuq), and five or six sorts at that- forms a chain of wonders of the Risale-i Nur, and flashes of a visible sort of the Qur'an's miraculousness, and a source of signs to the ciphers of the Unseen. Later, we had a copy of the Qur'an written which showed in gilded letters a flash of its miraculousness which appeared from the 'coinciding' of the word 'Allah.' And I wrote eight short pieces, called the Eight Symbols (Rumûzat-i Semaniye), which explain the subtle relationships evident in the coinciding of the Qur'an's letters, and their allusions concerning the Unseen. I also wrote five treatises, one about the wonders of 'Ghauth al-Gilani,' three about those of 'Ali, and one called Indications of the Qur'an (Ishârât-i Kur'aniye), which by means of tawafuq or 'coincidences', confirm, commend, and applaud the Risale-i Nur. That is to say, that important truth was perceived and written in summary fashion in the writing of the Miracles of Muhammad, but unfortunately the author saw and described only a tiny part of it; he continued without further pursuing it.

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SECOND POINT

At the time of Moses (Upon whom be peace), it was magic that was prevalent, so his most important miracles resembled it. And at Jesus (Upon whom be peace)'s time, it was medicine that was prevalent and his miracles were mostly of that kind. Similarly, at the time of the Most Noble Prophet (Upon whom be blessings and peace), in the Arabian Peninsula four things were prevalent:

The First: Eloquence and rhetoric.

The Second: Poetry and oratory.

The Third: Soothsaying and divining matters of the Unseen.

The Fourth: Knowledge of past events and cosmology.

Thus, when the Qur'an of Miraculous Exposition appeared, it challenged those with knowledge of these four fields.

Firstly, it made the men of rhetoric and eloquence bow before it; they all listened to it in astonishment.

Secondly, it filled the poets and orators with amazement, that is, those who spoke well and declaimed fine poetry, so that they bit their fingers in astonishment. It reduced to nothing the value of their finest poems

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written in gold, causing them to remove the famous ‘Seven Hanging Poems’, their pride and glory, from the walls of the Ka‘ba.

And it silenced the soothsayers and sorcerers, who gave news of the Unseen, and made them forget the knowledge they had received. It drove away the jinns, and put an end to soothsaying.

And it saved those with knowledge of the past and cosmology from superstition and falsehood, and instructed them in true facts and luminous knowledge.

Thus, these four groups bowed before the Qur’an in perfect wonder and veneration, becoming its students. At no time could any of them attempt to contest it.

If it is asked: How do we know that no one could dispute or contest it?

The Answer: If it had been possible to dispute it, for sure someone would have attempted it. For their religion, their possessions, their lives, and their families had been put into peril. If they had disputed it, they would have been saved. If it had been possible, they were bound to contest it. And if they had done so, since the supporters, unbelievers, and dissemblers were many, and truly many, they were sure to have supported such a contest, and would have advertised it widely. Just as they spread everything that was against Islam. And if someone had

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disputed the Qur’an and they had made it known to everyone, it would certainly have been recorded in the books of history in glittering terms. But all the histories and books are in evidence; apart from a few passages about Musaylima the Liar, there is nothing in any of them. Whereas for twenty-three years the All-Wise Qur’an continuously taunted and challenged them in a way that would increase their obduracy. It in effect said:

“Let someone unlettered like Muhammad the Trustworthy compose the like of the Qur’an. You can’t do it, so, come on, not an unlettered person, but someone very learned and literary. You can’t do that either. Rather than a single person, gather together all your scholars and men of eloquence, and let them assist one another, and the false gods on which you rely can also lend a hand. You won’t be able to do this either, so use the literary works of the past, and even call on those of the future to help you, and then compose the like of the Qur’an. And if you can’t do this, then do not compose all the Qur’an, but only ten Suras. Come on, you can’t manage ten which are truly like the Qur’an’s Suras, so put it together out of stories and fictitious tales; just produce the like of the word-order and eloquence. Don’t write a long Sura, just a short one. But if you can’t do this, your religion, lives, property, and families will all be in danger, both in this world

and in the next!”

Thus, with these eight alternatives, the Wise Qur’an has challenged and silenced men and jinn, not for twenty-three years, but for one thousand three hundred. Nonetheless, in those early times, those unbelievers did not have recourse to the easiest way, dispute or contest, but chose the most fearsome way, that of war, putting their lives, possessions, and families into danger. That means, to dispute it was not possible.

And so, would not any intelligent person, particularly the people of Arabia at that time -and the Quraysh, who were very clever- have ensured that one of their literary men composed a Sura similar to one of the Qur’an’s and so be saved from the Qur’an’s attacks; would they have abandoned the short and easy way, cast all they possessed into peril, and travelled the way most fraught with difficulties?

I n S h o r t : As the famous Jahiz put it: “Dispute with words was not possible, so they were compelled to fight with the sword.”

I f i t i s a s k e d : Some learned scholars have said that not one of the Qur’an’s Suras, but not a single of its verses can be disputed, nor even a single sentence, nor a word, nor have they been disputed. But this appears to be exaggerated and the reason cannot accept it, for many of

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men’s words resemble those of the Qur’an. What is the reason for their saying this?

T h e A n s w e r : There are two schools of thought concerning the miraculousness of the Qur’an.

The prevailing and preferred school states that the subtle qualities of eloquence and meaning in the Qur’an are beyond human power.

The second, and less preferred, school states that it is within human ability to dispute one of the Qur’an’s Suras, but Almighty God has prevented this as a miracle of Muhammad (PBUH). Like a man may rise to his feet, but if a prophet tells him that he cannot and he is unable to, then it is a miracle. This opinion is called the Sarfa School. That is, Almighty God prevented men and jinn from successfully disputing a single of the Qur’an’s Suras. According to this school, scholars who state that a single of its words cannot be disputed, are correct. Because since on account of its miraculousness Almighty God prevented them, they could not so much as open their mouths to dispute it. And even if they had done so, they could not have uttered a word.

However, according to the first-mentioned prevalent and preferred school of thought, that statement of scholars has the following subtle aspect: the All-Wise Qur’an’s phrases and words look to one another. It sometimes happens that a single word looks to ten places; in it are ten relationships and ten fine points of eloquence. We have pointed out examples of some of these in the commentary called *Isharat al-I’jaz* (Signs of Miraculousness,) in the phrases of Sura al-Fatiha and those of,

*Alif. Lam. Mim. * This is the Book; in it is guidance sure, without doubt.*³⁹⁰

For example, take a highly decorated palace; to situate in relation to all the decorations a stone which is like the central point of numerous, various decorations, is dependent on knowing the entire wall together with all its decorations. And to situate the pupil of the eye in a human head is dependent on knowing its relations with the whole body and all the body's wondrous functions, together with the eye's position in the face of those duties. In just the same way, the most advanced of the people of truth, have demonstrated numerous relationships in the Qur'an's words and their aspects and connections with other verses and phrases. Scholars of the Hurufi School in particular, have gone further, explaining and demonstrating to their followers a page of hidden meanings in a single of the Qur'an's letters.

390. Qur'an, 2:1-2.

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Furthermore, since it is the speech of the Creator of all things, each of its words may be like a heart or seed. That is, a heart contained in an immaterial body formed of mysteries, or the seed of an immaterial tree.

Thus, words like those of the Qur'an, and even phrases or verses, may occur in man's speech, but an all-encompassing knowledge is necessary to situate them exactly as they are in the Qur'an, taking into account the many relationships.

THIRD POINT

A brief but true reflection on the essential nature of the Qur'an of Miraculous Exposition was once inspired in my heart as a Divine bounty. Now I will give below a translation of that Arabic piece.

The six aspects of the Qur'an of Miraculous Exposition are brilliant and luminous; neither doubt nor misgiving can penetrate it. For its back leans on God's Throne; there is the light of Revelation in that aspect. Before it and its goal is the happiness of both worlds; it has laid its hand on post-eternity and the hereafter, and contains the light of happiness and Paradise. Above it shines the seal of miraculousness. Beneath it lie the pillars of proof and evidence. Its inner face is pure guidance, while its right causes the mind to affirm it with phrases like "Will they not think?" Providing spiritual sustenance to hearts, its left causes the conscience to testify to God's blessings. So from what side, what corner, can the thieves of doubt and misgiving enter the Qur'an of Miraculous Exposition?

Yes, the Qur'an of Miraculous Exposition contains the meaning of the consensus of the books of the prophets, the saints, and those who affirm Divine Unity, whose centuries, ways, and temperaments were all different. That is, those who sought the truth through either the intellect or heart mentioned in their books the All-Wise Qur'an's concise decrees and principles, in such a way as to confirm them. Thus, they are like the roots of the heavenly tree of the Qur'an.

The All-Wise Qur'an is also based on Revelation and is Revelation. For the Glorious One Who revealed it, demonstrated and proved it was Revelation through the miracles of Muhammad (PBUH). And the Qur'an too, which reveals, shows through the miraculousness on it that it

comes from the Divine Throne. Then the alarm of the Most Noble Prophet (Upon whom be blessings and peace) to whom it was revealed, when it was first revealed and his unconscious state during its revelation and his sincerity and veneration towards the Qur'an, which were greater than everyone's, all demonstrate that it was Revelation coming from pre-eternity; it was his guest.

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Moreover, the Qur'an is self-evidently pure guidance, for observedly its opposite is the misguidance of unbelief. It is also of necessity the source of the lights of belief, and the reverse of this is of course, darkness. We have proved this decisively in many of the Words.

Furthermore, the Qur'an is of a certainty the assembly of truths; illusion and superstition cannot intrude on it. The elevated perfections which the World of Islam, to which it gave form, and the Shari'a, which it manifested, display testify and prove that it is pure truth and contains no contradictions. Its discussions concerning the World of the Unseen testify to this too, like those concerning the Manifest World.

Without doubt, the Qur'an also leads to the happiness of both worlds, and urges man to it. If anyone doubts this, let him read the Qur'an once and heed what it says. Moreover, the fruits the Qur'an produces are both perfect and living. In which case, the roots of the tree of the Qur'an are founded in reality and are living. For the life of the fruit points to the life of the tree. See, how many perfect, living, luminous fruits it has produced each century, like the saints and purified scholars!

Also, with a conviction arising from innumerable various signs, it may be said the Qur'an is accepted and sought after by both men, and jinn, and angels, for when it is recited, they gather round it, drawn like moths.

And together with being Revelation, the Qur'an has been strengthened and fortified with rational proofs; the unanimity of the wise and intelligent testifies to this. The great scholars of theology, and the geniuses of philosophy like Ibn Sina and Ibn Rushd unanimously demonstrated the Qur'anic principles, in accordance with their own methods and proofs.

The Qur'an is also affirmed by all sound natures. So long as it is not corrupted in any way, human nature confirms it. For an easy conscience and peace of mind are to be found through its lights. That is to say, unspoilt human nature affirms it through the testimony of a tranquil conscience, and says to the Qur'an through the tongue of disposition: "Our natures cannot be perfected without you!" We have proved this truth in many places.

The Qur'an is also observedly and self-evidently an eternal and perpetual miracle; it always displays its miraculousness. It never dies away like other miracles, its time never comes to an end; it is everlasting.

Furthermore, there is such breadth in the Qur'an's guidance that the Angel Gabriel and a young child may listen to its same lesson side by side, and both receive their share. And a brilliant philosopher like Ibn

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Sina may study the same of its lessons side by side with an ordinary reciter, and they both receive their instruction. It may even happen that due to the strength and purity of his belief, the common man may benefit more than Ibn Sina.

Also, there is in the Qur'an such an eye that it sees and encompasses the whole universe, and holds it before it like the pages of a book, describing its levels and worlds. Like a watchmaker turns, opens, shows, and describes his clock, the Qur'an does the same with the universe, as though it was holding it in its hand. The Qur'an of Mighty Stature is thus; it declares: "Know that there is no god but God," and proclaims the Divine Unity.

O God! Make the Qur'an our companion in this world, and a friend for us in the grave, and at the resurrection an intercessor, and on the Bridge a light, and from the Fire a shield and screen, and in Paradise a companion, and in all good works, a guide and leader. O God! Illuminate our hearts and graves with the light of belief and the Qur'an; and illumine the proof of the Qur'an for the sake of and in veneration of the one to whom the Qur'an was revealed, and grant blessings and peace to him and his Family from the Most Merciful One, the Gentle One. Amen.

NINETEENTH SIGN

It has been proved in the previous Signs most decisively and indubitably that the Most Noble Prophet (Upon whom be blessings and peace) was God Almighty's Messenger. His messengership being thus established through thousands of certain evidences, Muhammad the Arabian (Upon whom be blessings and peace) was the most brilliant and conclusive proof of Divine Unity and eternal happiness. In this Sign, we shall offer a concise and summary definition of that shining evidence, that articulate proof. For since he is the proof and his conclusion is knowledge of God, we must surely recognize the proof and learn the manner of his evidence. With an extremely brief summary, therefore, we shall describe in what ways he is a proof of it, and its correctness. It is as follows:

Like all the beings in the universe, God's Noble Messenger (Upon whom be blessings and peace) pointed through his own self to the Creator of the Universe's existence and Unity; and he proclaimed with his tongue that evidence of his self, together with the evidence offered by all beings. Since he himself was the evidence, we shall point in fifteen Principles to its proof and integrity, its truthfulness and veracity.

First Principle: This proof, who indicated to the universe's Maker with both his self, and his tongue, and his conduct, and his speech,

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was both verified by the reality of the universe, and was veracious. For the evidence to Divine Unity made by all beings is surely confirmation of the one who proclaims that Unity. That is to say, the cause he proclaims is verified by the whole universe. Also, since the perfection of Divine Unity and absolute good of eternal happiness he expounded are in agreement and conformity with the beauty and perfection of all the truths of the world, he is certainly veracious in his cause. That is to say, the Noble Messenger (Upon whom be blessings and peace) was an articulate proof of Divine Unity and eternal happiness who was both veracious and verified.

Second Principle: Also, since that veracious and verified proof performed thousands of miracles greater than all the previous prophets, came with a Shari‘a that will never be abrogated, and his call was to all men and jinn, he was surely the chief of all the prophets, and therefore gathered together in himself the essence and unanimity of all their miracles. That means the strength of the consensus of the prophets and the testimony of their miracles forms a support for his truthfulness and veracity. He is also the master and leader of all the saints and purified scholars who attain to perfection through his training and guidance and the light of his Shari‘a. In which case, gathered together in him were the mystery of their wonders, their unanimous affirmation, and the strength of their verifications. For they travelled the way their master opened up and left open, and they found the truth. In which case, all their wonder-working and verifications and consensus forms a support for their sacred master’s truthfulness and veracity. Also, as was seen in the previous Signs, this proof of Divine Unity was equipped with such certain, evident, and definite miracles and wondrous *irhasat*, and his prophethood was proved by such irrefutable evidences that their affirmation could not be disputed, even if the whole universe were to unite against him.

Third Principle: And in that herald of Divine Unity and giver of the tidings of eternal happiness who was himself a clear miracle were such elevated moral qualities, and in the duties of his messengership such sublime attributes, and in the Shari‘a he propagated such high virtues, that even his most bitter enemy had to confirm them, being unable to deny them. Since the highest and best moral qualities, the most elevated and perfect attributes, and the most precious and acceptable virtues were present in his self, his duties, and his religion, for sure, that being was the exemplar, model, personification, and master of the perfections and elevated moral qualities in beings. In which case, these perfections in his self, his duty, and his religion form a support for his veracity and truthfulness so powerful that it can in no way be shaken.

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Fourth Principle: And this herald of Divine Unity and happiness, who was the source of perfections and teacher of elevated virtues, did not speak of himself; he was made to speak. Yes, he was made to speak by the Creator of the Universe. He received instruction from his Pre-Eternal Master, then he taught. For the Creator of the Universe showed through the thousands of proofs of his prophethood, in part described in the above Signs, through all those miracles He created through his hand, that he was not speaking on his own account, but conveying His speech. Furthermore, the Qur’an that came to him shows through its forty aspects of miraculousness, outer and inner, that he was Almighty God’s interpreter. Also, through all his sincerity, fear of God, seriousness, reliability, and all his other qualities and conduct, he showed that he was not speaking his own ideas in his own name, but was speaking in the name of his Creator. In addition, all those who penetrate to reality who heed him have affirmed him with the truths they have investigated and laid open; they have believed with ‘knowledge of certainty’ that he was not speaking on his own behalf, but that the Creator of the Universe was causing him to speak and teaching, teaching by means of him. In which case, his veracity and truthfulness are supported by the consensus of these four powerful principles.

Fifth Principle: And this Interpreter of Pre-Eternal Speech saw spirit beings, conversed with angels, and offered guidance to men and jinn. He received knowledge surpassing the world of men and jinn, and even the worlds of spirits and the angels; he had access to, and relationships with, the realms that lie beyond theirs. The miracles mentioned previously and the story of his

life, which have the authenticity of ‘consensus,’ all prove this fact. In which case, unlike soothsayers and others who give news of the Unseen, no jinn, no spirit being, no angel, and apart from Gabriel, not even the highest angels in attendance on God Almighty, could interfere in the tidings he gave. And on some occasions, he even left Gabriel, his companion, behind.

Sixth Principle: And this being, the lord of the angels, jinn, and men, was the most illumined and perfect fruit of the tree of the universe, and the personification of Divine Mercy, and the exemplar of dominical love, and the most luminous proof of the Truth, and the most radiant lamp of reality, and the key to the talisman of the universe, and the solver of the riddle of creation, and the expounder of the wisdom of the world, and the herald of Divine sovereignty, and the describer of the beauties of dominical art, and in regard to the comprehensiveness of his disposition, he was the most complete example of the perfections of

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beings. In which case, these attributes of his and his spiritual personality indicate, indeed, show that this being was the ultimate cause of the universe’s existence; that is to say, the universe’s Creator looked to this being and created the universe. It may be said that if He had not created him, He would not have created the universe. Yes, the truths of the Qur’an and lights of belief he brought to men and jinn, and the elevated virtues and exalted perfections apparent in his being are a decisive witness to this fact.

Seventh Principle: And this proof of the Truth and lamp of reality demonstrated a religion and Shari‘a that comprises principles ensuring the happiness of both worlds. Moreover, besides being comprehensive, it explains with complete correctness the universe’s truths and functions, and the Creator of the Universe’s Names and attributes. Thus, Islam and the Shari‘a are so comprehensive and perfect, and describe the universe and Himself in such a way, that anyone who studies it carefully is bound to understand that his religion is a declaration, a manifesto, describing both the One Who made this beautiful universe, and the universe itself. In the same way that a palace’s builder writes an instruction sheet suitable to the palace so that he may describe himself through its features, the religion and Shari‘a of Muhammad (PBUH) demonstrate through their clear elevatedness, comprehensiveness, and truth that his religion proceeded from the pen of the One Who creates and regulates the universe. Whoever ordered the universe so well is the One Who ordered this religion equally well. Yes, the perfect order of the one requires the perfect order of the other.

Eighth Principle: Thus qualified by the above-mentioned attributes and sustained by totally unshakeable, powerful supports, Muhammad the Arabian (Upon whom be blessings and peace) proclaimed his message over the heads of men and jinn in the name of the World of the Unseen, turned to the Manifest World; he addressed the peoples and nations waiting beyond the centuries of the future; he called out to all jinn and men; he made all places and all times hear. Yes, we too hear!

Ninth Principle: And his address is so elevated and powerful that all the centuries heed it. Yes, all the centuries hear the echo of his voice.

Tenth Principle: And it is apparent from that being’s manner that he saw, and spoke accordingly. For at times of greatest peril, he spoke unhesitatingly, fearlessly, with utter steadfastness. On occasion he challenged the whole world on his own.

Eleventh Principle: And with all his strength he made so powerful a call and summons that he caused half the earth and a fifth of mankind to respond to his voice, declaring: “Yes, we have heard and we obey!”

Twelfth Principle: And he called with such seriousness and instructed so fundamentally that he inscribed his principles on the face of the centuries and on the very stones of all corners of the world; he engraved them on the face of time.

Thirteenth Principle: And he proclaimed the soundness of the injunctions he conveyed with such confidence and sureness, that should the whole world have gathered, they could not have made him revoke or abjure a single of those precepts. Witness to this are all his life and his illustrious biography.

Fourteenth Principle: And he called and summoned with such confidence and trust that he became obliged to no one and no difficulty upset him; with complete sincerity and honesty, he accepted before anyone the precepts he had brought, and acted accordingly, and proclaimed them. And witness to this was his famous asceticism and independence, and his never stooping to the ephemeral glitter of this world, which were well-known by everyone, friend and foe.

Fifteenth Principle: And his obedience to the religion he brought, and his worship of his Maker, and his abstaining from whatever was forbidden, all of which he performed to a greater degree than everyone else, demonstrate conclusively that he was the envoy and herald of the Monarch of Pre-Eternity and Post-Eternity; he was the most sincere servant of the One Who is worshipped by right, and the interpreter of His pre-eternal word.

The conclusion of these Fifteen Principles is this: the one qualified by the above-mentioned attributes proclaimed Divine Unity with all his strength repeatedly and constantly throughout his life, saying: “So know that there is no god but God.”

O God, grant him blessings and peace to the number of good deeds of his community, and to his Family.

Glory be unto You! We have no knowledge save that which You have taught us; indeed You are All-Knowing, All-Wise!



A DIVINE GIFT AND

A MARK OF DOMINICAL FAVOUR

In the hope of complying with the meaning of the verse,

But the favour of your Sustainer, rehearse and proclaim,

I shall mention a mark of Almighty God’s favour and mercy which was apparent in the writing of

this treatise, so that those who read it may understand its importance.

I had no intention of writing this treatise, for the Nineteenth and Thirty-First Words about the messengership of Muhammad (PBUH) had been written. Then suddenly I felt a compelling impulse to write it. Also my power of memory had been extinguished due to the calamities I had suffered. Moreover, in accordance with my way, I had not taken the path of narrative, that is, “he said that,” “it was said that,” in the works I had written. Furthermore, I had no books of Hadith or the Prophet’s biography available to me. Nevertheless, saying: “I place my trust in God,” I began. It was extremely successful, and my memory assisted me in a way that surpassed even that of the Old Said. Thirty to forty pages were written at speed every two or three hours. Once fifteen pages were written in a single hour. It was mostly narrated from such books as Bukhari, *Muslim*, Bayhaqi, *Tirmidhi*, *Shifa’ al-Sharif*, Abu Na’im, and Tabari. My heart was trembling, because if there had been any error in relating them -since they are Hadiths- it would have been a sin. But it was clear that Divine favour was with us and there was need for the treatise. God willing, what has been written is sound. If perhaps there are any errors in the wording of some of the Hadiths or in the names of the narrators, I request that my brothers will look on them tolerantly and correct them.

Said Nursi

Ustad Said Nursi, our master, dictated and we wrote the first draft. He had no books with him, nor did he refer to any. He would suddenly dictate at great speed, and we wrote. We would write thirty, forty, and sometimes more, pages in two or three hours. We formed the conviction that this success was itself a wonder proceeding from the miracles of the Prophet Muhammad (PBUH).

Abdullah Çavus

His student in permanent attendance on him.

Süleyman Sami

His scribe of rough drafts in permanent attendance on him.

Hâfiz Halid

His scribe of rough drafts in permanent attendance on him.

Hâfiz Teyfik

His scribe of rough and final drafts.



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The First Addendum

to the Miracles of Muhammad (PBUH)

[The Nineteenth Word about the Messengership of Muhammad (PBUH) and the Miracle of the Splitting of the Moon have been included here due to their ‘station.’]

In the Name of God, the Merciful, the Compassionate.

Also being the Fourteenth Flash, this Word consists of fourteen ‘Droplets.’

FIRST DROPLET

There are three great and universal things which make known to us our Sustainer. One is the Book of the Universe, a jot of whose testimony we have heard from the thirteen Flashes together with the Thirteenth Word of the Risale-i Nur. Another is the Seal of the Prophets (Upon whom be blessings and peace), the supreme sign of the Book of the Universe. Now, we must become acquainted with the Seal of the Prophets (Upon whom be blessings and peace), who is the second and Articulate Proof, and must listen to him.

Indeed, look at the collective personality of this proof: the face of the earth has become his mosque, Makkah, his mihrab, and Madinah, his pulpit. Our Prophet (Peace and blessings be upon him), this clear proof, is leader to all the believers, preacher to all mankind, the chief of all the prophets, lord of all the saints, the leader of a circle for the remembrance of God comprising all the prophets and saints. He is a luminous tree whose living roots are all the prophets, and fresh fruits are all the saints; whose claims all the prophets relying on their miracles and all the saints relying on their wonder-working confirm and corroborate. For he declares and claims: “There is no god but God!” And all on left and right,

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that is, those luminous reciters of God’s Names lined up in the past and the future, repeat the same words, and through their consensus in effect declare: “You speak the truth and what you say is right!” What false idea has the power to meddle in a claim which is thus affirmed and corroborated by thousands?

SECOND DROPLET

Just as that luminous Proof of Divine Unity is affirmed by the unanimity and consensus of those two wings, so do hundreds of indications in the revealed scriptures, like the Torah and Bible,¹ and the thousands of signs that appeared before the beginning of his mission, and the well-known news of the voices from the Unseen and the unanimous testimony of the soothsayers, the indications of the thousands of his miracles, like the Splitting of the Moon, and the justice of Shari‘a, all confirm and corroborate him. So too, in his person, his laudable morals, which were at the summit of perfection; and in his duties, his complete confidence and elevated qualities, which were of the highest excellence; and his extraordinary fear of God, worship, seriousness, and fortitude, which demonstrated the strength of his belief, and his total certainty and his complete steadfastness, all show as clearly as the sun how utterly faithful he was to his cause.

THIRD DROPLET

If you wish, come! Let us go to Arabian Peninsula, to the Era of Bliss! In our imaginations, we shall see him at his duties and visit him. Look! We see a person distinguished by his fine character and beautiful form. In his hand is a miraculous Book and on his tongue, a truthful address; he is delivering a pre-eternal sermon to all mankind, indeed, to man, jinn, and the angels, and to all beings. He solves and expounds the obscure riddle of the mystery of the world’s creation; he discovers and solves the abstruse talisman which is the mystery of the universe; and he provides convincing and satisfying answers to the three awesome and difficult questions that

are asked of all beings and have always bewildered and occupied minds: “Where do you come from? What are you doing here? Where are you going?”

FOURTH DROPLET

See! He spreads such a Light of truth that if you look at the universe as being outside the luminous sphere of his truth and guidance, you see it

1. In his *Risale-i Hamidiye*, Husayn Jisri extracted one hundred and fourteen indications from those scriptures. If this many have remained after the texts have become corrupted, there were surely many explicit mentions before.

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to be like a place of general mourning, and beings strangers to one another and hostile, and inanimate beings to be like ghastly corpses and living creatures like orphans weeping at the blows of death and separation. Now look! Through the Light he spreads, that place of universal mourning has been transformed into a place where God’s Names and praises are recited in joy and ecstasy. The foreign, hostile beings have become friends and brothers. While the dumb, dead inanimate creatures have each taken on the form of familiar officials and docile servants. And the weeping, complaining orphans are seen to be either reciting God’s Names and praises or offering thanks at being released from their duties.

FIFTH DROPLET

Also, through his Light, the motion and movement of the universe, and its variations, changes and transformations, cease being meaningless, futile, and the playthings of chance and rise to the level of being dominical missives, pages inscribed with the signs of creation, and mirrors to the Divine Names, and the world itself, a book of the Eternally Besought One’s wisdom. And while man’s boundless weakness and impotence make him inferior to all other animals and his reason, the means of transmitting grief, sorrow, and sadness, makes him more wretched, when he is illumined with that Light, he rises above all animals and all creatures. Through his illuminated impotence, want, and reason, through entreaty he becomes a petted monarch and through lamenting, a spoiled vicegerent of the earth. That is to say, if it was not for his Light, the universe and man, and all things, would be nothing. Yes, certainly such a person is necessary in such a wondrous universe; otherwise the universe and firmaments should not be in existence.

SIXTH DROPLET

Thus, that being announces and brings the good news of eternal happiness; he is the discoverer and proclaimer of an infinite mercy, the herald and observer of the beauties of the sovereignty of dominicality, and the discloser and displayer of the treasures of the Divine Names. If you regard him in that way, that is in regard to his being a worshipful servant of God, you will see him to be the model of love, the exemplar of mercy, the glory of mankind, and the most luminous fruit of the tree of creation. While if you look in this way, that is, in regard to his prophethood, you see him to be the proof of God, the lamp of truth, the sun of guidance, and the means to happiness. And look! His Light has lighted up from east to west like dazzling lightening, and half the earth and a fifth of mankind has accepted the gift of his guidance and preserved it like life itself. So how is it that our evil-commanding souls and satans do not accept with

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all its degrees the basis of all one such as that claimed, that is, “There is no god but God?”

SEVENTH DROPLET

Now, consider how, eradicating in no time at all their evil and savage customs and habits to which they were fanatically attached, he decked out the various wild, unyielding peoples of that broad peninsula with all the finest virtues, and made them teachers of all the world and masters to the civilized nations. See, it was not an outward domination, he conquered and subjugated their minds, spirits, hearts, and souls. He became the beloved of hearts, the teacher of minds, the trainer of souls, the ruler of spirits.

EIGHTH DROPLET

You know that a small habit like cigarette smoking among a small nation can be removed permanently only by a powerful ruler with great effort. But look! This being removed numerous ingrained habits from intractable, fanatical large nations with slight outward power and little effort in a short period of time, and in their place he so established exalted qualities that they became as firm as if they had mingled with their very blood. He achieved very many extraordinary feats like this. Thus, we present the Arabian Peninsula as a challenge to those who refuse to see the testimony of the blessed age of the Prophet. Let them each take a hundred philosophers, go there, and strive for a hundred years, I wonder if they would be able to carry out in that time one hundredth of what he achieved in a year?

NINTH DROPLET

Also, you know that an insignificant man of small standing among a small community in a disputed matter of small importance cannot tell a small but shameful lie brazenfaced and without fear without displaying anxiety or disquiet enough to inform the enemies at his side of his deception. Now look at that being; although he undertook a tremendous task which required an official of great authority and great standing and a situation of great security, can any contradiction at all be found in the words he uttered among a community of great size in the face of great hostility concerning a great cause and matters of great significance, with great ease and freedom, without fear, hesitation, diffidence, or anxiety, with pure sincerity, great seriousness, and in an intense, elevated manner that angered his enemies? Is it at all possible that any trickery should have been involved? God forbid! *It is naught but Revelation inspired.*²

2. Qur'an, 53:4.

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The truth does not deceive, and one who perceives the truth is not deceived. His way which is truth is free of deception. How could a fancy appear to one who sees the truth to be the truth, and deceive him?

TENTH DROPLET

Now, look! What curiosity-arousing, attractive, necessary, and awesome truths he shows and matters he proves.

You know that what impels man most is curiosity. Even, should it be said to you: “If you give half of your life and property, someone will come from the Moon and Jupiter and tell you all about them. And will also tell you correctly about your future and what will happen to you,” if you have any curiosity at all, you would give them. Whereas that being tells of a Monarch Who is such that in His realm, the Moon flies round a moth like a fly, and the moth, the earth, flutters round a lamp, and the lamp, the sun, is merely one lamp among thousands in one guest-house out of thousands of that Monarch.

Also, he speaks truly of a world so wondrous and a revolution so tremendous that if the earth was a bomb and exploded it would not be all that strange. Look! Listen to Suras like, *When the sun is folded up*.³ * *When the sky is cleft asunder*.⁴ * *[The Day] of Noise and Clamour*,⁵ which he recites.

Also, he speaks truly of such a future that the future in this world is like a tiny mirage in comparison. He tells too most seriously of such happiness that the comparison between it and all worldly happiness is that between a fleeting flash of lightening and an eternal sun.

ELEVENTH DROPLET

Such wonders certainly await us under the outer veil of the universe which is thus strange and perplexing. One thus wonderful and extraordinary, a displayer of marvels, is necessary to tell of its wonders. It is apparent from that being's conduct that he has seen them, and sees them, and says that he has seen them. He instructs us most soundly concerning what the God of the heavens and the earth, Who nurtures us with His bounties, wants and desires of us. While everyone should leave everything, therefore, and run to and heed this being who teaches numerous necessary and curiosity-arousing truths like these, how is it that most people are deaf and blind, and mad even, so that they do not see this truth, and they do not listen to it and understand it?

3. Qur'an, 81:1.

4. Qur'an, 82:1.

5. Qur'an, 101:1.

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TWELFTH DROPLET

This Being is both an articulate proof and true evidence at the degree of the truth of the Unity of the Creator of beings, and a decisive proof and clear evidence for the resurrection of the dead and eternal happiness. Indeed, with his guidance he is the reason for eternal happiness coming about and is the means of attaining it; so too, through his prayers and supplications, he is the cause of its existence and means of its creation. We repeat here this mystery, which is mentioned in the Tenth Word, due to its 'station.'

See! This being prays with a prayer so supreme it is as if the Arabian Peninsula and the earth too performs the prayers through his majestic prayer, and offers entreaties. See, he entreats in a congregation so vast it is as if all the luminous and perfected members of mankind from the time of Adam till our age and until the end of time, are following him and saying “Amen” to his supplications. And see! He is beseeching for a need so universal that not only the dwellers of the earth, but those of the heavens, and all beings, join in his prayer, declaring: “Yes! O our Sustainer! Grant it to us! We too want it!” He supplicates with such want, so sorrowfully, in such a loving, yearning, and beseeching fashion that he brings the whole cosmos to tears, making them join in his prayer.

And see! He prays for such a purpose and aim that it raises man and the world, and all creatures, from the lowest of the low, from inferiority, worthlessness, and uselessness to the highest of the high; that is, to having value, permanence, and exalted duties. And see! He seeks and pleads for help and mercy in a manner so elevated and sweet that it is as if he makes all beings and the heavens and the earth hear, and bringing them to ecstasy, to exclaim: “Amen, O our God! Amen!” And see! He seeks his needs from One so Powerful, Hearing, and Munificent, One so Knowing, Seeing, and Compassionate, that He sees and hears the most secret need of the most hidden living being and its entreaties, accepts them, and has mercy on it. For He gives what is asked for, even if through the tongue of disposition. And He gives it in so Wise, Seeing, and Compassionate a form that it leaves no doubt that that nurturing and regulation is particular to the All-Hearing and All-Seeing One, the Most Generous and Most Compassionate One.

THIRTEENTH DROPLET

What does he want, this pride of the human race, who taking behind him all the eminent of mankind, stands on top of the world, and raising up his hands, is praying? What is this unique being, who is truly the

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glory of the cosmos, seeking? Listen! He is seeking eternal happiness. He is asking for eternal life, and to meet with God. He wants Paradise. And he wants all the Sacred Divine Names, which display their beauty and decrees in the mirrors of beings. Even, if it were not for reasons for the fulfilment of those countless requests, like Mercy, Grace, Wisdom, and Justice, a single of that being’s prayers would have been sufficient for the construction of Paradise, the creation of which is as easy for Divine Power as the creation of the spring. Yes, just as his messengership was the reason for the opening of this place of examination and trial, so his worship and servitude to God was the reason of the opening of the next world.

Would the perfect order observed in the universe, which has caused scholars and the intelligent to pronounce: “It is not possible for there to exist anything better than what is in existence,” and would the faultless beauty of art within mercy, the incomparable beauty of dominicality, permit the ugliness, the cruelty, the lack of order of its hearing and responding to the least significant, the least important desires and voices, and its considering unimportant the most important, the most necessary wishes, and its not hearing, understanding, and carrying them out? God forbid! A hundred thousand times, God forbid! Such a beauty would not permit such an ugliness; it would not become ugly!

And so, my imaginary friend! That is enough for now, we must return. For if we remain a

hundred years in this age in the Arabian Peninsula, we still would only completely comprehend one hundredth of the marvels of that being's duties and the wonders he carried out, and we would never tire of watching him.

Now, come! We shall look at the centuries, which will turn above us. See how each has opened like a flower through the effulgence it has received from that Sun of Guidance! They have produced millions of enlightened fruits like Abu Hanifa, Shafi'i, Abu Bayazid Bistami, Shaykh 'Abd al-Qadir Gilani, Shah Naqshband, Imam Ghazali and Shaykh Ahmad Sirhindi. And postponing the details of our observations to another time, we must recite some benedictions for that displayer of miracles and bringer of guidance, which indicate a number of his certain miracles:

Innumerable peace and blessings be upon our master Muhammad, to the number of the good deeds of his community, to whom was revealed the All-Wise Criterion of Truth and Falsehood, from One Most Merciful, Most Compassionate, from the Sublime Throne; whose Prophethood was foretold by the Torah and Bible, and told of by wondrous signs, the voices of jinn, saints of man, and sooth

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sayers; at whose indication the moon split; our master Muhammad! Peace and blessings be upon him thousands and thousands of times, to the number of the breaths of his community; at whose beckoning came the tree, on whose prayer rain swiftly fell, and whom the cloud shaded from the heat; who satisfied a hundred men with his food; from between whose fingers three times flowed water like the Spring of Kawthar; and to whom God made speak the lizard, the gazelle, the wolf, the torso, the arm, the camel, the mountain, the rock, and the clod; the one who made the Ascension and whose eye did not waver; our master and intercessor, Muhammad! Peace and blessings be upon him thousands and thousands of times, to the number of the letters of the Qur'an formed in the words represented with the permission of the Most Merciful in the mirrors of the airwaves at the reciting of all the words of the Qur'an by all reciters from when it was first revealed to the end of time. And grant us forgiveness and have mercy on us, O God, for each of those blessings. Amen.

[I have described the Evidences for the Prophethood of Muhammad (PBUH) which I have here indicated briefly in a Turkish treatise called *Suaât-i Mârifeti'n-Nebî* and in the Nineteenth Letter (The Miracles of Muhammad). There too aspects of the All-Wise Qur'an's miraculousness have been mentioned briefly. Again, in a Turkish treatise called *Lemeât* and in the Twenty-Fifth Word (The Miraculousness of the Qur'an) I have explained concisely forty ways in which the Qur'an is a miracle, and indicated forty aspects of its miraculousness. And of those forty aspects, only the eloquence in the word order I have written in forty pages in an Arabic commentary called, *Isharat al-I'jaz*. If you have the need, you may refer to those three works.]

FOURTEENTH DROPLET

The All-Wise Qur'an, the treasury of miracles and supreme miracle, proves the prophethood of Muhammad (PBUH) together with Divine Unity so decisively that it leaves no need for further proof. We shall therefore give its definition and indicate one or two flashes of its miraculousness which have been the cause of criticism.

The All-Wise Qur'an, which makes known to us our Sustainer, is as follows: it is the pre-eternal translator of the great Book of the Universe; the discloser of the treasures of the Divine Names concealed in the pages of the earth and the heavens; the key to the truths hidden beneath these lines of events; the treasury of the favours of the Most Merciful and of the pre-eternal addresses, which come forth from the World of the

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Unseen beyond the veil of this Manifest World; the sun, foundation, and plan of the spiritual world of Islam, and the map of the worlds of the hereafter; the distinct expounder, lucid exposition, articulate proof, and clear translator of the Divine Essence, attributes, and deeds; the instructor, true wisdom, guide, and leader of the world of humanity; it is both a book of wisdom and law, and a book of prayer and worship, and a book of command and summons, and a book of invocation and Divine knowledge-it is book for all spiritual needs; and it is a sacred library offering books appropriate to the ways of all the saints and veracious, the purified and the scholars, whose ways and paths are all different.

Consider the flashes of miraculousness in its repetitions, which are imagined to be a fault: since the Qur'an is both a book of invocation, and of prayer, and of summons, the repetition in it is desirable, indeed, it is essential and most eloquent. It is not as the faulty imagine. For the mark of invocation is illumination through repetition. The mark of prayer is strengthening through repetition. The mark of command and summons is confirmation through repetition. Moreover, everyone is not capable of always reading the whole Qur'an, but mostly is able to read one Sura. Therefore, since the most important purposes of the Qur'an are included in most of the longer Suras, each is like a small Qur'an. That is to say, so that no one should be deprived, certain of its purposes like Divine Unity, the resurrection of the dead, and the story of Moses, have been repeated. Also, like bodily needs, spiritual needs are various. Man is in need of some of them each breath; like the body needs air, the spirit needs the word *Hu* (He). Some he is in need of each hour, like "In the Name of God." And so on. That means the repetition of verses arises from the repetition of need. And it makes the repetition in order to point out the need and awaken and incite it, and to arouse desire and appetite.

Also, the Qur'an is a founder. It is the basis of the Clear Religion, and the foundation of the world of Islam. It changed human social life, and is the answer to the repeated questions of its various classes. Repetition is necessary for a founder in order to establish things. Repetition is necessary to corroborate them. Confirmation and repetition are necessary to strengthen them.

Also, it speaks of such mighty matters and minute truths that numerous repetitions are necessary in different forms in order to establish them in the hearts of everyone. Nevertheless, they are apparently repetitions, but in meaning each verse has numerous meanings, numerous benefits, and many aspects and levels. In each place they are mentioned for a different meaning, benefit, and purpose.

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Also, the Qur'an's being unspecific and concise in certain matters to do with the cosmos is a flash of miraculousness, and is for the purpose of guidance. It cannot be the cause of criticism

and is not a fault, like some atheists imagine.

If you ask: “Why does the All-Wise Qur’an not speak of beings in the same way as philosophy and science? It leaves some matters in brief form, and some it speaks of in a simple and superficial way that is easy for the general view, does not wound people’s feelings, and does not weary or tax the minds of ordinary people. Why is this?”

By way of answer we say: Philosophy has strayed from the path of truth, that’s why. Also, of course you have understood from previous Words and what they teach that the All-Wise Qur’an speaks of the universe in order to make known the Divine Essence, attributes, and Names. That is, it explains the meanings of the Book of the Universe to make known its Creator. That means it looks at beings, not for themselves, but for their Creator. Also, it addresses everyone, while philosophy and science look at beings for themselves, and address scientists in particular. In which case, since the All-Wise Qur’an makes beings evidences and proofs, the evidence has to be superficial so that it will be quickly understood in the general view. And since the Qur’an of Guidance addresses all classes of men, the ordinary people, which form the most numerous class, want guidance which is concise with unnecessary things beings vague; in a way that brings subtle things close with comparisons, and does not change things which in their superficial view are obvious into an unnecessary or even harmful form, lest it causes them to fall into error.

For example, it says about the sun: “The sun is a revolving lamp or lantern.” This is because it does not speak of the sun for itself and its nature, but because it is a sort of mainspring of an order and centre of a system, and order and systems are mirrors of the Maker’s skill. It says:

*The sun runs its course.*⁶

that is, the sun revolves. Through calling to mind the orderly disposals of Divine power in the revolutions of winter and summer, and day and night with the phrase, The sun revolves, it makes known the Maker’s tremendousness. Thus, whatever the reality of this revolving, it does not affect the order, which is woven and observed, and which is the purpose. It also says,

*And set the sun as a lamp.*⁷

6. Qur’an, 36:38.

7. Qur’an, 71:16.

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Here, by depicting with the word ‘lamp’ the world in the form of a palace, and the things within it as decorations, necessities, and provisions prepared for man and living beings, and the sun as a subjugated candleholder, it makes known the Creator’s mercy and bestowal. Now look and see what this foolish and prattling philosophy says:

“The sun is a vast burning liquid mass. It causes the planets which have been flung off from it to revolve around it. Its mass is such-and-such. It is this, it is that.” Apart from a terrible dread and fearful wonder, philosophy gives to the spirit no knowledge that will perfect it. It does not speak of it as the Qur’an does. You may understand from this the value of the matters of philosophy, whose inside is hollow and outside, ostentatious. So do not be deceived by its glittering exterior

and be disrespectful towards the miraculous expositions of the Qur'an!

[NOTE: The Six Drops of the Fourteenth Droplet in the Arabic Risale-i Nur, and especially the Six Points of the Fourth Drop, explain fifteen of the approximately forty sorts of miraculousness of the All-Wise Qur'an. Deeming those to be sufficient, we have limited the discussion here. If you wish, refer to them, and you will find a treasury of miracles...]

O God! Make the Qur'an healing for us, the writer of this and his peers, for all our ills, and a companion to us in our lives and after our deaths, and in this world, and in the grave, and at the Last Judgement an intercessor, and on the Bridge a light, and from the Fire a screen and shield, and in Paradise a friend, and in all good deeds a guide and leader, through Your grace and munificence and beneficence and mercy, O Most Munificent of the Munificent and Most Merciful of the Merciful! Amen.

O God! Grant blessings and peace to the one to whom was revealed the All-Wise Qur'an, the Distinguisher between Truth and Falsehood, and to all his Family and Companions. Amen. Amen.

The Enduring One, He is the Enduring One!

S a i d N u r s i



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About the Miracle of the Splitting of the Moon

[Addendum to the Nineteenth and Thirty-First Words]

In the Name of God, the Merciful, the Compassionate.

*The Hour is nigh, and the moon is split. * But if they see a sign, they turn away, and say: "This is evident magic."'*¹

Philosophers and their unreasoning imitators, who want to eclipse with their vicious delusions the Splitting of the Moon, which is a miracle of Muhammad (PBUH) that shines like the moon, say: "If the Splitting of the Moon had occurred, it would have been known to the whole world and would have been related throughout the subsequent history of man."

The Answer : Since the Splitting of the Moon was demonstrated as an evidence of prophethood, and happened instantaneously, at night when people were asleep, and before a gathering who, although they witnessed such an evidence, denied it; and since there were obstacles hindering the sighting of it such as mist, clouds, and time-differences between different parts of the world; and since at that time science and civilization were not widespread, and observation of the skies was very limited, and the event itself was exceptional, there was, therefore, nothing to necessitate that it should have been seen all over the world and passed into the general histories. For now, listen to Five Points out of many that will scatter those clouds of

delusion concerning the Splitting of the Moon.

FIRST POINT

The extreme stubbornness of the unbelievers there at that time is well-

1. Qur'an, 54:1-2.

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known and is recorded in history. And yet, when the All-Wise Qur'an announced this event to the whole world through saying:

And the moon is split,

not one of those unbelievers, who denied the Qur'an, spoke up to give the lie to this verse; that is, not one of them denied the event it was announcing. If the event had not been considered as a definite fact by the unbelievers at that time, they would have taken the verse as a pretext, denied it in a most fearsome manner, and tried to attack and overthrow Muhammad's (PBUH) claim to prophethood. However, the biographies of the Prophet and histories mentioning the event relate nothing to suggest that the unbelievers denied it. The only thing that history relates is, as the verse

And [they] say, "This is evident magic"

points out, the unbelievers who saw the event declared it to be magic, and said that if the caravans in other places had seen it, it was true, otherwise he had bewitched them. The caravans arriving the following morning from the Yemen and other places announced that they had seen such a happening. So the unbelievers then said of the Pride of All the Worlds (PBUH) that, God forbid, the magic of Abu Talib's orphan had affected the heavens.

SECOND POINT

The majority of the most illustrious scholars, like Sa'd al-din Taftazani, declared that like the Prophet had satisfied the thirst of a whole army with water flowing from his fingers, and the whole congregation had heard a dry wooden post against which Muhammad (PBUH) had leant while delivering the sermon weep on being separated from him, the Splitting of the Moon had been transmitted by numerous authorities. That is to say, these events had been passed down from group to group forming such a vast congregation that a conspiracy to lie would have been impossible. Like the appearance of the famous Haley's Comet a thousand years ago had been unanimously reported, and the existence of the island of Ceylon was certain due to unanimous reports, although we had not seen it.

It is therefore unreasonable to foster baseless doubts in such certain, witnessed matters. It is enough that they are not impossible. And as for the Splitting of the Moon, it is quite as possible as a mountain's splitting with a volcanic eruption.

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THIRD POINT

Miracles are for proving claims to prophethood and for convincing those who deny such claims, they are not for compelling people to believe. Therefore, miracles have to be manifested to those who hear claims to prophethood at a degree that will persuade them. Just as it would be contrary to the All-Wise and Glorious One's wisdom to display them all over the world or in so self-evident a manner that all would be compelled to believe, so would it also be contrary to the mystery of man's accountability. For this accountability requires "opening the door to the reason and not cancelling the power of choice." If the All-Wise Creator had left the moon split for one or two hours in order to show it to the whole world as the philosophers wished, and it had been recorded in all the general histories of man, then it would have been like all other occurrences in the heavens and would not have been an evidence to Muhammad's (PBUH) claim to prophethood and been special to it. Or else it would have been such a self-evident miracle that it would have annulled the reason's power to choose, and compelled the reason to accept it; willy-nilly, it would have had to assent to his prophethood. Someone with a coal-like spirit like Abu Jahl would have remained at the same level as someone with a diamond-like spirit like Abu Bakr the Veracious; the mystery of man's accountability would have been lost. It was due to this mystery that, being both instantaneous, and at nighttime, and at a time of sleep, and time differences, mist, and cloud and other factors concealing it, it was not shown to the whole world and did not pass into the histories.

FOURTH POINT

Since this event occurred instantaneously at night while everyone was sleeping, of course it was not seen all over the world. Even if some people had seen it, they would not have believed their eyes. And if it had made them believe, such a significant event would not have become a permanent source for future histories through isolated individual reports.

In some books it is written that after the moon split into two halves, it fell to earth, but veracious scholars have rejected such additions, saying that they were perhaps added by dissemblers with the intention of belittling this evident miracle, and making it valueless.

Also, that time in England and Spain, which were then enveloped in mists of ignorance, would have been just after sunset, in America it would have been daytime, and in China and Japan, morning. And in other places there would have been other obstacles preventing it from

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being seen. Now consider these unreasoning objectors who say that the histories of peoples like the English, Chinese, Japanese, and Americans do not mention it, and that therefore it did not occur. A thousand curses be on the heads of those who toady to Europe and repeat such things.

FIFTH POINT

The Splitting of the Moon happened neither of its own accord in consequence of certain causes, nor as a result of chance, nor was it a natural event that occurred through the ordinary laws of nature. Rather, the All-Wise Creator of the Sun and the Moon caused it to happen as something out of the ordinary in order to confirm His Messenger's messengership and to illuminate his claim.

As the mystery of guidance, the mystery of human responsibility, and the wisdom of prophethood required, it was demonstrated as a convincing proof to a number of people specified by dominical wisdom. The mystery of wisdom required that it was not shown to people in every region of the world, who had not yet heard of Muhammad's (PBUH) claim to prophethood. Numerous obstacles prevented them, therefore, such as mist, cloud, and time-differences, and the fact that in some countries the moon had not risen, and in others the sun had risen, while in others it was morning, and in yet others the sun had just set.

If it had been shown to all and sundry, it would have been shown as a result of the Sign of Muhammad (PBUH), and a miracle of prophethood, in which case his messengership would have been so manifest that everyone would have been compelled to affirm it. No choice would have remained for man's reason. And belief is attained through the reason and the power of choice. The mystery of human responsibility would have been lost. And if it had been shown merely as an occurrence in the heavens, its connection with Muhammad's (PBUH) messengership would have been severed, and it would have retained no peculiarity to him.

To Conclude: There is no longer any doubt concerning the possibility that the Splitting of the Moon occurred; it has been proved decisively. And now we shall mention six² of the many evidences pointing to its occurrence.

The concurrence of the Companions of the Prophet, who were all men of justice, on its occurrence.

Their agreement in expounding the verse, *And the moon is split* of all exacting commentators on the Qur'an.

2. That is to say, there are six proofs concerning the event in the form of a sixfold consensus. Unfortunately, the explanation of them is brief, and they deserve more.

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The fact that, relying on numerous different chains of authorities and lines of transmission, all the scholars of the Prophetic Traditions and transmitters of the sound narrations narrated the event.³

The testimony of all the saints and the veracious, those who receive inspiration, and uncover the mysteries of the creation.

The confirmation of learned scholars and theologians, whose ways differ greatly from one another.

The fact that the Community of Muhammad (PBUH) accepted its occurrence, which, on an established principle, never agrees upon error.

These six evidences prove the Splitting of the Moon as clearly as the sun.

CONCLUSION

Up to here this Addendum has been in the name of establishing the truth, and for the sake of silencing those enemies who deny it. Its concluding sentences will now be in the name of the

truth and for the sake of belief. Establishing the truth spoke as above, now the truth speaks:

The Seal of the Office of Prophethood, who was the luminous moon of the heavens of messengership, proved his sainthood through his Ascension. This was the greatest wonder and supreme miracle of sainthood, achieved through his worship, which was so elevated as to make him God's beloved. That is to say, by travelling with his earthly body through the heavens, his superiority and his being God's beloved were demonstrated to the dwellers of the heavens and inhabitants of the lofty worlds. So too, through the moon, which is bound to the earth and suspended in the heavens, being split into two halves at the sign of an inhabitant of the earth, it displayed a miracle to the other inhabitants of the earth which indicated the former's messengership. Thus, the person of Muhammad (PBUH) flew to the very summit of perfections on the two luminous wings of messengership and sainthood-like the two luminous unfolded wings of the moon; he ascended to the distance of two bow-lengths; he became the cause of pride of both the inhabitants of the heavens and the inhabitants of the earth....

Upon him and upon his Family be blessings and peace such as will fill the earth and the heavens.

Glory be unto You! we have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.



3. *Musnad* i, 377, 413, 447, 456; iii, 207, 220, 275, 278; iv, 81; *Tafsir Ibn Kathir* vi, 469.

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The Third Addendum to the Miracles of Muhammad (PBUH)

[This concerns the Messengership of Muhammad (PBUH) and is the answer, in concise index-like form, to the first of the three questions and difficulties in the Third Principle of the Thirty-First Word, about the Ascension of Muhammad.]

Question: Why is this mighty Ascension special to Muhammad the Arabian (Upon whom be blessings and peace)?

The Answer to your first difficulty: It has been analysed in detail in the first thirty Words. So here we shall set out a concise list briefly alluding to the perfections of Muhammad (PBUH), to the signs of his prophethood, and to the fact that he was the most worthy to make the Ascension. It is as follows.

Firstly: Despite numerous corruptions in the texts of Holy Scriptures like the Torah, Gospels, and Psalms, in recent times even, an exacting scholar like Husayn Jisri extracted one hundred and fourteen indications of the prophethood of Muhammad (PBUH); these good tidings he set forth in his *Risale-i Hamidiye*.

Secondly: It has been proved historically that there were many predictions accurately forecasting the prophethood of Muhammad (PBUH), like those of the two soothsayers Shiqq and Satih, which, a while previously to his prophethood, gave news of it and the fact that he was to be the final prophet.

Thirdly: There were hundreds of extraordinary happenings, famous in history, called *irhasat*, that is, signs forewarning men of a coming prophet, like, for example, on the night of Muhammad's (PBUH) birth, the idols in the Ka'ba fell from their places and the famous palace of Chosroes the Persian was rent asunder.

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Fourthly: History and the Prophet's biographies show that he satisfied the thirst of an army with water flowing from his fingers, that in the presence of a large congregation in the mosque, the dry wooden support against which Muhammad (PBUH) was leaning moaned like a camel and wept on being separated from him when he mounted the pulpit, and that he was distinguished by close on a thousand miracles attested to by the verses of the Qur'an, such as,

*And the moon split,*¹

referring to the splitting of the moon, and verified by those who investigated them.

Fifthly: Anyone who considers the facts and is fair and just cannot hesitate to agree that, as is unanimously agreed by friend and foe alike, good moral qualities were to be found at the highest degree in his person, and that, in accordance with the testimony of all his dealings and actions, attributes and character of the greatest excellence were apparent in the way he performed his duties and proclaimed Islam. And in accordance with the fine qualities and conduct enjoined by the religion of Islam, laudable virtues of the highest order were to be found in the law he brought.

Sixthly: As is alluded to in the Second Indication of the Tenth Word, it is a requirement of wisdom that Divinity be manifested. And this desire of Divinity to be manifested is met at the greatest level and in the most brilliant fashion by the comprehensive worship performed by Muhammad (PBUH) in the practice of his religion. Also, wisdom and truth require that the Creator of the world displays His beauty in its utter perfection through some means. And the one who met that wish, and displayed and described His beauty in the most perfect fashion was self-evidently the person of Muhammad (PBUH).

It was also clearly Muhammad (PBUH) who, in response to the desire of the world's Maker to exhibit and attract attentive gazes towards His perfect art within infinite beauty, heralded that art with the loudest voice.

And again it was necessarily Muhammad (PBUH) who, in response to the desire of the Sustainer of All the Worlds to proclaim His Unity in the levels of multiplicity, announced all the degrees of Unity, each at the greatest level of Unity.

And, as is indicated by the utter beauty in beings and as is required by

1. Qur'an, 54:1

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truth and wisdom, the world's Owner desires to see and display in mirrors, His infinite essential beauty and the subtle qualities of His exquisiteness. Again it was self-evidently Muhammad (PBUH) who, in response to that desire, acted as a mirror and displayed that beauty in the most radiant fashion, and loved it and made others love it.

And, in response to the desire of the Maker of the palace of this world to exhibit His hidden treasures, filled as they are with the most wonderful miracles and priceless jewels, and through them to describe and make known His perfections, it was again self-evidently Muhammad (PBUH) who exhibited, described, and displayed them in the most comprehensive fashion.

And, since the Maker of the universe has made it in such a way that He adorns it with different varieties of wonders and embellishments and has included conscious creatures in it so that they might make tours and excursions and ponder over it and take lessons, wisdom requires that He should desire to make known the meanings and value of the works of art to those who observe and ponder over them. And it was again self-evidently Muhammad (PBUH) who, in response to this desire of the universe's Maker, by means of the All-Wise Qur'an, acted as a guide in the most comprehensive fashion to jinn and man, and to spirit beings and angels.

Also, the All-Wise Ruler of the universe wishes, by means of an envoy, to cause all conscious beings to unravel the obscure talisman containing the aim and purpose of the change and transformations in the universe and to solve the riddle of the three perplexing questions: "Where do beings come from?", "Where are they going?", and, "What are they?" And again it was self-evidently Muhammad (PBUH) who, in response to this wish of the All-Wise Ruler, by means of the truths of the Qur'an, unravelled the talisman and solved the riddle in the clearest and most comprehensive fashion.

Also, the All-Glorious Maker of the universe desires to make Himself known to conscious beings by means of all His fine artefacts and to make them love Him through all His precious bounties, and, most certainly, to make known to them by means of an envoy the Divine wishes and what will please Him in return for those bounties. And again it was self-evidently Muhammad (PBUH) who, in response to this desire of the All-Glorious Maker, by means of the Qur'an, expounded those wishes and things that please Him by word and deed in the most exalted and perfect fashion.

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Also, since the Sustainer of All the Worlds has given to man, who is the fruit of the universe, a comprehensive disposition which encompasses the universe and has prepared him for universal worship; and since, because of his faculties and senses, multiplicity and the world afflict man; the Sustainer desires to turn man's face from multiplicity to Unity, from transience to permanence. And again it was self-evidently Muhammad (PBUH) who, in response to this desire, by means of the Qur'an, acted as a guide in the most comprehensive and complete fashion, and in the best way, and carried out the duty of prophethood in the most perfect manner.

Thus, among beings the most superior are animate beings, and among animate beings the most superior are conscious beings, and among conscious beings the most superior are true human

beings, and among true human beings the one who carried out the above-mentioned duties at the most comprehensive level and in the most perfect form, would, of a certainty, rise through an all-embracing Ascension to *the distance of two bow-lengths*, knock at the door of eternal happiness, open the treasury of Mercy, and see the hidden truths of belief. Again it would be him.

Seventhly: As is plain to see, beings are made beautiful with the utmost degree of fine embellishment and adornment. Such an embellishment and adornment clearly demonstrate that their Maker possesses an extremely strong will to make beautiful and intention to adorn. The will to make beautiful and adorn demonstrates that the Maker necessarily possesses a strong desire and holy love towards His art. And among beings the one who displayed altogether in himself the most comprehensive and subtle wonders of art, and knew them and made them known and himself loved, and who appreciated the beauties to be found in other beings, declaring: “What wonders God has willed!”, and was most beloved in the sight of his Maker, Who nurtures and loves His art, was again most certainly him.

Thus, the one who, declaring: “All glory be to God! What wonders God has willed! God is most Great!” in the face of the exquisite qualities that gild beings and the subtle perfections that illuminate them, causes the heavens to ring out, and who, through the strains of the Qur’an, causes the universe to reverberate, and through his admiration and appreciation, his contemplation and display, and his mentioning of the Divine Names and affirmation of Divine Unity, brings land and sea to a state of ecstasy, was again self-evidently him (PBUH).

And so, according to the meaning of ‘the cause is like the doer,’ it is pure truth and sheer wisdom that the one in whose scales shall be found

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the equivalent of all the good deeds performed by his community, and whose spiritual perfections draw strength from the benedictions of all his community, and who, as a result of the duties he discharged in his prophethood, received immaterial recompense and boundless emanations of Divine Mercy and love, should advance by the stairway of the Ascension as far as Paradise, *the Lote-tree of the farthest limit*, the Divine Throne, and *the distance of two bow-lengths*.²



2. See, Qur’an, 53:1-18.

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The Fourth Addendum to the Miracles of Muhammad (PBUH)

[The Sixteenth Degree, on the Messengership of Muhammad (PBUH), from the Supreme Sign.]

Then that traveller through the world addressed his own intellect saying: “Since I am seeking my

Master and Creator by means of the creatures of the cosmos, I ought before all else to visit the most celebrated of all these creatures, the greatest and most accomplished commander among them, according to the testimony even of his enemies, the most renowned ruler, the most exalted in speech and the most brilliant an intellect, who has illuminated fourteen centuries with his excellence and with his Qur'an, Muhammad the Arabian Prophet (May God's peace and blessings be upon him)." In order thus to visit him and seek from him the answer to his quest, he entered the blessed age of the Prophet in his mind, and saw that age to be one of true felicity, thanks to that being. For through the light he had brought, he had turned the most primitive and illiterate of peoples into the masters and teachers of the world.

He said too to his own intellect, "Before asking him concerning our Creator, we should first learn the value of this extraordinary being, the veracity of his words and the truthfulness of his warnings." Thus he began investigating, and of the numerous conclusive proofs that he found we will briefly indicate here only nine of the most general ones.

THE FIRST

All excellent qualities and characteristics were to be found in that extraordinary being, according to the testimony even of his enemies. Hundreds of miracles were made manifest at his hands, according to explicit Qur'anic verses or traditions enjoying the status of *tawatur*.¹

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Examples of these miracles are his splitting of the moon *-And the moon split²-* with a single indication of his finger; his casting of a handful of dust into the eyes of his enemies, causing them to flee *-It was not your act when you threw, but God's³-* and his giving his thirsting army to drink from the water that flowed forth from his five fingers like the Spring of Kawthar. Since some of those miracles, numbering more than three hundred, have been set forth with decisive proofs in the remarkable and wondrous work known as The Miracles of Muhammad (the Nineteenth Letter), we leave discussion of the miracles to that book, and permit the traveller to continue speaking:

"A being who in addition to noble characteristics and perfections has all these luminous miracles to demonstrate, must certainly be the most truthful in speech of all men. It is inconceivable that he would stoop to trickery, lies and error, the deeds of the vile."

THE SECOND

He holds in his hand a decree from the Lord of the universe, a decree accepted and affirmed in each century by more than three hundred million people. This decree, the Qur'an of Mighty Stature, is wondrous in seven different ways. The fact that the Qur'an has forty different aspects of miraculousness and that it is the word of the Creator of all beings has been set forth in detail with strong proofs in the Twenty-Fifth Word, The Miraculousness of the Qur'an, a celebrated treatise that is like the sun of the Risale-i Nur. We therefore leave such matters to that work and listen to the traveller as he says, "There can never be any possibility of lying on the part of the being who is the conveyor and proclaimer of this decree, for that would be a violation of the decree and treachery toward the One Who issued it."

THE THIRD

Such a Sacred Law, an Islam, a code of worship, a cause, a summons, and a faith did that being bring forth that the like of them does not exist, nor could it exist. Nor does a more perfect form of them exist, nor could it exist. For the Law appearing with that unlettered being has no rival in its administration of one fifth of humanity for fourteen centuries, in a just and precise manner through its numerous injunctions. Moreover the Islam that emerged from the deeds, sayings, and inward states of that unlettered being has no peer, nor can it have, for in each century it has

1. Tawatur is the kind of report that is transmitted by numerous authorities, about which there is consensus, and no room for doubt. (Tr.)

2. Qur'an, 54:1.

3. Qur'an, 8:17.

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been for three hundred million men a guide and a refuge, the teacher and educator of their intellects and the illuminator and purifier of their hearts, the cause for the refinement and training of their souls, and the source of progress and advancement of their spirits.

The Prophet is similarly unparalleled in the way in which he was the foremost in practising all the forms of worship found in his religion, and the first in piety and the fear of God; in his observing the duties of worship fully and with attention to their profoundest dimensions, even while engaged in constant struggle and activity; in his practice of worship combining in perfect fashion the beginning and end of worship and servitude to God without imitation of anyone.

With the *Jawshan al-Kabir*, from among his thousands of supplicatory prayers and invocations, he describes his Sustainer with such a degree of gnosis that all the gnostics and saints who have come after him have been unable, with their joint efforts, to attain a similar degree of gnosis and accurate description. This shows that in prayer too he is without peer. Whoever looks at the section at the beginning of the Treatise on Supplicatory Prayer, which sets forth some part of the meaning of one of the ninety-nine sections of the *Jawshan al-Kabir*, will say that the *Jawshan* too has no peer.

In his conveying of the message and his summoning men to the truth, he displayed such steadfastness, firmness and courage that although great states and religions, and even his own people, tribe and uncle opposed him in the most hostile fashion, he exhibited not the slightest trace of hesitation, anxiety or fear. The fact that he successfully challenged the whole world and made Islam the master of the world likewise proves that there is not and cannot be anyone like him in his conveying of the message and summons.

In his faith, he had so extraordinary a strength, so marvellous a certainty, so miraculous a breadth, and so exalted a conviction, illumining the whole world, that none of the ideas and beliefs then dominating the world, and none of the philosophies of the sages and teachings of the religious leaders, was able, despite extreme hostility and denial, to induce in his certainty, conviction, trust and assurance, the slightest doubt, hesitation, weakness or anxiety. Moreover, the saintly of all ages, headed by the Companions, the foremost in the degrees of belief, have all drawn on his fountain of belief and regarded him as representing the highest degree of faith. This

proves that his faith too is matchless. Our traveller therefore concluded, and affirmed with his intellect, that lying and duplicity have no place in the one who has brought such a unique sacred law, such

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an unparalleled Islam, such a wondrous devotion to worship, such an extraordinary excellence in supplicatory prayer, such a universally acclaimed summons to the truth and such a miraculous faith.

THE FOURTH

In the same way that the consensus of the prophets is a strong proof for the existence and Unity of God, so too it is a firm testimony to the truthfulness and messengerhood of this being. For all the sacred attributes, miracles and functions that indicate the truthfulness and messengerhood of the prophets (Upon whom be peace) existed in full measure in that being according to the testimony of history. The prophets have verbally predicted the coming of that being and given good tidings thereof in the Torah, the Gospels, the Psalms, and other scriptures; more than twenty of the most conclusive examples of these glad tidings, drawn from the scriptures, have been set forth and proven in the Nineteenth Letter. Similarly, through all the deeds and miracles associated with their prophethood they have affirmed and -as it were- put their signature to the mission of that being which is the foremost and most perfect in the tasks and functions of prophethood. Just as through verbal consensus they indicate the Divine Unity, through the unanimity of their deeds they bear witness to the truthfulness of that being. This too was understood by our traveller.

THE FIFTH

Similarly, the thousands of saints who have attained truth, reality, perfection, wondrous deeds, unveiling and witnessing through the instruction of this being and following him, bear unanimous witness not only to the Divine Unity but also to the truthfulness and messengerhood of this being. Again, the fact that they witness, through the light of sainthood, some of the truths he proclaimed concerning the World of the Unseen, and that they believe in and affirm all of those truths through the light of belief, either with 'knowledge of certainty,' or with the 'vision of certainty,' or with 'absolute certainty.' He saw that this too demonstrates like the sun the degree of truthfulness and rectitude of that great being, their master.

THE SIXTH

The millions of purified, sincere, and punctilious scholars and faithful sages, who have reached the highest station of learning through the teaching and instruction contained in the sacred truths brought by that being, despite his unlettered nature, the exalted sciences he invented and Divine knowledge he discovered-they not only prove and affirm, unanimously and with the strongest proofs, the Divine Unity which is the

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foundation of his mission, but also bear unanimous witness to the truthfulness of this supreme teacher and great master, and to the veracity of his words. This is a proof as clear as daylight. The

Risale-i Nur too with its one hundred parts is but a single proof of his truthfulness.

THE SEVENTH

The Family and Companions of the Prophet -who with their insight, knowledge, and spiritual accomplishment are the most renowned, the most respected, the most celebrated, the most pious and the most keensighted of men after the prophets- examined and scrutinized, with the utmost attention, seriousness and exactitude, all the states, thoughts and conditions of this being, whether hidden or open. They came to the unanimous conclusion that he was the most truthful, exalted, and honest being in the world, and this, their unshakeable affirmation and firm belief, is a proof like the daylight attesting the reality of the sun.

THE EIGHTH

The cosmos indicates its Maker, Inscraper, and Designer, Who creates, administers, and arranges it, and through determining its measure and form and regulating it, has disposal over it as though it was a palace, a book, an exhibition, a spectacle. And so too it indicates that it requires and necessitates an elevated herald, a truthful unveiler, a learned master, and a truthful teacher who will know and make known the Divine purposes in the universe's creation, teach the dominical instances of wisdom in its changes and transformations, give instruction in the results of its dutiful motions, proclaim its essential value and the perfections of the beings within it, and express the meanings of that mighty book; it indicates that he is certain to exist. Thus, the traveller knew that it testified to the truthfulness of this being, who performed these functions better than anyone, and to his being a most elevated and loyal official of the universe's Creator.

THE NINTH

There is behind the veil One Who wishes to demonstrate with these ingenious and wise artefacts the perfection of His talent and art; to make Himself known and loved by means of these countless adorned and decorated creations; to evoke praise and thanks through the unnumbered pleasurable and valuable bounties that he bestows; to cause men to worship Him with gratitude and appreciation in the face of His dominicality, through His solicitous and protective sustenance of life, and His provision of nurture and bounty in such manner as to satisfy the most delicate of tastes and appetites; to manifest His Divinity through the change of

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seasons, the alternation of night and day, and through all His magnificent and majestic deeds, all His awe-inspiring and wise acts and creativity, and thereby to cause men to believe in his Divinity, in submission, humility and obedience; and to demonstrate His justice and truthfulness by at all times protecting virtue and the virtuous and destroying evil and the evil, by annihilating with blows from heaven the oppressor and the liar. There will of a certainty be at the side of this Unseen Being His most beloved creature and most devoted bondsman, who, serving the purposes that have just been mentioned, discovers and unravels the talisman and riddle of the creation of the universe, who acts always in the name of that Creator, who seeks aid and success from Him, and who receives them from Him-Muhammad of Quraysh (Peace and blessings be upon him!)

The traveller further said, addressing his own intellect: "Since these nine truths bear witness to the truthfulness of this being, he must be the source of glory of mankind and the source of honour

for the world. If we therefore call him the Pride of the World and Glory of the Sons of Adam, it will be fitting. The fact that the awesome sovereignty of that decree of the Compassionate One, the Qur'an of Miraculous Exposition that he holds in his hand, has conquered half the world, together with his individual perfections and exalted virtues, shows that he is the most important personage in the world. The most important word concerning our Creator is that which he utters.”

Now see: the foundation of the summons of this extraordinary being and the aim of all his life, based on the strength furnished by his hundreds of decisive and evident and manifest miracles, and the thousands of exalted, fundamental truths contained in his religion, was to prove and bear witness to the existence of the Necessary Existent, His Unity, attributes and Names, to affirm, proclaim and announce Him. He is therefore like a sun in the cosmos, the most brilliant proof of our Creator, this being whom we call the Beloved of God. There are three forms of great and infallible consensus each of which affirms, confirms, and puts its signature to the witness he bears.

The First: the unanimous affirmation made by that luminous assembly known and celebrated throughout the world as the Family of Muhammad (Peace and blessings be upon him) including thousands of poles and supreme saints of penetrating gaze and ability to perceive the Unseen, such Imam ‘Ali (May God be pleased with him), who said, “Were the veil to be lifted, my certainty would not increase,” and ‘Abd al-Qadir al-Gilani, Ghawth al-A‘zam (May his mystery be sanctified), who saw the Supreme Throne and the awesome form of Israfil while yet on the earth.

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The Second: the confirmation made with a strong faith that permitted men to sacrifice their lives and their property, their fathers and tribes, by the renowned assembly known as the Companions, who found themselves among a primitive people and in an unlettered environment, devoid of all social life and political thought, without any scripture and lost in the darkness of a period between prophets; and who in a very brief time came to be the masters, guides, and just rulers of the most civilized and politically and socially advanced peoples and states, and to rule the world from east to west in universally approved fashion.

The Third: the confirmation provided with unanimous and certain knowledge by that lofty group of punctilious and profound scholars of whom in each age thousands spring forth, who advance in wondrous fashion in every science and work in different fields.

Thus, the testimony brought by this being to the Divine Unity is not particular and individual, but general and universal and unshakeable. If all the demons that exist were to unite, they could not challenge it. Such was the conclusion reached by the traveller.

In reference to the lesson learned in the School of Light by that traveller from the world, that wayfarer in life, when he visited in his mind the blessed age of the Prophet, we said at the end of the Sixteenth Degree of the First Station:

There is no god but God, the Necessary Existent, the One, the Unique, the Necessity of Whose Existence in Unity is indicated by the Pride of the World and the Glory of the Sons

of Adam, through the majesty of the sovereignty of his Qur'an, the splendour of the expanse of his religion, the multiplicity of his perfections, and the exaltedness of his characteristics, as confirmed even by the testimony of his enemies. He bears witness and brings proof through the strength of his hundreds of manifest and evident miracles, that both testify to truth and are themselves the object of true testimony; and through the strength of the thousands of luminous and conclusive truths contained in his religion, according to the consensus of all the possessors of light, the agreement of his illumined Companions, and the unanimity of the scholars of his community, the possessors of proofs and luminous insight.

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Twentieth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

There is no god but God, He is One, He has no partner; His is the dominion and His is the praise; He alone grants life, and deals death, and He is living and dies not; all good is in His hand, He is powerful over all things, and with Him all things have their end.¹

[This sentence expressing Divine Unity, which is recited following the morning and evening prayers, possesses numerous merits and according to an authentic narration, bears the degree of the Greatest Name. It contains eleven phrases, in each of which are both some good tidings, and a degree in the affirmation of the Unity of God's dominicality, and an aspect of the grandeur and perfection of Divine Unity from the point of view of a Greatest Name. Referring a full explanation of these great and elevated truths to other parts of the Risale-i Nur, in fulfilment of a promise we shall for now write a brief, index-like summary of them in two Stations and an Introduction.]

1. Bukhari, Adhan 155; Tahajjud 21; 'Umra 12; Jihad 133; Bad' al-Khalq 11; Maghazi 29; Da'wat 18, 52; Riqaq 11; I'tisam 3; Muslim, Dhikr 28, 30, 74, 75, 76; Witr 24; Jihad 158; Adab 101; Tirmidhi, Mawaqit 108; Hajj 104; Da'wat 35, 36; Nasa'i, Sahw 83-6; Manasik 163, 170; Iman 12; Ibn Maja, Tijara 40; Manasik 84; Adab 58; Du'a 10, 14, 16; Abu Da'ud, Manasik 56; Darimi, Salat 88, 90; Manasik 34; Isti'dhan 53, 57; Muwatta', Hajj 127, 243; Qur'an 20, 22; Musnad i, 47; ii, 5; iii, 320; iv, 4; v, 191; al-Hakim, al-Mustadrak i, 538.

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Introduction

Be certain of this, that the highest aim of creation and its most important result are belief in God. The most exalted rank in humanity and its highest degree are the knowledge of God contained within belief in God. The most radiant happiness and sweetest bounty for jinn and human beings are the love of God contained within the knowledge of God. And the purest joy for the human spirit and the sheerest delight for man's heart are the rapture of the spirit contained within the love of God. Indeed, all true happiness, pure joy, sweet bounties, and untroubled pleasure lie in knowledge of God and love of God; they cannot exist without them.

One who knows and loves God Almighty is potentially able to receive endless bounties, happiness, lights, and mysteries. While one who does not truly know and love him is afflicted spiritually and materially by endless misery, pain, and fears. Even if such an impotent and miserable person owned the whole world, it would be worth nothing for him, for it would seem to him that he was living a fruitless life among the vagrant human race in a wretched world without owner or protector. Everyone may understand just how wretched and bewildered is man among the vagrant human race in this bewildering fleeting world if he does not know his Owner, if he does not discover his Master. But if he does discover and know Him, he will seek refuge in His mercy and will rely on His power. The desolate world will turn into a place of recreation and pleasure, it will become a place of trade for the hereafter.

First Station

Each of the eleven phrases of the above-mentioned sentence affirming Divine Unity contains some good news. And in the good news of each lies a cure, while in each of those cures a spiritual pleasure may be found.

THE FIRST PHRASE: 'There is no god but God.'

This phrase contains the following good news for the human spirit, subject as it is to countless needs and the attacks of innumerable enemies. On the one hand it finds a place of recourse, a source of help, through which is opened to it the door of a treasury of mercy that will guarantee all its needs. While on the other it finds a point of support and strength, for the phrase makes known to it its Creator and True Object of Worship, Who possesses an absolute power that will secure it from the evil of all its enemies; it shows it its master, and who it is that owns it. Through

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pointing this out, the phrase saves the heart from utter desolation and the spirit from aching sorrow; it ensures an eternal joy, a perpetual happiness.

THE SECOND PHRASE: 'He is One.'

This phrase announces the following good news, which is both healing and a source of happiness:

Man's spirit and heart, which are connected to most of the creatures in the universe and reach the point of being overwhelmed in misery and confusion on account of this connection, find in the phrase 'He is One' a refuge and protector that will deliver them from all the confusion and bewilderment.

That is to say, it is as if 'He is One' is saying to man: "God is One. Do not wear yourself out having recourse to other things; do not demean yourself and feel indebted to them; do not flatter them and fawn on them and humiliate yourself; do not follow them and make things difficult for yourself; do not fear them and tremble before them; because the Monarch of the universe is One, the key to all things is with Him, the reins of all things are in His hand, everything will be resolved by His command. If you find Him, you will be saved from endless indebtedness, countless fears."

THE THIRD PHRASE: 'He has no partner.'

Just as in His Divinity and in His sovereignty He has no partner, God is One and He cannot be many, so too in His dominicality and in His actions and in His creating He has no partner. It sometimes happens that a monarch is one, having no partner in his sovereignty, but in the execution of his affairs his officials act as his partners; they prevent everyone from entering his presence, saying: "Have recourse to us."

However, God Almighty, the Monarch of Pre-Eternity and Post-Eternity, has no partner in His sovereignty, just as He has no need for partners or helpers in the execution of His dominicality. If it were not for His command and will, His strength and power, not a single thing could interfere with another. Everyone can have recourse to Him directly. Since He has no partner or helper, it may not be said to someone seeking recourse, "It is forbidden, you may not enter into His presence."

This phrase, therefore, delivers the following joyful announcement to the human spirit: the human spirit which has attained to faith may, without let or hindrance, opposition or interference, in any state, for any wish, at any time and in any place, enter the presence of the All-Beauteous and Glorious One, the One of power and perfection, Who is the Pre-Eternal and Post-Eternal Owner of the treasuries of mercy, the treasuries of bliss,

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and may present its needs. Finding His mercy and relying on His power, it will attain perfect ease and happiness.

THE FOURTH PHRASE: 'His is the dominion.'

That is to say, ownership is altogether His. As for you, you are both His property, you are owned by Him, and you work in His property. This phrase announces the following joyful and healing news:

"O mankind! Do not suppose that you own yourself, for you have no control over any of the things that concern you; such a load would be heavy. Also, you are unable to protect yourself, to avoid disasters, or to do those things that you must. In which case, do not suffer pain and torment without reason, the ownership is another's. The Owner is both All-Powerful and All-Merciful; rely on His power and do not cast aspersions on His mercy! Put grief behind you, be joyful! Discard your troubles and find serenity!"

It also says: "The universe, which you love, to which you are connected and which grieves you by its confusedness and which you are unable to put right, is the property of an All-Powerful and

Merciful One. So hand over the property to its Owner, leave it to Him. Attract His pleasure, not His harshness. He is both All-Wise and All-Merciful. He has free disposal over His property and administers it as He wishes. Whenever you take fright, say like Ibrahim Hakki: ‘Let’s see what the Master does; whatever He does, it is best;’ see it well, and do not interfere!’”

THE FIFTH PHRASE: ‘His is the praise.’

Praise, laudation, and acclaim are proper to Him, are fitting for Him. That is to say, bounties are His; they come from His treasury. And as for the treasury, it is unending. This phrase, therefore, delivers the following good news:

“O mankind! Do not suffer and sorrow when bounties cease, for the treasury of mercy is inexhaustible. Do not dwell on the fleeting nature of pleasure and cry out with pain, because the fruit of the bounty is the fruit of a boundless mercy. Since its tree is undying, when the fruit finishes it is replaced by more. If you thankfully think that within the pleasure of the bounty itself is a merciful favour a hundred times more pleasurable, you will be able to increase the pleasure a hundredfold.

“Within an apple an august monarch presents to you is a pleasure superior to that of a hundred, rather a thousand, apples because it is he that has bestowed it on you and made you experience the pleasure of a royal favour. In the same way, through the phrase ‘His is the praise’ will be opened to you the door of a spiritual pleasure a thousand times

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sweeter than the bounty itself. For this phrase means to offer praise and thanks; that is to say, to perceive the bestowal of bounty. This in turn means to recognize the Bestower, which is to reflect on the bestowal of bounty, and so finally to ponder over the favour of His compassion and His continuing to bestow bounties.”

SIXTH PHRASE: ‘He alone grants life.’

That is, the giver of life is He. The one who causes life to continue by means of sustenance is again He. The supplier of the necessities of life is also He. And the exalted aims of life pertain to Him and its important results look to Him and ninety-nine out of a hundred of its fruits are His. Thus, this phrase calls out to ephemeral and impotent man in this way, it makes this joyful announcement:

“O man! Do not trouble yourself by taking the heavy responsibilities of life onto your own shoulders. Do not think of the transience of life and start grieving. Do not see only its worldly and unimportant fruits and regret that you came to this world. Rather, the life-machine in the ship of your being belongs to the Ever-Living and Self-Subsistent One, and it is He Who provides for all its expenses and requirements. Also, your life has a great many aims and results and they pertain to Him, too.

“As for you, you are just a helmsman on the ship, so do your duty well and take the wage and pleasure that come with it. Think just how precious is the life-ship and how valuable its benefits; then think just how Generous and Merciful is the Owner of the ship. So, rejoice and give thanks and know that when you perform your duty with integrity, all the results the ship produces will in

one respect be transferred to the register of your actions, that they will secure an immortal life for you, will endow you with eternal life.”

THE SEVENTH PHRASE: ‘And deals death.’

That is, the one who causes death is He. He discharges you from the duty of life, changes your abode from this transitory world, and releases you from the labour of service. That is, He takes you from a transient life to an immortal one. This phrase, then, shouts out the following to ephemeral jinn and man:

“Here is good news for you! Death is not destruction, or nothingness, or annihilation; it is not cessation, or extinction; it is not eternal separation, or non-existence, or a chance event; it is not authorless obliteration. Rather, it is being discharged by the Author Who is All-Wise and All-Compassionate; it is a change of abode. It is being despatched to eternal bliss, to your true home. It is the door of union to the Intermediate

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Realm, which is where you will meet with ninety-nine per cent of your friends.”

THE EIGHTH PHRASE: ‘And He is living and dies not.’

That is to say, the Possessor of a beauty, perfection, and munificence that are infinitely superior to the beauty, perfection, and munificence to be seen in all the creatures of the universe, and that arouse love, and an Eternal Object of Worship, an Everlasting Beloved, one single manifestation of Whose beauty is sufficient to replace all other beloveds, has an enduring life through pre-eternity and post-eternity - a life free from any trace of cessation or ephemerality and exempt from any fault, defect, or imperfection. Thus, this phrase proclaims to jinn and man, to all conscious beings, and the people of love and ardour:

“Here is good news for you! There is an Everlasting Beloved Who will cure and bind your wounds caused by countless separations from the ones you love. Since He exists and is undying, whatever may happen do not fret over the others. Furthermore, the beauty and generosity, virtue and perfection in them, which are the cause of your love, are, passing through many veils, the shadows of the palest of shadows of the manifestation of the Ever-Enduring Beloved’s ever-enduring Beauty. Do not grieve at their disappearance, for they are mirrors of a sort. The changing of the mirrors renews and embellishes the manifestation of the Beauty’s radiance. Since He exists, everything exists.”

THE NINTH PHRASE: ‘All good is in His hand.’

Every good action you perform is transferred to His register. Every righteous deed you do is recorded with Him. Thus, this phrase calls out to jinn and mankind with the following good news:

“O you wretched ones! When you journey to the grave do not cry out in despair, ‘Alas! Everything we owned is destroyed, all our efforts wasted; we have left the beautiful broad earth and entered the narrow grave,’ for everything of yours is preserved, all your actions written down, every service you have rendered recorded. One of Glory in Whose hand is all good and Who is able to bring all good to fruition, will reward your service: drawing you to Himself, He

will keep you only temporarily under the ground. Later, He will bring you to His presence. What happiness for those of you who have completed their service and duty; your labour is finished, you are going to ease and mercy! Service and toil are over, you are going to receive your wage!

“Indeed, the All-Powerful One of Glory preserves seeds and grains, which are the pages of the register of last spring’s deeds and the deposit-

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boxes of its services, and preserves and publishes them the following spring in glittering fashion, indeed, in a manner a hundred times more plentiful than the originals. He is, then, preserving the results of your life in the same way, and will reward your service in a truly abundant fashion.”

THE TENTH PHRASE: ‘And He is Powerful over all things.’

That is, He is One, He is Unique, He has Power over everything. Nothing at all is difficult for Him. To create the spring is as easy for Him as to create a flower, and He creates Paradise with as much ease as He creates the spring. The innumerable artefacts which He continuously creates every day, every year, every century, witness with numberless tongues to His boundless power. Thus, this phrase too delivers good news:

“O man! The service you have offered and the worship you have performed are not for nothing. A realm of reward, an abode of bliss, has been prepared for you. An unending Paradise is awaiting you in place of this fleeting world of yours. Have faith and confidence in the promise of the Glorious Creator Whom you know and Whom you worship, for it is impossible for Him to break His promise. In absolutely no respect is there any deficiency in His power; impotence cannot interfere in His works. Just as He creates your tiny garden, so too is He able to create Paradise for you, and He has created it and promised it to you. And because He has promised, He shall, of course, admit you to it.

“Since we see through observation that every year on the face of the earth He gathers together and disperses with perfect order and balance, with perfect timing and ease, more than three hundred thousand species and groups of animals and plants, most certainly such an All-Powerful One of Glory is capable of carrying out His promise. And being thus Absolutely Powerful He creates samples of the resurrection and Paradise in thousands of forms every year.

“And since, promising eternal bliss through all His revealed Books, He gives the glad tidings of Paradise; and since all His actions and deeds are carried out with truth, veracity, and seriousness; and since, through the testimony of all His works of art, all perfections point to and testify to His infinite perfection, there being in absolutely no respect any defect or fault in Him; and since the breaking of a promise, lying, falsehood, and deception are the ugliest of qualities, besides being defects and faults; then most decidedly and most certainly will that All-Powerful One of Glory, that All-Wise One of Perfection, that All-Merciful One of Beauty, carry out His promise: He will open the gate to eternal bliss; He will admit you, O people of faith, to Paradise, which was the original home of your forefather Adam.”

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THE ELEVENTH PHRASE: ‘And with Him all things have their end.’

That is, human beings are sent to this world, which is the realm of trial and examination, with the important duties of trading and acting as officials. After they have concluded their trading, accomplished their duties, and completed their service, they will return and meet once more with their Generous Master and Glorious Creator Who sent them forth in the first place. Leaving this transient realm, they will be honoured and elevated to the presence of grandeur in the realm of permanence. That is to say, being delivered from the turbulence of causes and from the obscure veils of intermediaries, they will meet with their Merciful Sustainer without veil at the seat of His eternal majesty. Everyone will find his Creator, True Object of Worship, Sustainer, Lord, and Owner and will know Him directly. Thus, this phrase proclaims the following joyful news, which is greater than all the rest:

“O mankind! Do you know where you are going and to where you are being impelled? As is stated at the end of the Thirty-Second Word, a thousand years of happy life in this world cannot be compared to one hour of life in Paradise. And a thousand years of life in Paradise cannot be compared to one hour’s vision of the sheer loveliness of the Beauteous One of Glory. You are going to the sphere of His mercy, and to His presence.

“The loveliness and beauty in all the creatures of this world and in those metaphorical beloveds by which you are so stricken and obsessed and for which you are so desirous, are but a sort of shadow of the manifestation of His beauty and of the loveliness of His Names; and all Paradise with all of its subtle wonders, a single manifestation of His mercy; and all longing and love and allurement and captivation, but a flash of the love of the Eternal Worshipful One and Everlasting Beloved. And you are going to the sphere of His presence. You are being summoned to Paradise, which is an eternal feasting place. Since this is so, it is not with weeping that you enter the grave, but smiling with expectation.”

The phrase announces this good news as well: “O mankind! Do not be apprehensive imagining that you are going to extinction, non-existence, nothingness, darkness, oblivion, decay, and dissolution, and that you will drown in multiplicity. You are going not to extinction, but to permanence. You are being impelled not to non-existence, but to perpetual existence. You are going to enter not darkness, but the world of light. And you are returning to your true owner, to the seat of the Pre-Eternal Monarch. You will not drown in multiplicity, you will take your rest in the sphere of Unity. You are bound not for separation, but for union.”

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Second Station

[The Second Station proves Divine Unity at the level of the Greatest Name, briefly and in summary form.]

THE FIRST PHRASE: ‘There is no god but God.’

In this phrase is an affirmation of the Unity of the Godhead and of the True Object of Worship. An extremely powerful proof of this degree in the affirmation of Divine Unity is as follows:

A most orderly activity is apparent on the face of the universe, especially on the page of the earth. And we observe there a most wise creativity. And we clearly see a most systematic unfolding; that is, the opening up and giving of an appropriate shape and form to everything. Furthermore,

we see a most compassionate, generous, and merciful munificence and bountifulness. Since this is so, it of necessity proves, indeed provokes awareness of, the necessary existence and Unity of an Active, Creative, Opening, Munificent Possessor of Glory.

Indeed, the constant disappearance and renewal of beings demonstrate that those beings are the manifestations of the sacred Names of an All-Powerful Maker, and are shadows of the lights of His Names; that they are works of art resulting from His actions, and impressions and pages inscribed by the pen of Divine Determining and power; that they are mirrors reflecting the beauty of His perfection.

Just as the Owner of the universe proves this mighty truth and exalted degree in the affirmation of His Unity with all the scriptures and sacred books which He has revealed, so have all the people of truth and the perfected members of the human race proved this same degree through all their investigations and discoveries. The universe too points to this same degree through the unceasing witnessing of the miracles of art, wonders of power, and treasuries of wealth that it displays, despite its impotence and poverty. That is to say, the scriptures and books of the Pre-Eternal Witness, and the investigations and unveilings of the people of witnessing, and the orderly states and wise and purposeful functions of the Manifest World are united in their agreement on this degree in the affirmation of Divine Unity.

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Those who do not accept the Single One of Unity, therefore, must either accept innumerable gods, or else like the foolish Sophists, deny both their own existence and that of the universe.

THE SECOND PHRASE: 'He is One.'

This phrase demonstrates an explicit degree in the affirmation of Divine Unity. A convincing and comprehensive argument proving it is as follows:

When we open our eyes, when the universe fastens our gaze on its face, the first thing to attract our attention is a universal and perfect order; we see that there is a comprehensive and sensitive equilibrium; everything exists within a precise order and delicate balance and measure.

When we look a little more carefully, a continual ordering and balancing strike our eye. That is to say, someone is changing the order with regularity and renewing the balance with measuredness. Everything is a model and is clothed in a great many well-ordered and balanced forms.

When we study it even more closely, a wisdom and justice appear behind the ordering and balancing. A purpose and benefit are considered, a truth, a usefulness are followed in the motion of everything, even the minutest particles.

When we study it with even greater attention, what strikes the gaze of our consciousness is the demonstration of a power within an extremely wise activity, and the manifestation of a most comprehensive knowledge which encompasses all things together with all their attributes.

That is to say, this order and balance which are in all beings show us plainly a universal ordering and balancing, and the ordering and balancing show us a universal wisdom and justice; and the wisdom and justice in turn show us a power and knowledge. That is, it is apparent that behind these veils is One Powerful over all things Who has Knowledge of all things.

Furthermore, we look to the beginning and end of all things, and we see, particularly in animate creatures, that their beginnings, origins, and roots are such that it is as if their seeds contain all the systems and members of those creatures, each in the form of an instruction sheet and timetable. And again, their fruits and results are such that the meanings of those animate creatures are filtered and concentrated in them; they bequeath their life histories to them. It is as if their seeds are collections of the principles according to which they are created, and their fruits and results a sort of index of the commands of their creation. Then we look to the outer and inner faces of those animate creatures: the free disposal of

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an utterly wise power and the fashioning and ordering of an utterly effective will are apparent. That is, a strength and power create; a command and will clothe with form.

Thus, when we study all beings carefully, we observe that their beginnings are instruction sheets prepared by One Possessing Knowledge, and that their ends are plans and manifestos of a Maker; that their outer faces are skilful and beautifully proportioned dresses of artistry devised by One Who Chooses and Wills, and their inner faces, most well-designed machines of an All-Powerful One.

This situation, therefore, necessarily and self-evidently proclaims that no time and no place, absolutely nothing, can be outside the grip of power of one single Glorious Maker. Each thing and all things, together with all of their attributes, are organized and directed within the grip of power of an All-Powerful Possessor of Will; they are made beautiful through the ordering and graciousness of a Merciful and Compassionate One; and they are embellished with the adorning of a Loving Benefactor.

Indeed, for anyone who is intelligent and has eyes in his head, the order and equilibrium, and ordering and adorning that there are in the universe and in the beings within it demonstrate, at the degree of Unity, One Who is Single, Sole, Solitary, Unique, All-Powerful, Possessing of Will, All-Knowing, and All-Wise.

Assuredly, there is a unity in everything, and as for unity, it points to one. For example, the whole world is illuminated by one lamp, the sun; in which case, the Owner of the world is One. And, for example, all the animate creatures on the earth are served by air, fire, and water, which are the same. Since this is so, the One Who employs them and subjugates them to us is also One.

THE THIRD PHRASE: ‘He has no partner.’

Since the First Station of the Thirty-Second Word has proved this phrase in a most cogent and brilliant fashion, we refer you to that. It cannot be more clearly elucidated; there is no need for further explanation.

THE FOURTH PHRASE: ‘His is the dominion.’

That is, every creature from the face of the earth to the Divine Throne, from the ground to the Pleiades, from the minutest particles to the heavenly bodies, everything from pre-eternity to post-eternity, the heavens and the earth, this world and the hereafter, belongs to Him. His is the highest degree of ownership in the

form of the greatest affirmation of Divine Unity. A mighty proof of this highest degree of ownership in the form of the greatest affirmation of Divine Unity was imparted to this powerless one's mind in Arabic at a pleasant time and in pleasant circumstances. For the sake of that pleasant memory we shall note down those same phrases and then write their meanings:

His is the dominion because: the macrocosm is similar to the microcosm; what is fashioned by His power is a missive expressing His determining; His creating the macrocosm makes it as a place of prostration, while His giving of existence to the microcosm makes it as prostrating; His bringing the former into being makes it as a property, while His giving of existence to the latter makes it as owned; His art in the former displays it as a book, while His colouring in the latter shines through speech; His power in the former reveals His majesty, while His mercy in the latter arrays His bounty; His majesty in the former testifies that He is One, while His bounty in the latter proclaims that He is Single, Undivided; His stamp on the former is on all things, universal and particular, while His seal on the latter is on the body and on the limbs.

First Section: *'The macrocosm is similar to the microcosm; what is fashioned by His power is a missive expressing His determining.'* That is, the macrocosm, which is called the universe, and the microcosm, which is its miniature specimen and is called man, point to evidences of Divine Unity, both within man's self and without it, that are written by the pens of Divine Power and Divine Determining.

There is within man the sample, on a very small scale, of the orderly art which is in the universe. And as the art which is in the vast sphere testifies to the Single Maker, so the microscopic art which is on a tiny scale in man points to the Maker and demonstrates His Unity. Moreover, as man is a meaningful missive inscribed by his Sustainer, and a well-composed ode written by Divine Determining, so is the universe a well-composed ode of Divine Determining written by that same pen, but on a vast scale.

Is it at all possible that anything other than the Single One of Unity could have a hand in placing the stamp of uniqueness on men's faces, which, although they resemble one another, all have their distinguishing marks; and have a hand in setting the seal of Unity on the universe, all of whose creatures co-operate, helping and supporting one another? Could anything interfere in this?

Second Section: *'His creating the macrocosm makes it as a place of prostration, while His giving of existence to the microcosm makes it as prostrating.'* It has this meaning: the All-Wise Maker created

the macrocosm in such a novel, wonderful form, inscribing on it the signs of His grandeur, that He transformed it into a mighty mosque. And He created man in this way: giving him intellect and causing him to prostrate in wonderment with it at those miracles of His art and at His wondrous power, He caused him to read the signs of His grandeur. Thus girding him ready for worship in that mighty mosque, He created him as a prostrating slave.

Is it at all possible that the true object of worship of those prostrating worshippers in this mighty mosque could be other than the Maker, the One of Unity and Oneness?

Third Section: *'His bringing the former into being makes it as a property, while His giving of existence to the latter makes it as owned.'* It has this meaning: the Glorious Lord of All Dominion created the macrocosm, and especially the face of the earth, in such a form that it is like countless concentric circles or spheres. Every sphere is like an arable field where, minute by minute, season by season, century by century, He sows, reaps, and harvests crops. He continuously administers His property, causing it to work.

He has made the world of minute particles, the largest sphere, into a field. With His power and with His wisdom, He unceasingly sows crops in it to the extent of the universe, and reaps and harvests them. He despatches them from the Manifest World to the World of the Unseen; from the sphere of power to the sphere of knowledge.

Next He has made the face of the earth, which is a medium sphere, a place of cultivation in exactly the same way, where, season by season, He plants worlds, species, and reaps and harvests them. His immaterial crops too He sends to the immaterial worlds, to the Worlds of the Unseen, and the hereafter, and the World of Similitudes.

A garden, too, which is a smaller sphere, He fills hundreds and thousands of times with power and empties with wisdom. And from the even smaller sphere of an animate creature, a tree or a human being, for example, He harvests crops which are a hundred times greater than the being itself. That is to say, the Glorious Lord of All Dominion creates all things, great and small, universal and particular, as a model, and clothes them in hundreds of ways in the weavings of His art, which are embroidered with continuously renewed inscriptions; He displays the manifestations of His Names, the miracles of His power. He has created everything in His property as a page; He writes meaningful letters in hundreds of ways on each page; He displays His wisdom, His signs, and He invites intelligent creatures to read them.

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Together with bringing the macrocosm into being in the form of a cultivated property, He has created man and has given him such tools and abilities, senses, feelings, and especially such a soul, such desires, needs, appetities, greed and claims, that in that extensive property He made him like a creature totally owned and needy for the property.

Is it therefore at all possible that anything apart from the Glorious Lord of All Dominion Who makes everything, from the vast world of minute particles to a fly, as a field and cultivated property, and makes insignificant man a spectator, an inspector, a tiller, a merchant, a herald, a worshipper, and a slave in that vast property and takes him as an honoured guest and beloved addressee of Himself-could anything apart from Him have free disposal over the property and be lord over the totally owned slave?

Fourth Section: *'His art in the former displays it as a book, while His colouring in the latter shines through speech.'* Its meaning is this: the Glorious Maker's art in the macrocosm is so meaningful that because it is manifested in the form of a book, thus making the universe like a huge volume, the human intellect has extracted the library of true natural science and philosophy from it and has written the library according to it. And that book of wisdom is bound to reality

and draws assistance from reality to such a degree that it has been proclaimed in the form of the All-Wise Qur'an, which is a copy of that huge manifested book.

Moreover, just as His art in the universe is in the form of a book, describing its perfect orderedness, so His colouring and the inscription of His wisdom in man has opened the flower of speech. That is, the art is so meaningful, sensitive, and beautiful that it has caused the components of that animate machine to speak, as though they were gramophones. While the art has given man such a dominical colouring in his 'fairest of forms' that the flower of speech and expression, which is immaterial, insubstantial and living, has opened in his material, corporeal and solid head. And it has equipped the power of speech and expression, which is situated in man's head, with such exalted tools and abilities that it has caused it to develop and progress to a degree where man becomes the addressee of the Pre-Eternal Monarch. That is, the dominical colouring in man's essential nature has opened the flower of Divine address.

Is it at all possible that anything other than the Single One of Unity could interfere in the fashioning of that art in creatures, which is in the form of a book, and in that colouring in man whereby he attains to the station of speech and address? God forbid!

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Fifth Section: *'His power in the former reveals His majesty, while His mercy in the latter arrays His bounty.'* It has this meaning: Divine power in the macrocosm demonstrates the majesty of His dominicality, whereas dominical mercy arrays His bounties in man, who is the microcosm. That is, the Maker's power, at the degree of grandeur and Glory, creates the universe in the form of a palace so magnificent that its sun is a mighty electric light, its moon, a lamp, and its stars, candles, gilded fruits and scattered lights. While the face of the earth is a laden table, an arable field, a garden, a carpet; and its mountains, each a storehouse, a mast, a fortress; and so on.

On the one hand He demonstrates the majesty of His dominicality in brilliant fashion by, on a vast scale, making all things into the huge palace's necessities; and on the other, His mercy at the degree of Beauty bestows on all creatures with spirits, and even on the minutest animate beings, the different varieties of His bounties, ordering their beings with these. He adorns them from head to toe with these bounties, embellishing them with benevolence and generosity. He has counterpoised the Beauty of His mercy and that Glorious majesty, those microscopic tongues and that vast tongue.

That is, while the huge heavenly bodies like the suns and constellations are saying with the tongue of majesty: "O Glorious One! O Mighty One! O August One!", those tiny animate creatures, like flies and fishes, are declaring, but with the tongue of mercy: "O Beautiful One! O Compassionate One! O Generous One!"; they are adding their gentle songs to that great orchestra, sweetening it.

Is it at all possible that anything other than the All-Glorious One of Beauty and All-Beautiful One of Glory could have any part in the creation of the macrocosm and microcosm? God forbid!

Sixth Section: *'His majesty in the former testifies that He is One, while His bounty in the latter proclaims that he is Single, Undivided.'* Its meaning is this: just as the majesty of dominicality, which is manifested in the totality of the universe, proves and demonstrates Divine Unity, so dominical bounty, which bestows on the members of animate creatures their regular

provisions, proves and demonstrates Divine Oneness.

As for Unity, it is to say that all those creatures belong to One and they look to One and they are the creation of One. Whereas by Oneness is meant that most of the Names of the Creator of all things are manifested in all beings. For example, the light of the sun may be seen as analogous to Unity by reason of its comprehending the face of the earth

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While the fact that its light and heat, the seven colours in its light and some sort of shadow of it are found in all transparent objects and drops of water makes them analogous to Oneness. And the fact that most of the Maker's Names are manifested in each single thing, especially in each animate creature, and above all in man, points to Oneness.

Thus, this section indicates that the majesty of dominicality, which has total disposal over the universe, makes the huge sun as a servant, a lamp, and a stove for animate creatures on the face of the earth; and makes the mighty earth a cradle, a hostel, and place of trade for them; and fire, a cook and friend present everywhere; and clouds, strainers and wet-nurses; and mountains, storehouses and treasuries; and the air, a fan for animate creatures, for breathing in and out; and water, a nurse who suckles new arrivals to life and a seller of sweet drinks who supplies animals with the water of life; this Divine dominicality demonstrates Divine Unity in a most lucid manner.

Indeed, who other than the One Creator could subjugate the sun so that it is a servant to the inhabitants of the earth? And who other than the Single One of Unity could take the wind in His hand entrusting it with a great many duties and employing it as a swift and agile servant on the face of the earth? And who apart from the Single One of Unity would dare to make fire a cook, and to cause a tiny flame the size of a match-head to consume thousands of tons of goods? And so on. Every single thing, every single element, every single heavenly body, points to the All-Glorious One of Unity, at the degree of the majesty of dominicality.

Thus, as Divine Unity is apparent in the degree of Glory and majesty, so bounty and munificence proclaim Divine Oneness at the degree of Beauty and mercy. This is because, within this all-embracing art, there are in animate creatures and especially in man, faculties and abilities with which to understand, accept, and desire infinite varieties of bounties, and which reflect all the Divine Names manifested in the whole universe. Simply, like a point of focus, man displays all the Beautiful Names together by means of the mirror of his essence, and through it, proclaims God's Oneness.

Seventh Section: *'His stamp on the former is on all things, universal and particular, while His seal on the latter is on the body and on the limbs.'* Its meaning is this: just as the Glorious Maker has a mighty stamp on the macrocosm as a whole, so He has put a stamp of Unity on each of its parts and species. And, just as he has set the seal of Unity on the face and body of each human being, the microcosm, so on each of their limbs is a seal of His Unity.

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Indeed, the All-Powerful One of Glory has placed on everything, on universals and on particulars, on stars and on particles, a stamp of Unity which bears witness to Him. On each he

has set a seal of Unity which points to Him. Since this greatest of truths has been elucidated and proved in most brilliant and decisive fashion in the Twenty-Second Word, the Thirty-Second Word, and the Thirty-Three Windows of the Thirty-Third Letter, we refer you to those, and cutting short the discussion, conclude it here.

THE FIFTH PHRASE: ‘His is the praise.’

Since the perfections found in all beings which are the cause of acclaim and tribute are His, praise too belongs to Him. Acclaim and laudation, from whomever to whomever it has come and will come, from pre-eternity to post-eternity, all of it belongs to Him. For bounty and munificence, which are the causes of acclaim, and all things, which are perfection and beauty and the means of praise, are His, they pertain to Him. Indeed, as the Qur’an indicates, praise is worship, glorification, prostration, supplication, and acclaim; it comes from all beings, rising continuously, unceasingly, to the Divine Court. The following is a comprehensive proof which sets forth this truth affirming Divine Unity.

When we look at the universe, it appears to us in the form of a park set with gardens, its roof gilded with lofty stars, its ground inhabited by ornamented beings. When we see it thus, we see that the orderly, luminous, lofty heavenly bodies and purposive, ornamented earthly beings in this park are all saying, each in its particular tongue: “We are the miracles of power of an All-Powerful One of Glory; we testify to the Unity of an All-Wise Creator, an All-Powerful Maker.”

Then we look at the globe of the earth within the park of the universe and we see it in the form of a garden in which hundreds of thousands of varieties of multicoloured and beautifully adorned flowering plants have been laid out and through which hundreds of thousands of different species of animals have been scattered. And in this garden of the earth, all these adorned plants and decorated animals proclaim through their well-ordered forms and balanced shapes: “We are each of us a miracle, a wonder of art, created by a Single All-Wise Maker, and each of us is a herald, a witness, to his Unity.”

Moreover, looking at the trees in the garden, we see fruits and flowers in various forms which have been made knowingly, wisely, generously, subtly, and beautifully to the utmost degree. And these are all proclaiming with one tongue: “We are the miraculous gifts of a Compassionate

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One of Beauty, a Merciful One of Perfection; we are wondrous bounties.”

And so, the heavenly bodies and beings in the park of the universe, and the plants and animals in the garden of the earth, and the blossom and fruits on its trees and plants, testify and proclaim with an infinitely resounding voice: “Our Creator and Fashioner, the All-Powerful One of Beauty, the Peerless All-Wise One, the All-Generous Granter of Favours, Who bestowed us as gifts, is powerful over all things. Nothing at all is difficult for Him. Nothing at all is outside the sphere of His power. In relation to His power minute particles and stars are equal. A universal is as simple as a particular, while a particular is as valuable as a universal. The largest is as easy as the smallest in relation to His power, and the small is as full of art as the large; indeed, as far as art is concerned, the small is greater than the large.

“All the occurrences of the past, which are wonders of His power, testify that the Absolutely

Powerful One is also powerful over the wonders of the future, and its contingencies. As the one who brought about yesterday will bring about tomorrow, the All-Powerful One Who created the past will also create the future. The All-Wise Maker Who made this world, will also make the hereafter.

“Indeed, the only one truly deserving of worship is the All-Powerful One of Glory; the one deserving of praise is again Him. As worship is exclusively His, so are praise and laudation His alone.”

Is it at all possible that an All-Wise Maker Who created the heavens and the earth would leave without purpose human beings, who are the most important result of the heavens and the earth and the most perfect fruit of the universe? Is it at all possible that He would hand them over to causes and chance, that He would transform His self-evident wisdom into futility? God forbid! And is it at all possible that the One Who is All-Wise and All-Knowing, having planned and then formed a tree, giving it the utmost importance, and having administered it and sustained it with the greatest wisdom, would ignore its fruits, which are its aim and purpose? Is it all possible that He would attach no importance to them; that He would leave them either to the hands of thieves or to rot scattered on the ground? Of course, it could not be that He would ignore them or attach no importance to them. It is because of the fruit that importance is given to the tree.

The intelligent being of the universe, therefore, and its most perfect fruit, result, and aim is man. Is it possible that the All-Wise Maker of the universe would give to others the praise and worship, thanks and love,

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which are the fruits of those intelligent and conscious fruits, thus causing His self-evident wisdom to be nullified, His absolute power transformed into impotence, and His all-encompassing knowledge converted into ignorance? God forbid! A hundred thousand times!

Since intelligent beings are the pivot of the dominical aims of the palace of the universe, and man is the most eminent of intelligent beings, is it at all possible that the thanks and worship he offers in response to the bounties he receives should go to one other than the Maker of the palace, and that the Glorious Maker would permit the thanks and worship due to Him, which are the ultimate aim of man's creation, to go to another?

Moreover, is it at all possible that He would make Himself loved by intelligent beings through the endless varieties of His bounties, and that He would make Himself known to them through the innumerable miracles of His art, and then, attaching no importance to them, abandon to causes and Nature their thanks and worship, their praise and love, their recognition and gratitude. Is it at all possible that He would make His absolute wisdom denied and the sovereignty of His dominicality nullified? God forbid! A hundred thousand times, God forbid!

Is it at all possible that one who cannot create a spring, and cannot create all fruits, and cannot create all the apples on earth, the stamp on which is the same, could create one apple, which is a miniature specimen of all of them, and give it to someone to eat as a bounty? Is it possible that he should claim thanks for it, and thus share in the praise due to one absolutely deserving of praise? God forbid! For whoever creates one apple is the one who creates all the apples produced in the whole world; for their stamp is the same.

Moreover, whoever creates all the apples is again the one who creates all the seeds and fruits in the whole world, which are the means of food. That is to say, the one who gives a most insignificant bounty to a most insignificant animate creature is directly the Creator of the universe and its Glorious Provider. Since this is so, thanks and praise belong directly to Him. And since this is so, the reality of the universe says unceasingly with the tongue of truth: “His is the praise from every single being from pre-eternity to post-eternity.”

THE SIXTH PHRASE: ‘He grants life.’

That is, the one who gives life is He alone, in which case, it is also He alone Who creates all things. For the spirit, light, leaven, foundation, result, and summary of the universe is life, so whoever grants life must also be the Creator of the whole universe. The one who grants life, then,

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is certainly He; it is the Ever-Living and Self-Subsistent One. We therefore point out the mighty proof of this degree in the affirmation of Divine Unity as follows.

As has been explained and proved in another part of the Risale-i Nur, we see before us the magnificent army of animate beings with their tents pitched on the plain of the face of the earth. Every spring we see a new army emerging from the World of the Unseen, freshly mobilized; one of the innumerable armies of the Ever-Living and Self-Subsistent One. Looking at this army, we see within it more than two hundred thousand different nations from the plant families, and again more than one hundred thousand from the animal tribes. Although the uniforms of each tribe and family, as well as their provisions, drill, discharge, arms, and period of service are all different, anyone who has eyes in his head will see, and having seen will be unable to deny, that a commander-in-chief provides all these different needs with perfect orderliness and precise balance at exactly the right time; and he does this through his infinite power and wisdom, his boundless knowledge and will, his unending mercy, his inexhaustible treasuries, without forgetting a single one of them, or confusing or mixing-up or delaying any of them.

Is it at all possible, then, that anything could meddle, interfere, and have a share in this giving of life and administering, in this nurturing and sustaining, other than one who has a comprehensive knowledge which encompasses the army together with all of its functions, and an absolute power with which to run it in addition to providing all its necessities? God forbid! A hundred thousand times!

It is obvious that if there are ten tribes in one battalion, because the difficulty in equipping them all separately would amount to the difficulty of equipping ten battalions, impotent human beings would be compelled to equip them in a single fashion. Whereas the Ever-Living and Self-Subsistent One provides the equipment necessary for the lives of the more than three hundred thousand different tribes within that magnificent army. Moreover, He does this with no trouble or difficulty, in a light and easy manner, most wisely and maintaining orderliness. He causes the mighty army to declare with one tongue: “*It is He Who gives life,*”² and the vast congregation in the mosque of the universe to recite:

God, there is no god save Him, the Ever-Living and Self-Subsistent One. Neither slumber overtakes Him nor sleep. His is all that is in the heavens and all that is on earth. Who is there that could intercede with Him, except by His leave? He knows all that lies open

2. Qur'an, 23:80; 40:68.

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*before men and all that is hidden from them, whereas they cannot attain to aught of His knowledge save that which He wills. His Throne extends over the heavens and the earth, and He feels no weariness in preserving them. And He alone is Truly Exalted, Tremendous.*³

THE SEVENTH PHRASE: 'And deals death.'

That is, the one who gives death is He. It is He Who grants life, so the one who takes life and grants death is also He. Indeed, death is not only destruction and extinction that it can be attributed to causes or Nature. Just as a seed superficially dies and rots while inside it a shoot is being kneaded and is coming to life, that is, it is passing from the particular life of a seed to the universal life of a shoot, so too although death is apparently disintegration and banishment, in reality, for human beings it is the title, introduction, and starting point of perpetual life. In which case, the Absolutely Powerful One Who grants and administers life must certainly be the One Who creates death. The following points to a mighty proof of this the greatest degree in the affirmation of Divine Unity, contained in this phrase.

As is explained in the Twenty-Fourth Window of the Thirty-Third Letter, through Divine will, all beings are flowing. At its Sustainer's command, the universe is in continuous motion. With Divine permission, all creatures are unceasingly flowing in the river of time; they are being sent from the World of the Unseen; they are being clothed with external existence in the Manifest world; then they are being poured in orderly fashion into the World of the Unseen, and it is there that they alight. At their Sustainer's command, they continuously come from the future, stop by in passing pausing for a breath, and are poured into the past.

This flood of creatures is being made from top to bottom with instances of wisdom, benefits, results, and aims within the sphere of the most wise mercy and munificence; as is this constant travelling, within the sphere of the most knowledgeable wisdom and orderliness; and this current, within the sphere of the most compassionate solicitude and equilibrium. That is to say, an All-Powerful One of Glory, an All-Wise One of Perfection, is continuously giving life to and employing the families of beings, and the individuals within each family, and the worlds which those families form. Then, with His wisdom He discharges them, manifests death and despatches them to the World of the Unseen. He transfers them from the sphere of power to the sphere of knowledge.

3. Qur'an, 2:255.

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Is it then at all possible that one who does not have the ability to administer the universe in its totality, whose authority does not stretch throughout time, whose power is not sufficient to make the world manifest life and death like a single individual, who cannot bestow life on the spring as

though it was a single flower, attach it to the face of the earth and then pluck it from it with death and gather it up, could such a one be the owner of death and the granter of death? Yes, the death of the most insignificant animate being, even, like its life, must necessarily occur according to the law of One of Glory in Whose hand are all the truths of life and varieties of death, and with His permission, and at His command, and through His power, and with His knowledge.

THE EIGHTH PHRASE: ‘And He is living and dies not.’

That is, His life is perpetual, it is pre-eternal and post-eternal. Death and evanescence, non-existence and cessation, cannot befall Him. He Who is pre-eternal must certainly be post-eternal. He Who is sempiternal must certainly be eternally enduring. He Who is necessarily existent, must certainly be without beginning or end. How could non-existence touch a Life of which all existence, in all its varieties, is Its shadow? Non-existence and ephemerality and cessation could in no way encroach on a Life through the manifestation of which all lives continuously come into being, and on which all the stable truths of the universe are dependent, and through which they subsist.

Indeed, one flash of the manifestation of that Life accords a unity to the multiplicity of things, all of which are subject to ephemerality and decease, and makes them display permanence; it saves them from dispersal, preserves their existence, manifests in them a sort of continuance. That is, life accords a unity to multiplicity; it makes it permanent. If life departs, the unity disintegrates, it ceases. Most certainly, ephemerality and transience cannot approach that necessary Life, one manifestation of which are all those innumerable flashes of life.

Decisive witnesses to this truth are the transience and ephemerality of the universe. That is, through their existence and lives,⁴ beings bear witness to and point to the Life of the Undying Ever-Living One and to the necessary existence of His Life, and through their deaths and their ephemerality they bear witness to and point to the perpetuity of His Life

4. When the Prophet Abraham (Upon whom be peace) referred the subject of the rising and setting of the sun in his debate with Nimrod to life and death,* it was a transition and progress from a particular meaning of the giving of life and death to a universal meaning. It demonstrates the most illuminating and widest sphere of the proof, and does not, as some commentators on the Qur’an have asserted, abandon the hidden proof for the obvious one.

* See, Qur’an, 2:258. [Letters / Twentieth Letter - Second Station - p.286](#)

and its eternity. For the fact that after beings have perished, others follow after them, manifesting life like them and taking their places, demonstrates that there is an unceasingly living being who continuously renews the manifestation of life.

Bubbles on the surface of a flowing river sparkle in the sun and disappear. Troop after troop of bubbles appear, following on one after another. They display the same sparkle, are extinguished and disappear. Through this state of sparkling and extinction, they point to the continuance of an elevated and enduring sun. In the same way, the alternation of life and death in these constantly moving beings testifies to the continuance and perpetualness of an Ever-Living Ever-Enduring One.

These beings are mirrors. As darkness is the mirror to light, and however intense the darkness is,

to that degree it will display the brilliance of the light, so these beings act as mirrors in many respects by reason of the contrast of opposites. For example, beings act as mirrors to the Maker's power through their impotence and to His riches through their poverty; similarly they act as mirrors to His everlastingness through their ephemerality. The poverty of trees and the face of the earth itself in wintertime and their glittering wealth and riches in springtime act as mirrors in most unequivocal fashion to the power and mercy of an Absolutely Powerful One, the One of Absolute Riches. It is as though all beings are making supplication with Uvays al-Qarani through their tongues of disposition, and are saying:

“O God! You are our Sustainer, for we are mere slaves; we are powerless to sustain and raise ourselves. That is to say, the One Who sustains us is You! And it is You Who is the Creator, for we are creatures, we are being made! And it is You Who is the Provider, for we are in need of provision, we have no power! That is to say, the One Who creates us and bestows on us our provisions is You! And it is You Who is the Owner, because we are totally owned property; someone other than us has power of disposal over us. That is to say, it is You Who is our Owner! And You, You are Mighty! You possess grandeur and sublimity! As for us we look to our baseness and see that there are manifestations of a mightiness on us. That is to say, we are mirrors to Your mightiness! And it is You Who is the Possessor of Absolute Riches, because we are utterly wanting, and riches are bestowed on us that our indigent hands could not obtain. That is to say, it is You Who is rich, the One Who gives is You! And You, You are the Ever-Living, Ever-Enduring One, because we, we are dying, and in our dying and in

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our being resurrected we see the manifestation of a perpetual giver of life! And You, You are Ever-Enduring, because we see Your continuation and perpetualness in our demise and transience! And the One Who responds to us and answers us, the Granter of Gifts is You. For all of us beings, we are ever crying out and requesting, entreating, imploring by tongue and by state. And our desires are brought about, our aims are achieved. In other words, the One Who answers us is You!...” And so on.

Every creature, universal and particular, is, like Uvays al-Qarani, a mirror, in a form that has the meaning of supplication. All proclaim the Divine power and perfection through their impotence and poverty and deficiency.

THE NINTH PHRASE: ‘All good is in His hand.’

That is, all good things are in His hand, all good deeds are in His account book, all beneficence is in His treasury. Since this is so, those desiring good must seek it from Him, those wishing for what is best must beseech Him. In order to demonstrate the truth of this phrase in a conclusive fashion, we shall point to the signs and flashes of one of many far-reaching evidences of Divine knowledge, as follows:

The Maker Who controls and creates with actions which are to be seen in the universe has an all-encompassing knowledge, and such knowledge is His particular, inherent and necessary quality. Its separation from Him is impossible. In the same way that it is not possible for the sun to exist but for its light not to exist, it is also not possible, though thousands of times more so, for the

knowledge of the Being Who creates these well-ordered beings to be separated from Him.

Like this all-comprehending knowledge is necessary to that Being, so is it also necessary to all things from the point of view of their being connected to Him. That is to say, it is not possible for anything to be hidden from Him. Just as it is not possible for objects on the face of the earth to face the sun with no barrier and not see it, so is it a thousand times less possible, it is impossible, for things to be hidden in the face of the light of the All-Knowing One of Glory's knowledge. This is because they are in his presence. That is, everything is within the range of His sight, is facing Him, is within the compass of His witnessing; He penetrates into all things.

If possessors of light, like the inanimate sun, impotent man, and unconscious X-rays, can see and penetrate everything that faces them, although they are contingent, defective and accidental, surely nothing at

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all can remain hidden from or beyond the light of the pre-eternal knowledge, which is necessary, all-encompassing, and essential. The universe has incalculable signs and marks pointing to this truth, as may be seen in the following examples:

All the instances of wisdom apparent in all beings point to such knowledge. For He Who performs His works kindly and graciously must know; He must know what He is doing. And all well-ordered beings, each within a balance, and all finely balanced and measured shapes and forms, each within an order, also indicate to such all-encompassing knowledge. For to carry out work with wisdom means to do it with knowledge. And all favour and adornment point to such knowledge. He who works skilfully and with measure and balance is surely relying on a powerful knowledge. And the well-ordered measuredness apparent in all beings, their shapes cut out in accordance with purpose and benefits, and the fruitful situations and assemblages as though arranged according the principles of Divine Decree and the compasses of Divine Determining, all demonstrate an all-embracing knowledge. Certainly, the giving of ordered and different forms to everything, as well as a particular shape that is appropriate and beneficial to the life and existence of each, occurs through an all-encompassing knowledge; it could not occur any other way.

Also, it is only through an all-embracing knowledge that the sustenance of animate creatures is provided in a suitable form, at the appropriate time, in unexpected places. Because, since the One Who sends the sustenance knows and recognizes those who are in need of it, and the appropriate time to send it, and perceives their need, He is able to provide their sustenance in a suitable form.

Also, the appointed hour of death of all animate creatures, which is tied to a law of determination, although it is not clear to the creatures themselves, demonstrates a comprehensive knowledge. Because, although the hour of death for all groups and individuals does not appear to be determined, in fact each group's death is appointed within a period of time restricted by two limits. At that appointed hour, the preservation of its seeds, fruits and results, which will continue the duty of the thing after it and are the means of its transformation into a new life, demonstrate an all-encompassing knowledge.

Also, mercy's benevolence, which encompasses all beings and is in a form appropriate to each of them, demonstrates an all-embracing knowledge within a vast mercy. Because, for example, the One Who feeds the offspring of animate creatures with milk and assists the plants of the earth

needy for water with rain, most certainly knows the young and their

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needs, and sees the plants, perceives how necessary rain is for them and then sends it; and so on. All the manifestations of wise kindly mercy demonstrate an all-comprehensive knowledge.

Also, the care and attention, the artistic fashioning, and the skilful decoration present in the art in all things demonstrate an all-embracing knowledge. For choosing an orderly, adorned, artistic, and purposeful state from among thousands of possible states can only occur through a profound knowledge. This choice apparent in all beings demonstrates an all-encompassing knowledge.

Also, the complete ease in the creation and origination of things points to a most perfect knowledge. For the ease and facility in achieving a certain situation is commensurate with the degree of knowledge and skill. To whatever degree a thing is known, to that degree it will be carried out with ease. Thus, in consequence of this fact, we see from beings, every one of which is a miracle of art, that they are being created with ease and facility, without trouble or confusion, in a short period of time, in a wondrous, indeed a miraculous, fashion. That is to say, there is a boundless knowledge which is expressed with boundless ease; and so on.

There are thousands of veracious signs like those mentioned in the examples above to the fact that the Being Who has free disposal over the universe has an all-encompassing knowledge; that He knows all the attributes of all beings, and then he acts. Since the universe's Owner has such a knowledge, for sure He sees human beings and their actions, and He knows what human beings deserve and what is appropriate for them. And He deals with them and will deal with them in accordance with the requirements of wisdom and mercy.

O man! Come to your senses! Think carefully of just what sort of Being it is Who knows you and watches you; think of it and pull yourself together!

If it is said: Knowledge alone is not sufficient; will is also necessary. If will was not present, knowledge would not be sufficient, would it?

The Answer: All beings both indicate and testify to an all-encompassing knowledge, and they point to the comprehensive will of the owner of that all-encompassing knowledge. It is as follows:

The fact that, while hesitating among great numbers of possibilities, an ordered individuality is given to all things, especially to all animate beings, through a determined probability from among a great host of muddled probabilities, and through a result-yielding way from among a great many fruitless ways, demonstrates a universal will of many facets.

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Measured shapes and well-ordered identities have been given to all things in a most sensitive and delicate measure and with a most fine and subtle order. They have been given these from among the inanimate elements which flow without balance in confused and monotonous floods, and from among the barren and fruitless paths and endless possibilities that surround all beings. This necessarily and self-evidently demonstrates that they are the works of a comprehensive will. For choosing innumerable states occurs by means of a designation, a choice, a purpose, and a will. It

is specified by a deliberate intention and desire. For sure, specifying requires a specifier and choice requires a chooser. And that specifier and chooser is will.

For example, the creation of a being like man, who is like a machine assembled from hundreds of different components and systems, from a drop of water; and the creation of a bird, which has hundreds of different members, out of a simple egg; and that of a tree, which is separated into hundreds of different parts, out of simple seed-the creation of these testify to power and knowledge, just as they indicate to the universal will of their Maker in a most decisive and necessary fashion. And with that will He gives a different and particular shape to every component, every member, every part. He clothes them in a chosen state.

I n S h o r t : The fact that there are between different things many resemblances and coincidences with regard to their essentials and results; for example, between the major members and organs of animals' bodies, and the fact that they display a single stamp of Unity, indicate in decisive fashion that the Maker of all animals is the same; He is One, He is Single, He possesses Unity. And the fact that these animals have different identities and distinct features, all determined by wisdom and purpose, indicates that their Single Maker is One Who acts with choice and will. He does what He wishes to do, He does not do what He does not wish to do; He acts with intention and will.

There are as many indications and attestations to Divine knowledge and dominical will as there are beings, indeed as the beings' attributes and qualities. Therefore, some philosophers denying Divine will, and some of those who favour innovation denying Divine Determining, and some of the people of misguidance claiming that God is not concerned with minor matters, and the Naturalists attributing certain beings to Nature and causes, are lies multiplied to the number of beings and a lunacy of misguidance compounded to the number of those beings' attributes. For whoever denies the innumerable instances of veracious witnessing is telling a lie of infinite proportions.

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So, you can see for yourself just how mistaken and contrary to the truth it is to say of events, all of which come into existence through Divine will, "Naturally, naturally," instead of, "If God wills it so, if God wills it so."

THE TENTH PHRASE: 'And He is powerful over all things.'

That is to say, absolutely nothing at all is difficult for Him. However many things there are in the sphere of contingency, He is able to clothe all of them with existence most easily. It is so simple and easy for Him that according to the meaning of,

*His command is only, when He wills a thing to be, He but says to it, "Be!" and it is,*⁵

it is as if He only has to command and it is done.

As soon as a skilful artist puts his hand to his work, he functions easily like a machine. In order to express his speed and skill, one could say that the work and art is under his control to such a degree that it is as if at his command, at his touch, the pieces appear, the works of art come into existence. In the same way, this verse states:

His command is only, when He wills a thing to be, He but says to it "Be!", and it is,

alluding to the absolute subjugation and obedience of all things to the power of the All-Powerful One of Glory, and the absolute ease and lack of trouble with which His power functions. We shall elucidate in Five Points five of the innumerable mysteries contained in this mighty truth.

THE FIRST

In relation to Divine power the greatest thing is as easy as the smallest. The creation of a species with all of its individuals is as easy and trouble-free as the creation of one individual. It is as easy to create Paradise as the spring and it is as easy to create the spring as a flower.

This mystery has been explained and proved through the six comparisons -the Mystery of Luminosity, the Mystery of Transparency, the Mystery of Reciprocity, the Mystery of Balance, the Mystery of Order, the Mystery of Obedience, and the Mystery of Disengagedness- at the end of the Tenth Word, which is about the resurrection of the dead, and in the discussion also about the resurrection of the dead in the Second Aim of the Twenty-Ninth Word, which is about the angels, the immortality of man's spirit, and the resurrection. It has been demonstrated in these that in relation to Divine power the stars are as easy as atoms and that

5. Qur'an, 36:82.

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innumerable individuals are created as easily as one individual. Since these mysteries have been proved in those two Words, we refer you to them and cut short the discussion here.

THE SECOND

A decisive and self-evident proof that everything is equal in relation to Divine power is this: we see with our own eyes in the creation of animals and plants the highest degree of mastery and exquisiteness of art within an infinite multiplicity and liberality; and the greatest distinction and differentiation within the utmost confusion and intermingling; and the highest worth as regards art and the most supreme beauty as regards creation within the greatest abundance and profusion. While needing much equipment and much time, they are created with the utmost ease and speed with the greatest art. Simply, those miracles of art come into existence suddenly and out of nothing.

Thus, by observing this activity of power every season on the face of the earth, we see that it establishes irrefutably that the greatest thing is as easy as the smallest in relation to the power that is the source of those actions, and that the creation and administration of innumerable individuals is as easy as the creation and administration of a single individual.

THE THIRD

The greatest universal is as easy as the smallest particular in relation to the power of the All-Powerful Maker Who rules in the universe with actions, direction, and disposal that are clearly to be seen. The creation of a universal consisting of a multiplicity of individuals is as easy as the

creation of a single particular, and in an insignificant particular art of the highest worth may be displayed. This mystery and the wisdom in it arise from three sources:

Firstly: from the assistance of Unity.

Secondly: from the facility of Unity.

Thirdly: from the manifestation of Oneness.

The Assistance of Unity, which is the first source: That is, if all things are the property of a single being, then as a result of unity, he can concentrate the power of all things behind any single thing, and all things can be administered as easily as a single thing. We shall explain this mystery with a comparison in order to make it easier to understand:

For example, if there was a single monarch of a country, by reason of the law of his unity of sovereignty, he would be able to mobilize the moral strength of a whole army behind every single soldier. And because

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he would be able to do so, a single soldier would be able to capture a king and have command over him in the name of his monarch. Furthermore, just as the monarch would employ and direct a single soldier and a single official, by reason of the mystery of the unity of sovereignty, he would be able to direct the whole army and all his officials. It is as if, by reason of the mystery of the unity of sovereignty, he would be able to send everyone, everything, to the assistance of one individual.

Every single individual, therefore, would rely on a strength as great as that of all the individuals; that is, he would receive assistance from them. If the rope of the unity of sovereignty were to be unfastened and they became irregular soldiers, then each soldier, suddenly losing a boundless strength, would fall from a high position of influence to that of a common man. And to direct and employ them would beget difficulties to the number of individuals.

In exactly the same way, *And God's is the highest similitude*,⁶ since the Maker of the universe is One, He assembles His Names, which look to all things, before each single thing, and He creates with infinite art, in a valuable form. If there is need for it, He looks to a single thing by means of all things, He causes them to look to it; He gives assistance and strengthens it. Also, by reason of the mystery of Unity, He creates, disposes, and administers all things as though they were a single thing.

It is due to the mystery of this assistance of Unity that in the universe a certain quality is apparent which is exalted and sublime to the utmost degree as regards its art and value, and this within the utmost abundance and profusion.

The Facility of Unity, which is the second source: That is, matters which occur according to the principles of Unity, in one centre, from one hand, according to one law, occur with the greatest ease. If they are scattered between numerous centres, numerous laws, and numerous hands, it engenders difficulties.

For example, if the equipment of all the soldiers of an army is manufactured in one centre,

according to one law, and at the command of one commander-in-chief, it is as easy as equipping one soldier. If on the other hand, all their equipment is made in different factories, in different centres, then all the military factories necessary to equip an army are necessary to equip one soldier. That is to say, if Unity is relied upon, an army is as easy as one soldier. Whereas, if there is no unity, as many difficulties will arise in equipping one soldier as in equipping an army.

6. Qur'an, 16:60.

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Furthermore, if with regard to Unity, the elements necessary for life are given to the fruits of a tree, relying on one centre, one law, and one root, thousands of fruits are as easy as a single fruit. If, on the other hand, each fruit is bound to a different centre, and if all their vital necessities are sent to them separately, each fruit will engender as many difficulties as the whole tree. For the elements necessary for the life of the whole tree will also be necessary for each fruit.

Thus, like these two comparisons, *And God's is the highest similitude*, because the Maker of the universe is the Single One of Unity, He acts with Unity, and because He acts with Unity all things are as easy as one thing. Moreover, He is able to make a single thing as valuable as all things as regards its art. And creating innumerable individuals in a most valuable form, He demonstrates absolute liberality through the tongue of the limitless abundance and endless profusion of beings, and He manifests boundless generosity and infinite creativity.

The Manifestation of Oneness, which is the third source: that is, since the All-Glorious Maker is not physical or corporal, time and space cannot restrict Him, creation and place cannot obtrude on His presence and witnessing, means and mass cannot veil His actions. There is no fragmentation or division in His regarding and acting towards creation. One thing cannot be an obstacle to another. He performs innumerable acts as though they were one act. It is for this reason that in the same way that, as far as its meaning is concerned, a huge tree can be encapsulated in a seed, a world also can be contained within a single individual, and the whole world may be encompassed by the Hand of Power.

We have explained this mystery in others of the Words like this: the sun is to some degree unrestricted with regard to its luminosity, so its image is reflected in every burnished and shining object. If thousands and millions of mirrors are exposed to its light, then the manifestation of its likeness will be found in each one of them without being divided, as though they were a single mirror. If the capacities of the mirrors were such, the sun would be able to demonstrate its effects in them in all their magnitude. One thing cannot be an obstacle to another. Thousands of things enter thousands of places with the ease of one thing entering one place. Each place displays the sun's manifestation as much as thousands of places display it.

Thus, *And God's is the highest similitude*, the manifestation of the All-Glorious Maker of the universe is such, with all His attributes which are light and with all His Names which are luminous, that through the mystery of the regard of Oneness, although He is not in any place, He is all-present and all-seeing in all places. There is no division in His regard

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regarding and acting towards the creation. He performs every task at the same time, in all places, without difficulty, without hindrance.

Thus, it is through these mysteries of the assistance of Unity, facility of Unity, and manifestation of Oneness, that when all beings are attributed to a single Maker, the creation of all of them becomes as simple and easy as that of a single being. And each being can be as valuable as all beings as regard the fineness of its art. This truth is demonstrated by the fact that within the boundless plenitude of beings, there are endless subtleties of art in every individual. If the beings are not attributed directly to a single Maker, then each becomes as problematical as all beings and the value of all of them decreases, it falls to that of a single being. Should this be the case, either nothing would come into existence, or if it did, it would be without value, worthless.

This mystery led the Sophists, who were the most advanced of the people of philosophy, to realize that the path of associating partners with God was hundreds of thousands of times more difficult than the way of Truth and path of affirming Divine Unity; that it was irrational to the utmost degree. So, because they had averted their faces from the way of Truth and looked to that of unbelief and misguidance, they were compelled to renounce their reasons and deny the existence of everything.

THE FOURTH

The creation of Paradise is as easy as that of the spring in relation to the power of the All-Powerful One Who administers the universe with actions that are plain to see. The creation of spring is as easy as that of a flower. The loveliness in the art of a flower and the fineness in its creation may be as lovely and valuable as a spring. The mystery of this truth is threefold:

First: the necessity and total detachment of the Maker.

Second: the complete otherness of His essence and His unrestrictedness.

Third: His not being bound by space and His indivisibility.

First Mystery: The fact that necessity and total detachment cause infinite ease and facility is an extremely profound mystery. We shall facilitate understanding of it with the following comparison:

The degrees of existence are different. And the worlds of existence are all different. Because they are all different, a particle from a level of existence which is deeply rooted in existence is as great as a mountain

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from a level of existence that is less substantial than its level; it contains the mountain.

For example, the faculty of memory, which is the size of a mustard-seed in a head from the Manifest World, takes on an existence the size of a library from the World of Meaning. And a mirror the size of a fingernail from the external world encompasses a mighty city from the level of the World of Similitudes. If the memory and the mirror from the external world had possessed consciousness and creative power, they would have been able to bring about endless transformations and activity in the Worlds of Meaning and Similitudes through the power of their

minute existences in the external world. That is to say, when existence is firmly established, power increases; what is only a little becomes like much. Especially after existence has attained to complete stability, if it is disengaged and detached from materiality and is not restricted, then only a partial manifestation of it will be able to transform many worlds of other less substantial levels of existence.

Thus, *And God's is the highest similitude*, the Glorious Maker of the universe is Necessarily Existent. That is, His existence is essential, it is pre-eternal, it is post-eternal, its non-existence is impossible, its cessation is impossible; it is the most firmly rooted, the most sound, the strongest, and the most perfect of the levels of existence. In relation to His existence, the other levels of existence are like extremely pale shadows.

The degree of Necessary Existence is so stable and real, and contingent existence is so insubstantial and pale that many of those who have investigated creation, like Muhyi al-Din al-'Arabi, have reduced the other levels of existence to the level of delusion and imagination; they said: "There is no existent save Him." That is, it must not be said of other things that they have existence in relation to the Necessary Existence. They stated that they are not worthy of the title of existence.

And so, for the Necessarily Existent One's power, which is both necessary and essential, contingent beings' both created and accidental existences and both unstable and powerless realities are infinitely easy and simple. To raise all human beings to life and then judge them at the Great Gathering is as easy as the leaves, flowers and fruits which He resurrects in the spring, indeed, in a garden, or on a tree.

Second Mystery: The reason for easiness in regard to the complete otherness of His Essence and His unrestrictedness is this: most certainly, the Maker of the universe is not of the same kind as the universe. His Essence resembles no other essence at all. Since this is so, the obstacles and restraints within the sphere of the universe cannot hinder Him, they

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cannot restrict His actions. He has complete disposal over the whole universe and is able to transform all of it at the same time. If the disposal and actions that are apparent in the universe were to be attributed to it, it would cause so many difficulties and so much confusion that neither would any order remain nor would anything continue to exist; indeed, nothing would be able to come into existence.

For example, if the masterly art in vaulted domes is attributed to the stones of the domes, and if the command of a battalion, which properly belongs to its officer, is left to the soldiers, either neither of them would ever come into existence, or with great difficulty and confusion they would achieve a state completely lacking in order. Whereas, if in order for the situation of the stones in the dome to be achieved, it is accorded to a master who is not a stone himself, and if the command of the soldiers in the regiment is referred to an officer who possesses the essential quality of officership, both the art is easy and command and organization are easy. This is because, while the stones and the soldiers are obstacles to each other, the master and the officer can look from every angle, they command without obstacle.

Thus, *And God's is the highest similitude*, the sacred Essence of the Necessarily Existent One is

not of the same kind as contingent beings' essences. Rather, all the truths of the universe are rays from the Name of Truth, which is one of the Beautiful Names of His Essence. Since His sacred Essence is Necessarily Existent and completely detached from materiality and different from all other essences, it has no like, no equivalent, no equal. So, most certainly, the administration and sustaining of the whole universe in relation to the pre-eternal power of that All-Glorious One is as easy as that of the spring, indeed, of a tree. And the creation of the resurrection of the dead, the realm of the hereafter, and Paradise and Hell, is as easy as the resurrection in spring of a tree which had died the previous autumn.

Third Mystery: The fact that indivisibility and not being bound by space result in the utmost facility has this meaning: since the All-Powerful Maker is free of the restrictions of space, He may be thought of as present in every place through His power. And since there is no division or fragmentation in regard to His Essence, He can regard and act towards all things with all of His Names. And since He is present everywhere and acts towards everything, beings and intermediaries and mass cannot hinder and prevent His actions, indeed there is no necessity at all for them to do so.

Let us suppose there was some necessity, then things like electric

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wires, the branches of trees, and veins in human beings, would be like the means for facilitation, for the arrival of life, and the cause of swiftness in actions. So, let us ignore the idea of hindering, restricting, preventing, and intervening, and say that they are means of facilitating, expediting, and uniting. That is to say, from the point of view of the obedience and submission of all things to the domination of the All-Powerful and Glorious One's power, there is no need for them. If there was some need for them, it would be as a means to facility.

I n S h o r t : The All-Powerful Maker creates everything in an appropriate form without trouble, without undergoing any process, swiftly and easily. He creates universals as easily as particulars. He creates particulars as full of art as He does universals. Indeed, whoever creates universals and the heavens and the earth must necessarily be the one who creates the particulars and animate individuals contained in the heavens and earth; it could not be anything other than him. For those tiny particulars are the fruits, seeds, and the miniature specimens of universals.

Furthermore, whoever creates the particulars must also be the one who creates the elements and heavens and earth, which encompass the particulars. For we see that particulars are each like a seed and tiny copy in relation to universals. Since this is so, the universal elements and the heavens and earth must be in the Being's hand Who creates those particulars so that, according to the principles of His wisdom and the balances of His knowledge, He might insert the gist, the meanings, the samples, of those universal and all-encompassing beings in those particulars, which are like their miniature specimens.

Indeed, from the point of view of the wonders of art and marvels of creativeness, particulars are not behind universals; neither are flowers lower than the stars, nor seeds inferior to trees. Indeed, the tree's meaning, which is the inscription of Divine Determining and is in the seed, is more wonderful than the physical tree, which is the weaving of Divine power and is in the garden. And the creation of man is more wonderful than the creation of the universe. If a Qur'an of Wisdom was written in particles of ether on an atom, it would far surpass in value a Qur'an of Grandeur

written in stars on the face of the heavens. Similarly there are minute particulars which are superior to universals as regards the miraculousness of their art.

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THE FIFTH

We have demonstrated to some degree in our explanations above, the infinite ease, utmost speed, extreme swiftness of actions, and boundless facility apparent in the creation of beings, together with the mysteries and instances of wisdom in their creation. The existence of things with this utmost speed and utter facility, therefore, has engendered in the people of guidance the following firm conviction, that in relation to the power of the One Who creates beings, Paradises are as easy as the spring, the spring as easy as gardens, and gardens as easy as flowers.

According to the meaning of,

*The creation of you all and the resurrection of you all is but like that of a single soul,*⁷

the resurrection of all humankind is as easy as causing one person to die and raising him to life again. And according to the explicit statement of,

*Nothing will there have been but one single blast, and lo! before Us will all of them be arraigned,*⁸

to raise to life all human beings at the resurrection is as easy as calling together with the sound of a bugle an army which has dispersed to rest.

Thus, although this infinite speed and boundless ease are decisive proofs and cogent arguments for the self-evident perfection of the Maker's power and for everything being easy in relation to Him, in the view of the people of misguidance, the formation and creation of things by the Maker's power, which is easy to the degree of necessity, gave rise to the notion that things form themselves, which is utterly impossible, and thus became the cause of confusion. That is to say, because they see that some ordinary things come into existence very easily, they imagine the formation of them to be self-formation. That is, they are not being created, but rather come into existence of their own accord.

There, look at this sheer stupidity! They make what is the proof of an absolute power, the proof of its non-existence; they open the door to innumerable impossibilities. Because if it was the case, it would be necessary for the attributes of perfection, like infinite power and all-encompassing knowledge, which are necessary to the Maker of the universe, to be attributed to every particle of every creature so that it would be able to form itself.

7. Qur'an, 31:28.

8. Qur'an, 36:53.

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THE ELEVENTH PHRASE: 'And with Him all things have their end.'

That is, everything will return to the realm of permanence from the transient realm, and will go to the seat of post-eternal sovereignty of the Sempiternal Ever-Enduring One. They will go from the multiplicity of causes to the sphere of power of the All-Glorious One of Unity, and will be transferred from this world to the hereafter. Your place of recourse is His Court, therefore, and your place of refuge, His mercy. And so on.

There are a great many truths which this phrase and those like it state. The one which states that you will return to eternal bliss and Paradise has been proved so decisively by the irrefutable certainty of the twelve arguments of the Tenth Word, and by the six Principles which comprise the numerous cogent proofs of the Twenty-Ninth Word, that no need remains for further explanation. Those two Words have proved, with the certainty of the sun rising on the following morning after setting the previous day, that life too which has the meaning of the sun in this world, will rise in an enduring form in the morning of the resurrection after its setting with the destruction of the world. Since the Tenth and Twenty-Ninth Words have proved this truth to perfection, we refer you to them and here only say this:

Further to what has been proved decisively in the above explanation, the All-Wise Maker of the universe, Who possesses boundless all-embracing power, limitless universal will, and infinite all-encompassing knowledge, the all-Merciful Creator of human beings, has promised with all His heavenly Books and decrees Paradise and eternal bliss to those of mankind who believe in Him. Since He has promised, He will most certainly bring it about, because it is impossible for Him to break His promise. And because, not to carry out a promise is a most ugly fault, and the One of Absolute Perfection is totally exempt and free from all fault. Failure to perform a promise arises either from ignorance or from impotence. However, since it is impossible for there to be any ignorance or impotence pertaining to that Absolutely Powerful One, the One Knowing of All Things, His breaking of a promise is also impossible.

Moreover, first and foremost the Pride of the Worlds (Upon whom be blessings and peace), and all the prophets, saints, purified scholars, and people of belief, continuously request and implore, desire and beseech the All-Generous and Compassionate One for the eternal bliss they have been promised. They beseech it through all His Most Beautiful Names. For foremost His compassion and mercy, and justice and wisdom, His Names of All-Merciful and Compassionate, and All-Just and Wise, and His dominicality and sovereignty, and most of His Names including

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Sustainer and Allah, require and necessitate the realm of the hereafter and eternal happiness, and they testify and point to its realization. Indeed, all beings with all of their truths point to the hereafter.

The All-Wise Qur'an, the greatest of the revealed Books, also demonstrates and teaches this truth with thousands of its verses; with clear evidences and conclusive, veracious proofs.

The Most Noble Beloved One, too, who is the cause of pride for the human race, relying on thousands of dazzling miracles taught this truth throughout his life, with all his strength; he proved it, proclaimed it, saw it, and demonstrated it.

O God, grant blessings and peace and benedictions to him and to his Family and Companions to the number of the breaths of the people of Paradise; and resurrect us and

resurrect him and his friends and Companions to bliss, and our parents and brothers and sisters under his banner, and grant us his intercession, and enter us into Paradise with his Family and Companions, through Your mercy, O Most Merciful of the Merciful. Amen. Amen.

O our Sustainer! Do not take us to task if we forget or unwittingly do wrong.¹⁰

O our Sustainer! Let not our hearts swerve from the truth after You have guided us; and bestow upon us the gift of Your mercy; indeed, You are the Giver of Gifts.¹⁰

*O my Sustainer! Open up my heart * And make my task easy for me * And loosen the knot from my tongue * That they might fully understand my speech.¹¹*

O our Sustainer! Accept this from us, indeed You are All-Seeing, All-Knowing. And forgive us, indeed You are the Acceptor of Repentance, the Compassionate.

All glory be unto You! We have no knowledge save that which You have taught us; indeed You are All-Knowing, All-Wise.¹²



9. Qur'an, 2:286.

10. Qur'an, 3:8.

11. Qur'an, 20:25-28.

12. Qur'an, 2:32.

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Addendum to the Tenth Phrase of the Twentieth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

*For verily, in the remembrance of God hearts do find their rest.¹ * God sets forth a parable: A man belonging to many partners [all of them] at variance with one another.²*

Question: You have said in many places that there is infinite facility in Divine Unity and endless difficulties in multiplicity and associating partners with God; that there is such ease in Divine Unity that it becomes necessary and such difficulty in associating partners with God that it becomes impossible. Whereas, the difficulties and impossibilities that you demonstrate are also present with Unity. For example, you say that if particles were not officials, it would be necessary for either an all-encompassing knowledge or an absolute power or innumerable immaterial machines or printing-presses to be present in every particle. This of course is completely impossible. Even if those particles were Divine officials, it would still be necessary for the particles to bear the same qualities so that they would be able to accomplish their endless orderly

duties. Could you unravel this problem for me?

The Answer : We have expounded and proved in many Words that if all beings are attributed to a single Maker, they become as easy and effortless as a single being. If they are attributed to numerous causes

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1. Qur'an, 13:28.
 2. Qur'an, 39:29.

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and to Nature, a single fly becomes as difficult and arduous as the heavens, a flower as the spring, a fruit as a garden. Since this matter has been explained and proved in other Words, we refer you to them and here only explain three comparisons, by means of three indications, which will reassure the soul and set the mind at rest in the face of that truth.

FIRST COMPARISON

For example, a tiny transparent glistening speck cannot of its own accord situate itself within a light even the size of a match-head, and neither can it be the source of it. It is able to have a light, in its own right, only like that of an insignificant particle, in accordance with its capacity and the size of its own mass. But if the speck is connected to the sun, if it opens its eyes and looks at it, it will be able to comprehend the immense sun together with its light, seven colours, heat, and even its distance; it will display a sort of greater manifestation. That is to say, if the particle remains on its own, it will only be able to perform a function to the extent of a particle, whereas if it is considered to be an official of the sun, and is connected to it and is a mirror to it, it will be able to demonstrate certain partial examples of the sun's functioning, like the sun.

Thus, *And God's is the highest similitude*, if all beings, all particles, are attributed to multiplicity, causes, Nature, themselves, or to anything other than God, then each particle, each being, must either possess an all-embracing knowledge and absolute power, or innumerable immaterial machines and printing-presses must be formed within it, so that it may carry out its wonderful duties. However, if the particles are attributed to a Single One of Unity, then each of them, each artefact, becomes connected to Him; it is as though each becomes His official. Its connection makes it display His manifestation. And through this connection and state of being a manifestation, it relies on an infinite knowledge and power. And thus, by reason of the mystery of the connection and reliance, it performs functions and duties far beyond its own power, through the power of its Creator.

SECOND COMPARISON

For example, there were two brothers, one brave and self-reliant, the other patriotic and devoted to his country. When a war broke out, the one who relied on himself did not form any connection with the state; he wanted to perform his service on his own. He was compelled therefore to carry the sources of his power around his own neck, and to transport, as far as his strength allowed, his equipment and ammunition. In accordance with his individual and petty strength, he was only able to fight with one corporal of the enemy army; to do more was beyond him.

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The other brother did not rely on himself, he knew himself to be impotent and without strength, so he formed a connection with the king and was enrolled in the army. Through this connection, a huge army became a point of support for him. And because of this support, he was plunged into war with the moral strength of an army behind him under the auspices of the king. So when he encountered an eminent field marshal of the defeated enemy army's king, he declared in the name of his own king: "I take you prisoner! Quick march!", and captured him and handed him over. The meaning and wisdom of the situation is this:

Since the first man, who was independent, was compelled to carry his equipment and sources of strength himself, he was only able to perform an extremely insignificant service. Whereas the one who was an official did not have to carry his source of strength; indeed, the army and the king carried him. Just as though he was connecting his receiver to existing telegraph and telephone lines with a tiny wire, the man, through the connection he formed, connected himself to an infinite power.

Thus, *And God's is the highest similitude*, if all creatures, all particles, are attributed directly to the Single One of Unity and if they are connected to Him, through the power of the connection and through of its Lord, at His command, an ant can demolish the Pharaoh's palace; a fly can kill off Nimrod and consign him to Hell; a germ can despatch the most iniquitous tyrant to the grave; a seed the size of a grain of wheat becomes like the workshop and machinery for the production of a pine-tree the size of a mountain; and a particle of air is able to operate efficiently and in an orderly fashion in all the different functions and structures of all flowers and fruits. All this ease and facility self-evidently arise from the connection and state of being an official. If the being in question reverts to independence, if it is left to causes, multiplicity, and to itself, if it travels the road of associating partners with God, then it will only be able to perform a service to the extent of its own physical entity and to the measure of its consciousness.

THIRD COMPARISON

For example, there were two friends who wanted to write a geographical and statistical work on a country they had never seen. One of them formed a connection with the king and entered the telegraph and telephone office. With a piece of wire worth a few *kurush*, he connected his own telephone receiver to the state lines and was able to converse and communicate with everywhere and receive information. He wrote a most well-composed, well-arranged and perfect work of geography and statistics. As for the other man, either he would have had to travel continu

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continuously for fifty years and see everywhere and learn of every event with great difficulty, or else, spending millions of liras he would have had to become the owner, like the king, of a telegraph and telephone system as extensive as that of the state so that he could write a perfect work like his friend.

Similarly, *And God's is the highest similitude*, if innumerable things and creatures are attributed to a Single One of Unity, then through the connection, each thing becomes a place of manifestation. Through displaying the manifestation of the Pre-Eternal Sun, it acquires a connection with the laws of His wisdom, the principles of his knowledge, and the laws of His

power. Then, through the Divine strength and power, it displays a manifestation of its Sustainer by which it has an eye which sees all things, a face which looks to all places, and words which have weight in all matters. If the connection is severed, the thing will also be cut off from all other things, it will be squeezed into the smallness of its own bulk. In which case, it would have to possess an absolute Divinity so that it might perform the functions described above.

In Short: In the way of Divine Unity and belief there is such an easiness and facility that it becomes necessary, while in the way of causes and assigning partners to God are such difficulties that it becomes impossible. For one person may, without trouble, accord one situation to numerous objects and obtain one result. If the taking of the situation and obtaining of the one result are referred to those numerous objects, it would only be with great trouble and much activity that the situation could be brought about and the result achieved.

For example, as is stated in the Third Letter, every night, every year, a glittering expedition and passage glorifying God is accomplished through setting in motion the army of the stars in the field of the heavens under the command of the sun and the moon. This is the alluring and captivating situation of the heavens. And the change and alternation of the seasons and other momentous affairs are brought about; and this is the exalted and purposeful result of the motion of the earth. If the situation of the heavens and result of the revolving earth are ascribed to Divine Unity, then the Pre-Eternal Monarch may easily appoint a soldier like the globe of the earth as commander of the heavenly bodies for the situation and the result to be achieved. After it has received its order, the earth will rise up with joy at its appointment to whirl and mention God's Names like a Mevlevi dervish. With slight expense that graceful situation will be obtained and the significant result come about.

However, if it is said to the earth: "You stop where you are, do not

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interfere!"; and if to obtain the result and situation, it is referred to the heavens; and if the road of multiplicity and associating partners with God is taken rather than that of Divine Unity, it would then be necessary, every day and every year, to set in motion millions of stars which are thousands of times larger than the globe of the earth and to cut the distance of millions of years into that of twenty-four hours and of a year.

CONCLUSION

The Qur'an and the believers ascribe limitless creatures to One Maker. They attribute every matter directly to Him. They travel a road so easy it is necessary, and urge all towards it. While the people of rebellion, who ascribe partners to God, by attributing a single creature to innumerable causes, travel a road so beset with difficulties as to be impossible. In which case, those on the way of the Qur'an are together with all creatures, and those on the way of misguidance, with a single creature. Or to put it another way, the issuing of all things out of one is infinitely easier than the issuing of one thing out of many. In the same way that an officer commands a thousand soldiers as easily as one soldier, if the command of one soldier was to be assigned to a thousand officers, it would become as difficult as that of commanding a thousand soldiers, it would cause chaos.

Thus, this mighty verse hurls this truth at those who assign partners to God, shattering their

unbelief:

God sets forth a parable: A man belonging to many partners [all of them] at variance with one another, and a man belonging wholly to one person: can the two be deemed equal as regards their condition? [Nay] all praise is due to God [alone]; but most of them do not understand this.³

All glory be unto You! We have no knowledge save that which You have taught us; indeed You are All-Knowing, All-Wise.⁴

O God! Grant blessings and peace to our master Muhammad to the number of the particles of the universe, and to all his Family and Companions. Amen. And all praise be to God, the Sustainer of All the Worlds.

O God! O Unique One! O Single One! O Eternally Besought One! O You other than Whom there is no god, You are One, You have no partner! O You to Whom belongs the dominion and the praise! O You Who grants life and deals death! O You in Whose hand is all

3. Qur'an, 39:29.

4. Qur'an, 2:32.

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good! O You Who is powerful over all things! O You with Whom all things have their end! Through the truth of the mysteries of these phrases, appoint the propagator of this treatise and his friends and companions to bliss among the perfected affirmers of Divine Unity and the strictly veracious scholars and the believers conscious of God. Amen. O God! Through the truth of the mystery of Your Oneness make the disseminator of this book disseminate the mysteries of the profession of Your Unity and make his heart a place of manifestation for the lights of faith and his tongue speak of the truths of the Qur'an. Amen. Amen. Amen.



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The Twenty-First Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

*Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. * And out of kindness, lower the wing of humility, and say: "My Sustainer! Bestow on them Your mercy even as they cherished me in childhood." * Your Sustainer knows best what is in your hearts: if*

you do deeds of righteousness, indeed he is Most Forgiving to those who turn to Him again and again [in true penitence].¹

O heedless one in whose house is an elderly parent or an invalid or someone no longer able to work from among his relations or brothers in religion! Study the above verses carefully and see how on five levels in different ways it summons children to be kindly towards their elderly parents. Yes, the highest truth in this world is the compassion of parents towards their children, and the most elevated rights, their rights of respect in return for their compassion. For they sacrifice their lives with great pleasure, spending them for the sake of their children's lives. In which case, every child who has not lost his humanity and been transformed into a monster honours those respected, loyal, self-sacrificing friends, serves them sincerely, and tries to please them and make them happy. Uncles and aunts, maternal and paternal, are like parents.

So understand from this how base and lacking in conscience it is to be contemptuous towards those blessed elderly people, or to want their deaths. Know what a wicked wrong and iniquity it is to want the lives to pass of those who sacrificed their lives for yours.

1. Qur'an, 17:23-5.

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O you who struggles to secure his livelihood! The means of plenty and mercy in your house, and the repeller of disaster, is that elderly or blind relative of yours, whom you belittle. Beware, do not say: "My income is little, I have difficulty in making ends meet," for if it was not for the plenty resulting from their presence, your circumstances would have been even more straitened. Believe this fact which I am telling you; I can prove it most decisively and can convince you. But in order not to prolong the discussion, I am cutting it short. Be content with this much. I swear that this is absolutely certain; my evil-commanding soul and own devil, even, have submitted to it. You should be convinced of a fact which has smashed my soul's obduracy and silenced my devil.

Yes, the All-Glorious and Munificent Creator, Who, as the universe testifies, is infinitely Merciful, Compassionate, Bountiful, and Generous, provides infants with the finest of sustenance when His sends them into this world, causing it to flow into their mouths from the springs of their mother's breasts. So too, He provides, in the form of plenty, the sustenance of the elderly, who are like children though even more in need and deserving of kindness and compassion. He does not burden the avaricious and miserly with their livelihood. All living creatures, all their species, declare through the tongues of their beings the truth expressed by the following verses:

*For God is He Who gives [all] sustenance, -Lord of Power and Steadfast [for ever].² *
How many are the creatures that carry not their own sustenance? It is God Who feeds [both] them and you;³*

they state this munificent truth. In fact it is not only elderly relations, certain creatures like cats, who are a friend to man-their sustenance also comes in the form of plenty, sent within the food of the human beings. An example which corroborates this and I myself observed is as follows: my close friends know that for two to three years my appointed lot every day was half a loaf of

bread, the loaves in that village were small, and very often this was insufficient for me. Then four cats came and stayed with me as my guests, and that same portion was sufficient both for myself and for them. There was frequently even some left over.

This situation has recurred so often that it has made me certain that I was benefiting from the plenty resulting from the cats. I declare most definitely that they were not a load on me. Also, it was not they who were obliged to me, but I to them.

O man! If an animal which is as though wild is the means of plenty

2. Qur'an, 51:58.

3. Qur'an, 29:60.

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when it comes as a guest to the house of a human being, you can compare for yourself what a means of plenty and mercy will be man, the noblest of creatures; and the believers, the most perfect of men; and the powerless and ailing elderly, the most worthy of respect and compassion among the believers; and relatives, the most worthy and deserving of kindness, love, and to be served among the ailing elderly; and parents, who are the truest and most loyal friends among relatives, if they are present in a house in their old age. According to the meaning of, "If it was not for the elderly, bent double with age, calamities would be visited on you in floods,"⁴ you can see what an important cause they are of disasters being repelled.

O man, come to your senses! If you do not die earlier, you too will become old. If you do not honour your parents, in accordance with the meaning of, "the punishment is similar to the act that required it," your children will not be dutiful towards you. If you love your life in the hereafter, this is an important treasury for you: be dutiful towards them and gain their pleasure. While if it is this world that you love, still try to please them, so that through them your life will be easy and your sustenance plentiful. For if you are contemptuous of them, wish for their deaths, and wound their sensitive and easily hurt hearts, you will manifest the meaning of the verse,

*They lose both this world and the hereafter.*⁵

If you want the mercy of the Most Merciful One, be merciful towards those in your house whom He has entrusted to you.

There was someone called Mustafa [?]avu_, one of my brothers of the hereafter. I used to observe that he was very successful both in his religious life and his worldly life. I did not know the reason for this. Then I later understood that the reason for his success was that he had understood the rights of his elderly parents and he observed them to the letter; due to them he had found ease and mercy. God willing, he repaired his life in the hereafter as well. Those who wish for good fortune should try to resemble him...

O God, grant blessings and peace to the one who said: "Paradise is beneath the feet of mothers,"⁶ and to all his Family and Companions.

Glory be unto You! We have no knowledge save that which You have taught us; indeed

You are All-Knowing, All-Wise.



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4. al-‘Ajluni, *Kashf al-Khafa’* ii, 163; Suyuti, *Kanz al-Ummal* ix, 167; Ghazali, *Ihya’ ‘Ulum al-Din* 341.
5. Qur’an, 22:11.
6. Suyuti, *al-Jami’ al-Saghir*, 3642; al-‘Ajluni, *Kashf al-Khafa’* i, 335; al-Albani, *Sahih al-Jami’ al-Saghir wa ziyadatuhu* 1259, 1260.

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The Twenty-Second Letter

In His Name!

And there is nothing but it glorifies Him with praise.

[This letter consists of Two Topics; the First summons believers to brotherhood and love.]

First Topic

In the Name of God, the Merciful, the Compassionate.

*Verily the believers are brethren; so reconcile then your brothers.¹ * Repel evil with what is better than it; then the one between whom and yourself enmity prevails will become like your friend and intimate.² * Those who suppress their anger and forgive people- verily God loves those who do good.³*

Dispute and discord among the believers, and partisanship, obstinacy and envy, leading to rancour and enmity among them, are repugnant and vile, are harmful and sinful, by the combined testimony of wisdom and the supreme humanity that is Islam, for personal, social, and spiritual life. They are in short, poison for the life of man. We will set forth six of the extremely numerous aspects of this truth.

1. Qur’an, 49:10.

2. Qur’an, 41:34.

3. Qur’an, 3:134.

NOTE: The present translation of the Twenty-Second Letter was carried out by Hamid Algar, Prof. of Near Eastern Studies in Univ. of California, Berkeley, U.S.A., and first published in 1976. It has been slightly amended to fit the present work.

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FIRST ASPECT

They are sinful in the view of truth.

O unjust man nurturing rancour and enmity against a believer! Let us suppose that you were on a ship, or in a house, with nine innocent people and one criminal. If someone were to try to make

the ship sink, or to set the house on fire, because of that criminal, you know how great a sinner he would be. You would cry out to the heavens against his sinfulness. Even if there were one innocent man and nine criminals aboard the ship, it would be against all rules of justice to sink it.

So too, if there are in the person of a believer, who may be compared to a dominical dwelling, a Divine ship, not nine, but as many as twenty innocent attributes such as belief, Islam, and neighbourliness; and if you then nurture rancour and enmity against him on account of one criminal attribute that harms and displeases you, attempting or desiring the sinking of his being, the burning of his house, then you too will be a criminal guilty of a great atrocity.

SECOND ASPECT

They are also sinful in the view of wisdom, for it is obvious that enmity and love are opposites, just like light and darkness; while maintaining their respective essences, they cannot be combined.

If love is truly found in a heart, by virtue of the predominance of the causes that produce it, then enmity in that heart can only be metaphorical, and takes on the form of compassion. The believer loves and should love his brother, and is pained by any evil he sees in him. He attempts to reform him not with harshness but gently. It is for this reason that the Hadith of the Prophet says, "No believer should be angered with another and cease speaking to him for more than three days."⁴

If the causes that produce enmity predominate, and true enmity takes up its seat in a heart, then the love in that heart will become metaphorical, and take on the form of artifice and flattery.

O unjust man! See now what a great sin is rancour and enmity toward a brother believer! If you were to say that ordinary small stones are more valuable than the Ka'ba and greater than Mount Uhud, it would be an ugly absurdity. So too, belief which has the value of the Ka'ba, and Islam which has the splendour of Mount Uhud, as well as other Islamic attributes, demand love and concord; but if you prefer to belief and Islam certain

4. Bukhari, Adab 57, 62; Isti'dhan 9; Muslim, Birr 23, 25, 26; Abu Da'ud, Adab 47; Tirmidhi, Birr 21, 24; Ibn Maja, Muqaddima 7; Musnad i, 176, 183; iii, 110, 165, 199, 209, 225; iv, 20, 327, 328; v, 416, 421, 422.

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shortcomings which arouse hostility, but in reality are like the small stones you too will be engaging in great injustice, foolishness, and sin!

The unity of belief necessitates also the unity of hearts, and the oneness of our creed demands the oneness of our society. You cannot deny that if you find yourself in the same regiment as someone, you will form a friendly attachment to him; a brotherly relation will come into being as a result of your both being submitted to the orders of a single commander. You will similarly experience a fraternal relation through living in the same town with someone. Now there are ties of unity, bonds of union, and relations of fraternity as numerous as the Divine Names that are shown and demonstrated to you by the light and consciousness of belief.

Your Creator, Owner, Object of Worship, and Provider is one and the same for both of you; thousands of things are one and the same for you. Your Prophet, your religion, your *qibla* are one and the same; hundreds of things are one and the same for you. Then too your village is one, your state is one, your country is one; tens of things are one and the same for you. All of these things held in common dictate oneness and unity, union and concord, love and brotherhood, and indeed the cosmos and the planets are similarly interlinked by unseen chains. If, despite all this, you prefer things worthless and transient as a spider's web that give rise to dispute and discord, to rancour and enmity, and engage in true enmity towards a believer, then you will understand - unless your heart is dead and your intelligence extinguished- how great is your disrespect for that bond of unity, your slight to that relation of love, your transgression against that tie of brotherhood!

THIRD ASPECT

In accordance with the meaning of the verse:

*No bearer of burdens can bear the burden of another,*⁵

which expresses pure justice, to nurture rancour and enmity towards a believer is like condemning all the innocent attributes found in him on account of one criminal attribute, and is hence an act of great injustice. If you go further and include in your enmity all the relatives of a believer on account of a single evil attribute of his, then, in accordance with the following verse in which the active participle is in the intensive form,

*Verily man is much given to wrongdoing,*⁶

you will have committed a still greater sin and transgression, against which

5. Qur'an, 6:164.

6. Qur'an, 14:34.

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truth, the Shari'a and the wisdom of Islam combine to warn you. How then can you imagine yourself to be right, and say: "I am in the right"?

In the view of truth, the cause for enmity and all forms of evil is in itself evil and is dense like clay: it cannot infect or pass on to others. If someone learns from it and commits evil, that is another question. Good qualities that arouse love are luminous like love; it is part of their function to be transmitted and produce effects. It is for this reason that the proverb has come into being, "The friend of a friend is a friend," and also that it is said, "Many eyes are beloved on account of one eye."

So O unjust man! If such be the view of truth, you will understand now, if you have the capacity for seeing the truth, how great an offence it is to cherish enmity for the likeable and innocent brothers and relatives of a man you dislike.

FOURTH ASPECT

It is a sin from the point of view of personal life. Listen to the following four Principles which are the base of this Fourth Aspect.

First Principle: When you know your way and opinions to be true, you have the right to say, “My way is right and the best.” But you do not have the right to say, “Only my way is right.” According to the sense of “The eye of contentment is too dim to perceive faults; it is the eye of anger that exhibits all vice;”⁷ your unjust view and distorted opinion cannot be the all-decisive judge and cannot condemn the belief of another as invalid.

Second Principle: It is your right that all that you say should be true, but not that you should say all that is true. For one of insincere intention may sometimes take unkindly to advice, and react against it unfavourably.

Third Principle: If you wish to nourish enmity, then direct it against the enmity in your heart, and attempt to rid yourself of it. Be an enemy to your evil-commanding soul and its caprice and attempt to reform it, for it inflicts more harm on you than all else. Do not engage in enmity against other believers on account of that injurious soul. Again, if you wish to cherish enmity, there are unbelievers and atheists in great abundance; be hostile to them. In the same way that the attribute of love is fit to receive love as its response, so too enmity will receive enmity as its own fitting response. If you wish to defeat your enemy, then respond to his evil with good. For if you respond with evil, enmity will increase, and even though he will be outwardly defeated, he will nurture hatred in

7. ‘Ali Mawardi, Adab al-Dunya wa’l-Din 10; Diwan al-Shafi’i 91.

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his heart, and hostility will persist. But if you respond to him with good, he will repent and become your friend. The meaning of the lines: *If you treat the noble nobly, he will be yours, and if you treat the vile nobly, he will revolt,*⁸ is that it is the mark of the believer to be noble, and he will become submitted to you by noble treatment. And even if someone is apparently ignoble, he is noble with respect to his belief. It often happens that if you tell an evil man, “You are good, you are good,” he will become good; and if you tell a good man, “You are bad, you are bad,” he will become bad. Hearken, therefore, to these sacred principles of the Qur’an, for happiness and safety are to be found in them:

*If they pass by futility, they pass by it in honourable disdain.⁹ * If you forgive, pardon, and relent, verily God is All-Relenting, Merciful.¹⁰*

Fourth Principle: Those who cherish rancour and enmity transgress against their own souls, their brother believer, and Divine mercy. For such a person condemns his soul to painful torment with his rancour and enmity. He imposes torment on his soul whenever his enemy receives some bounty, and pain from fear of him. If his enmity arises from envy, then it is the most severe form of torment. For envy in the first place consumes and destroys the envier, and its harm for the one envied is either slight or nonexistent.

The cure for envy: Let the envious reflect on the ultimate fate of those things that arouse his enmity. Then he will understand that the beauty, strength, rank, and wealth possessed by his rival are transient and temporary. Their benefit is slight, and the anxiety they cause is great. If it is a question of personal qualities that will gain him reward in the hereafter, they cannot be an object of envy. But if one does envy another on account of them, then he is either himself a hypocrite, wishing to destroy the goods of the hereafter while yet in this world, or he imagines the one whom he envies to be a hypocrite, thus being unjust towards him.

If he rejoices at the misfortunes he suffers and is grieved by the bounties he receives, it is as if he is offended by the kindness shown towards him by Divine Determining and Divine Mercy, as if he were criticizing and objecting to them. Whoever criticizes Divine Determining is striking his head against an anvil on which it will break, and whoever objects to Divine Mercy will himself be deprived of it.

How might justice and sound conscience accept that the response to

8. Mutanabi. See, al-‘Urf al-Tayyib fi Sharh Diwan al-Tayyib 387.

9. Qur’an, 25:72.

10. Qur’an, 64:14.

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something worth not even a day’s hostility should be a year’s rancour and hostility? You cannot condemn a brother believer for some evil you experience at his hand for the following reasons:

Firstly, Divine Determining has a certain share of responsibility. It is necessary to deduct that share from the total and respond to it with contentment and satisfaction.

Secondly, the share of the soul and Satan should also be deducted, and one should pity the man for having been overcome by his soul and await his repentance instead of becoming his enemy.

Thirdly, look at the defect in your own soul that you do not see or do not wish to see; deduct a share for that too. As for the small share which then remains, if you respond with forgiveness, pardon, and magnanimity, in such a way as to conquer your enemy swiftly and safely, then you will have escaped all sin and harm. But if, like some drunken and crazed person who buys up fragments of glass and ice as if they were diamonds, you respond to worthless, transient, temporary, and insignificant happenings of this world with violent enmity, permanent rancour, and perpetual hostility, as if you were going to remain in the world with your enemy for all eternity, it would be extreme transgression, sinfulness, drunkenness, and lunacy.

If then you love yourself, do not permit this harmful hostility and desire for revenge to enter your heart. If it has entered your heart, do not listen to what it says. Hear what truth-seeing *Hafiz* of Shiraz says: “The world is not a commodity worth arguing over.” It is worthless since it is transient and passing. If this is true of the world, then it is clear how worthless and insignificant are the petty affairs of the world! *Hafiz* also said: “The tranquillity of both worlds lies in the understanding of these two words: generosity towards friends, forbearance towards enemies.”

If you say: “I have no choice, there is enmity within my disposition. I cannot overlook those

who antagonize me.”

The Answer : If evil character and bad disposition do not exhibit any trace, and you do not act with ill intention, there is no harm. If you have no choice in the matter, then you are unable to abandon your enmity. If you recognize your defect and understand that you are wrong to have that attribute, it will be a form of repentance and seeking of forgiveness for you, thus delivering you from its evil effects. In fact, we have written this Topic of the Letter in order to make possible such a seeking of forgiveness, to distinguish right from wrong, and to prevent enmity from being displayed as rightful.

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A case worthy of notice: I once saw, as a result of biased partisanship, a pious scholar of religion going so far in his condemnation of another scholar with whose political opinions he disagreed as to imply that he was an unbeliever. He also praised with respect a dissembler who shared his own opinions. I was appalled at these evil results of political involvement. I said: “I take refuge with God from Satan and politics,” and from that time on withdrew from politics.

FIFTH ASPECT

Obstinacy and partisanship are extremely harmful in social life.

If it is said : “There is a Hadith which says: ‘Difference among my people is an instance of Divine Mercy,’¹¹ and difference requires partisanship.

The sickness of partisanship also delivers the oppressed common people from the oppressor elite, for if the elite of a town or village join together, they will destroy the oppressed common people. If there is partisanship, the oppressed may seek refuge with one of the parties and thus save himself.

It is also from the confrontation of opinions and the contradiction of views that truth becomes apparent in its full measure.”

The Answer :

To the first part of the question, we say: The difference intended in the Hadith is a positive difference. That is, each party strives to promote and diffuse its own belief; it does not seek to tear down and destroy that of the other, but rather to improve and reform it. Negative difference is rejected by the Hadith, for it aims in partisan and hostile fashion at mutual destruction, and those who are at each other’s throats cannot act positively.

To the second part of the question, we say: If partisanship is in the name of truth, it can become a refuge for those seeking their rights. But as for the partisanship obtaining now, biased and self-centred, it can only be a refuge for the unjust and a point of support for them. For if a devil comes to a man engaged in biased partisanship, encourages him in his ideas and takes his side, that man will call down God’s blessings on the Devil. But if the opposing side is joined by a man of angelic nature, then he will -may God protect us!- go so far as to invoke curses upon him.

To the third part of the question, we say: If the confrontation of views takes place in the name of justice and for the sake of truth, then the

11. al-‘Ajlu\’ni, Kashf al-Khafa’ i, 64; al-Manawi, Fayd al-Qadir i, 210-12.

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difference concerns only means; there is unity with respect to aim and basic purpose. Such a difference makes manifest every aspect of the truth and serves justice and truth. But what emerges from a confrontation of views that is partisan and biased, and takes place for the sake of a tyrannical, evil-commanding soul, that is based on egotism and fame-seeking -what emerges from this is not the ‘flash of truth,’ but the fire of dissension. Unity of aim is necessary, but opposing views of this kind can never find a point of convergence anywhere on earth. Since they do not differ for the sake of the truth, they multiply *ad infinitum*, and give rise to divergences that can never be reconciled.

In Short: If one does not make of the exalted rules, “Love for the sake of God, dislike for the sake of God, judgement for the sake of God”¹² the guiding principles of one’s conduct, dispute and discord will result. If one does not say, “dislike for the sake of God, judgement for the sake of God” and take due account of those principles, one’s attempts to do justice will result in injustice.

An event with an important lesson: Imam ‘Ali (May God be pleased with him) once threw an unbeliever to the ground. As he drew his sword to kill him, the unbeliever spat in his face. He released him without killing him. The unbeliever said: “Why did you not kill me?” He replied: “I was going to kill you for the sake of God. But when you spat at me, I became angered and the purity of my intention was clouded by the inclinations of my soul. It is for this reason that I did not kill you.” The unbeliever replied: “If your religion is so pure and disinterested, it must be the truth.”

An occurrence worthy of note: When once a judge showed signs of anger while cutting off the hand of a thief, the just ruler who chanced to observe him dismissed him from his post. For if he had cut the hand in the name of the Shari‘a, his soul would have felt pity for the victim; he would have cut it off in a manner devoid of both anger and mercy. Since the inclinations of his soul had had some share in his deed, he did not perform the act with justice.

A regrettable social condition and an awesome disease affecting the life of society, fit to be wept over by the heart of Islam: to forget and abandon internal enmities when foreign enemies appear and attack is a demand of social welfare recognized and enacted even by the most primitive peoples. What then ails those who claim to be serving the Islamic community that at a time when numberless enemies are taking up positions to attack, one after the other, they fail to forget their petty enmi-

12. Bukhari, Iman 1; Abu Da’ud, Sunna 2; Musnad v, 146.

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ties, and instead prepare the ground for the enemies’ attacks? It is disgraceful savagery, and treason committed against the social life of Islam.

A story to be pondered over: There were two groups of the Hasanan, a tribe of nomads, hostile to each other. Although more than maybe fifty people had been killed on each side, when another tribe such as the Sibgan or Haydaran came out against them, those two hostile groups would forget their enmity and fight together, shoulder to shoulder, until the opposing tribe had been repelled, without ever once recalling their internal dissensions.

O Believers! Do you know how many tribes of enemies have taken up position to attack the tribe of the people of belief? There are more than a hundred of them, like a series of concentric circles. The believers are obliged to take up defensive positions, each supporting the other and giving him a helping hand. Is it then at all fitting for the people of belief that with their biased partisanship and hostile rancour they should facilitate the attack of the enemy and fling open the doors for him to penetrate the fold of Islam? There are maybe seventy circles of enemies, including the misguided, the atheist, and the unbeliever, each of them as harmful to you as all the terrors and afflictions of this world, and each of them regarding you with greed, anger and hatred. Your firm weapon, shield and citadel against all of them is none other than the brotherhood of Islam. So realize just how contrary to conscience and to the interests of Islam it is to shake the citadel of Islam on account of petty hostilities and other pretexts! Know this, and come to your senses!

According to a noble Hadith of the Prophet (PBUH), noxious and awesome persons like Sufyan and the Dajjal will come to rule over the godless at the end of time, and exploiting the greed, discord and hatred amongst the Muslims and mankind, they will need only a small force to reduce humanity to anarchy and the vast world of Islam to slavery.

O people of faith! If you do not wish to enter a humiliating condition of slavery, come to your senses and enter and take refuge in the citadel of:

*Indeed the believers are brothers,*¹³

to defend yourselves against those oppressors who would exploit your differences! Otherwise you will be able neither to protect your lives nor to defend your rights. It is evident that if two champions are wrestling with each other, even a child can beat them. If two mountains are balanced in the scales, even a small stone can disturb their equilibrium and

13. Qur'an, 49:10.

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cause one to rise and the other to fall. So O people of belief! Your strength is reduced to nothing as a result of your passions and biased partisanships, and you can be defeated by the slightest forces. If you have any interest in your social solidarity, then make of the exalted principle of "The believers are together like a well-founded building, one part of which supports the other"¹⁴ your guiding principle in life! Then you will be delivered from humiliation in this world and wretchedness in the hereafter.

SIXTH ASPECT

Spiritual life and correctness of worship will suffer as a result of enmity and rancour, since the

purity of intention that is the means of salvation will be damaged. For a biased person will desire superiority over his enemy in the good deeds that he performs and will be unable to act purely for the sake of God. He will also prefer, in his judgement and dealings, the one who takes his side; he will be unable to be just. Thus the purity of intention and the justice that are the bases of all good acts and deeds will be lost on account of enmity and hostility.

The Sixth Aspect is extremely complex, but we will cut it short here since this is not the place to enlarge on it.



14. Bukhari, Salat 88; Adab 36; Mazalim 5; Muslim, Birr 65; Tirmidhi, Birr 18; Nasa'i, Zakat 67; Musnad vi, 104, 405, 409.

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Second Topic

In the Name of God, the Merciful, the Compassionate.

*Verily God it is Who gives all sustenance, Lord of Power and Steadfast.¹⁵ * How many are the creatures that carry not their own sustenance? It is God Who provides for them and for you; He is All-Hearing, All-Knowing.¹⁶*

O people of belief! You will have understood by now how harmful is enmity. Understand too that greed is another awesome disease, as harmful for the life of Islam as enmity. Greed brings about disappointment, deficiency, and humiliation; it is the cause of deprivation and abjection. The humiliation and abjection of the Jews, who more than any other people have leaped greedily upon the world, is a decisive proof of this truth. Greed demonstrates its evil effects throughout the animate world, from the most universal of species to the most particular of individuals. To seek out one's sustenance while placing one's trust in God will, by contrast, bring about tranquillity and demonstrate everywhere its beneficent effects.

Thus, fruit trees and plants, which are a species of animate being insofar as they require sustenance, remain contentedly rooted where they are, placing their trust in God and not evincing any greed; it is for this reason that their sustenance hastens toward them. They breed too far more offspring than do the animals. The animals, by contrast, pursue their sustenance greedily, and for this reason are able to attain it only imperfectly and at the cost of great effort. Within the animal kingdom it is only the young who, as it were, evince their trust in God by proclaiming their weakness and impotence; hence it is that they receive in full measure their rightful and delicate sustenance from the treasury of Divine mercy. But savage beasts that pounce greedily on their sustenance can hope only for an illicit and coarse sustenance, attained through the expenditure of great effort. These two examples show that greed is the cause of deprivation, while trust in God and contentment are the means to God's mercy.

15. Qur'an, 51:58.

16. Qur'an, 29:60.

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In the human kingdom, the Jews have clung to the world more greedily and have loved its life with more passion than any other people, but the usurious wealth they have gained with great efforts is merely illicit property over which they exercise temporary stewardship, and it benefits them little. It earns them, on the contrary, the blows of abjection and humiliation, of death and insult, that are rained down on them by all peoples. This shows that greed is a source of humiliation and loss. There are in addition so many instances of a greedy person being exposed to loss that “the greedy is subject to disappointment and loss” has become a universally accepted truth. This being the case, if you love wealth, seek it not with greed but with contentment, so that you may have it in abundance.

The content and the greedy are like two men who enter the audience-hall of a great personage. One of them says to himself: “It is enough that he should admit me so that I can escape from the cold outside. Even if he motions me to sit in the lowest position, I will count it as a kindness.”

The second man says arrogantly, as if he had some right in the matter and everyone were obliged to respect him: “I should be assigned the highest position.” He enters with greed and fixes his gaze on the highest positions, wishing to advance toward them. But the master of the audience-hall turns him back and seats him in a lower position. Instead of thanking him as he should, he is angered against him in his heart and criticizes him. The lord of the palace will be offended by him.

The first man enters most humbly and wishes to sit in the lowest position. His modesty pleases the lord of the audience-hall, and he invites him to sit in a higher position. His gratitude increases, and his thankfulness is augmented.

Now this world is like an audience-hall of the Most Merciful One. The surface of the globe is like a banqueting spread laid out by His mercy. The differing degrees of sustenance and grades of bounty correspond to the seating positions in the audience-hall.

Furthermore, even in the minutest of affairs everyone can experience the evil effects of greed. For example, everyone knows in his heart that when two beggars request something, he will be offended by the one who greedily importunes him, and refuse his request; whereas he will take pity on the peaceable one and give him what he asks.

Or to give another example, if you are unable to fall asleep at night and wish to do so, you may succeed if you remain detached. But if you desire sleep greedily, and say: “Let me sleep, let me sleep,” then sleep will quit you entirely.

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Yet another example is this, that if you greedily await the arrival of someone for some important purpose and continually say: “He still hasn’t come,” ultimately you will lose patience and get up and leave. But one minute later the person will come, and your purpose will be frustrated.

The reason for all this is as follows. The production of a loaf of bread requires a field to be cultivated and harvested, the grain to be taken to a mill, and the loaf to be baked in an oven. So too in the arrangement of all things there is a certain slow deliberation decreed by God’s wisdom.

If on account of greed one fails to act with slow deliberation, one will fail to notice the steps one must mount in the arrangement of all things; he will either fall or be unable to traverse the steps, and in either event will not reach his goal.

O brothers giddied by preoccupation with your livelihood, and drunk on your greed for this world! Greed is harmful and pernicious; how is it then that you commit all kinds of abject deed for the sake of your greed; accept all kinds of wealth, without concern for licit or illicit; and sacrifice much of the hereafter? On account of your greed you even abandon one of the most important pillars of Islam, the payment of *zakat*, although *zakat* is for everyone a means of attracting plenty and repelling misfortune. The one who does not pay *zakat* is bound to lose the amount of money he would otherwise have paid: either he will spend it on some useless object, or it will be taken from him by some misfortune.

In a veracious dream that came to me during the fifth year of the First World War, the following question was put to me:

“What is the reason for this hunger, financial loss, and physical trial that now afflicts the Muslims?”

I replied in the dream:

“From the wealth He bestows upon us, God Almighty required from us either a tenth or a fortieth¹⁷ so that we may benefit from the grateful prayers of the poor, and rancour and envy may be prevented. But in our greed and covetousness we refused to give *zakat*, and God Almighty has taken from us a thirtieth where a fortieth was owed, and an eighth where a tenth was owed.

“He required of us to undergo, for no more than one month each year, a hunger with seventy beneficial purposes. But we took pity on our instinctual souls, and did not undergo that temporary pleasurable hunger

17. A tenth, that is, or wealth like corn that every year yields a new crop; and a fortieth of whatever yielded a commercial profit in the course of the year.

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God Almighty then punished us by compelling us to fast for five years, with a hunger replete with seventy kinds of misfortune.

“He also required of us, out of each period of twenty-four hours, one hour to be spent in a form of Divine drill, pleasing and sublime, luminous and beneficial. But in our laziness we neglected the duty of prayer. That single hour was joined to the other hours and wasted. As penance, God Almighty then caused us to undergo a form of drill and physical exertion that took the place of prayer.”

I then awoke, and upon reflection realized that an extremely important truth was contained in that dream. As proven and explained in the Twenty-Fifth Word, when comparing modern civilization with the principles of the Qur'an, all immorality and instability in the social life of man proceeds from two sources:

The First: “Once my stomach is full, what do I care if others die of hunger?”

The Second: “You work, and I’ll eat.”

That which perpetuates these two is the prevalence of usury and interest on the one hand, and the abandonment of *zakat* on the other. The only remedy able to cure these two awesome social diseases lies in implementing *zakat* as a universal principle and in forbidding usury. *Zakat* is a most essential support of happiness not merely for individuals and particular societies, but for all of humanity. There are two classes of men: the upper classes and the common people. It is only *zakat* that will induce compassion and generosity in the upper classes toward the common people, and respect and obedience in the common people toward the upper classes. In the absence of *zakat*, the upper classes will descend on the common people with cruelty and oppression, and the common people will rise up against the upper classes in rancour and rebellion. There will be a constant struggle, a persistent opposition between the two classes of men. It will finally result in the confrontation of capital and labour, as happened in Russia.

O people of nobility and good conscience! O people of generosity and liberality! If acts of generosity are not performed in the name of *zakat*, there are three harmful results. The act may have no effect, for if you do not give in the name of God, you are in effect imposing an obligation, and imprisoning some wretched pauper with a sense of obligation. Then you will be deprived of his prayer, a prayer which would be most acceptable in the sight of God. In reality you are nothing but an official entrusted with the distribution of God Almighty’s bounties among His servants; but if you imagine yourself to be the owner of wealth, this is an

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act of ingratitude for the bounties you have received. If, on the contrary, you give in the name of *zakat*, you will be rewarded for having given in the name of God Almighty; you will have offered thanks for bounties received. The needy person too will not be compelled to fawn and cringe in front of you; his self-respect will not be injured, and his prayer on your behalf will be accepted. See how great is the difference between, on the one hand, giving as much as one would in *zakat*, but earning nothing but the harm of hypocrisy, fame, and the imposition of obligation; and, on the other hand, performing the same good deeds in the name of *zakat*, and thereby fulfilling a duty, and gaining a reward, the virtue of sincerity, and the prayers of those whom you have benefited?

*Glory be unto You; we have no knowledge save that which you have taught us; indeed, you are All-Knowing, All-Wise.*¹⁸

O God, grant blessings and peace to our master Muhammad, who said: “The believer is with respect to the believer like a firm building, of which one part supports the other,”¹⁹ and who said too that “Contentment is a treasure that never perishes,”²⁰ and to his Family and his Companions. And praise be to God, the Sustainer of All the Worlds.



18. Qur’an, 2:32.

19. See page 320, fn. 13.

Conclusion

In his Name, be He glorified!

And there is nothing but it glorifies Him with praise.

Concerning Backbiting

In the Fifth Point of the First Ray of the First Light of the Twenty-Fifth Word, a single Qur'anic verse having the effect of discouraging and restraining was shown to induce repugnance at backbiting in six miraculous ways. It was shown too how abominable a thing is backbiting in the view of the Qur'an, and that there is therefore no need for any further explanation of the subject. Indeed, after the Qur'an has made its declaration, there is neither the possibility nor the need for anything further.

The Qur'an reproaches the backbiter with six reproaches in the verse:

*Would any among you like to eat the flesh of his dead brother?*²¹

and forbids him to commit this sin with six degrees of severity. When the verse is directed to those persons actually engaged in backbiting, its meaning is the following.

As is well-known, the *hamza* at the beginning of the verse has an interrogative sense. This interrogative sense penetrates all the words of the verse like water, so that each word acquires an additional meaning. Thus the first word asks, with its *hamza*: "Is it that you have no intelligence capable of discrimination, so that you fail to perceive the ugliness of this thing?"

The second word *like* asks: "Is your heart, the seat of love and hatred, so corrupted that it loves the most repugnant of things?"

The third word *any among you* asks: "What befell your sense of social and civilized responsibility that you are able to accept something poisonous to social life?"

The fourth word *to eat the flesh* asks: "What has befallen your sense of humanity that you are tearing your friend apart with your fangs like a wild animal?"

21. Qur'an, 49:12.

The fifth word *of his brother* asks: "Do you have no fellow-feeling, no sense of kinship, that you are able to sink your teeth into some wretch who is tied to you by numerous links of brotherhood? Do you have no intelligence that you are able to bite into your own limbs with your own teeth, in such lunatic fashion?"

The sixth word *dead* asks: “Where is your conscience? Is your nature so corrupt that you abandon all respect and act so repugnantly as to consume your brother’s flesh?”

According then to the total sense of the verse, as well as the indications of each of its words, slander and backbiting are repugnant to the intelligence and the heart, to humanity and conscience, to nature and social consciousness.

You see then that the verse condemns backbiting in six miraculous degrees and restrains men from it in six miraculous ways. Backbiting is the vile weapon most commonly used by the people of enmity, envy, and obstinacy, and the self-respecting will never stoop to employing so unclean a weapon. Some celebrated person once said: “I never stoop to vexing my enemy with backbiting, for backbiting is the weapon of the weak, the low, and the vile.”

Backbiting consists of saying that which would be a cause of dislike and vexation to the person in question if he were to be present and hear it. Even if what is said is true, it is still backbiting. If it is a lie, then it is both backbiting and slander and a doubly loathsome sin.

Backbiting can be permissible in a few special instances:

First: If a complaint be presented to some official, so that with his help evil be removed and justice restored.

Second: If a person contemplating co-operation with another comes to seek your advice, and you say to him, purely for the sake of his benefit and to advise him correctly, without any self-interest: “Do not co-operate with him; it will be to your disadvantage.”

Third: If the purpose is not to expose someone to disgrace and notoriety, but simply to make people aware, and one says: “That foolish, confused man went to such-and-such a place.”

Fourth: If the subject of backbiting is an open and unashamed sinner; is not troubled by evil, but on the contrary takes pride in the sins he commits; finds pleasure in his wrongdoing; and unhesitatingly sins in the most evident fashion.

In these particular cases, backbiting may be permissible, if it be done

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without self-interest and purely for the sake of truth and communal welfare. But apart from them, it is like a fire that consumes good deeds like a flame eating up wood.

If one has engaged in backbiting, or willingly listened to it, one should say: “O God, forgive me and him concerning whom I spoke ill,” and say to the subject of backbiting, whenever one meets him: “Forgive me.”

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Twenty-Third Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

Peace be upon you, and God's blessings and mercy for ever, to the number of the seconds of the minutes of your life and the particles of your body!

My Dear, Enterprising, Serious, True, Sincere, and Sagacious Brother!

For brothers of the hereafter and the truth like us, differences of time and place form no obstacle to their conversing and intimacy. Even if one is in the East, one in the West, one in the past, one in the future, one in this world, and one in the hereafter, they still may be considered as being together and they may talk together. Especially those who have undertaken the same duty to achieve the same goal; they may all be considered to be the same. Every morning I imagine that you are here with me, and I make over a part, a third, of my spiritual gains to you. May God find them acceptable! You are together with Abdülmecid¹ and Abdurrahman² in my prayers; God willing, you always receive your share. Your suffering certain difficulties in regard to worldly life saddened me a little, for your sake. But since this world is not eternal and there is a form of good present in disasters, it occurred to me to say, "This too will pass," on your behalf. I thought of the Hadith: "There is no livelihood, save that of the hereafter."³ I recited the verse: "*God is with those who patiently*

1. See, page 30, fn. 2.

2. See, page 30, fn. 3.

3. *Bukhari*, Riqaq 1; Jihad 33, 110; *Manaqib al-Athar* 9; *Maghazi* 29; *Muslim*, Jihad 126, 129; *Tirmidhi*, *Manaqib* 55; *Ibn Maja*, *Masajid* 3; *Musnad* ii, 381; iii, 172, 180, 216, 276; v, 332.

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persevere."⁴ I said: "*To God do we belong, and to Him is our return.*"⁵ I found consolation in place of you. If Almighty God loves a servant of His, He makes him feel disgust with the world, showing it to be ugly. God willing, you belong to that class of those beloved by God. Do not let the multiplication of the obstacles preventing the spreading of the Words upset you. God willing, when the amount you have distributed come to manifest Divine mercy, those light-filled seeds will open a profusion of flowers.

You asked a number of questions. My dear brother! The majority of the Words and Letters which have been written occurred to my heart instantaneously, without the exercise of will; and they turned out very well. If I reply to you relying on my will and strength of knowledge and thought like the Old Said, the answers will turn out dull and deficient. For some time now, the inspirations of the heart have ceased and the whip of the memory been broken; but so that you should not be deprived of an answer, I shall reply extremely briefly to each of them.

YOUR FIRST QUESTION

What is the best way believers can pray for one another?

The Answer : It has to be within the bounds of what is acceptable, for supplications become acceptable under certain conditions; their acceptability increases as these conditions are fulfilled. For instance, when supplications are to be made, a person should be purified spiritually by seeking forgiveness; then he should recite benedictions (*salawat*) for the Prophet (PBUH), an acceptable prayer, for intercession; and following his supplication, he should again recite the *salawat*. For a prayer offered between two such acceptable prayers itself becomes acceptable; as is praying for another without their knowledge; and are the traditional supplications and prayers in the Qur'an and Hadiths. For example:

*O God! I beseech You to bestow forgiveness and well-being on me and on so-and-so in religion, this world, and the hereafter.*⁶ * *O our Sustainer! Give us good in this world and good in the hereafter, and defend us from the torment of the Fire.*⁷

General supplications like these which are offered sincerely, and with humility and tranquillity of heart; and following the five daily prayers, and the morning prayer in particular; and in holy places, and mosques in

4. Qur'an, 2:153, etc.

5. Qur'an, 2:156.

6. al-Nawawi, *al-Adhkar* 74; al-Hakim, *al-Mustadrak* i, 517.

7. Qur'an, 2:201.

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particular; and on Fridays, and particularly during 'the hour when prayers are answered;' and during the three months of Rajab, Sha'ban, and Ramadan, and on the well-known holy nights, such as the Prophet's birthday and Raghayib, and on the Night of Power in particular - it is to be strongly hoped from Divine mercy that such supplications will be accepted. The results of such acceptable prayers are either seen exactly as wished in this world, or they are accepted in respect of the eternal life in the hereafter of the one who offered them. That is to say, if what was sought does not occur exactly as wished, it may not be said that the prayer was not accepted, but that it was accepted in a better form.

YOUR SECOND QUESTION

Since the phrase, *May God be pleased with him*, is used for the Companions of the Prophet (PBUH), is it appropriate to use it for others with the same meaning?

The Answer : Yes, it may be used, because unlike *Upon whom be blessings and peace*, which is a mark of God's Messenger (PBUH), the epithet, *May God be pleased with him*, is not a mark particular to the Companions, but should be used for persons like the four Imams, Shaykh 'Abd al-Qadir Gilani, Imam-i Rabbani (Shaykh Ahmad Sirhindi), and Imam Ghazali, who attained to the 'greater sainthood' known as the 'legacy of prophethood,' reaching the station of God's pleasure. But generally among religious scholars, *May God be pleased with him* has been used for the Companions; *May God have mercy on him*, for the next two generations succeeding them; *May God forgive him*, for subsequent generations; and *May his mystery be sanctified*, for the great saints

YOUR THIRD QUESTION

Which were superior, the great imams and interpreters of the Holy Law, or the ‘shahs’ and ‘spiritual poles’ of the true Sufi paths?

The Answer : Not all the interpreters of the Law, but Abu Hanifa, Malik, Shafi‘i, and Ahmad b. Hanbal were superior to the shahs and spiritual poles. But in some respects, some wondrous spiritual poles like Shaykh Gilani attained more brilliant stations, in particular virtues. However, general virtue was the Imams’. Furthermore, some of the Shahs of the Sufi paths were also interpreters of the Law; it cannot therefore be said that all interpreters of the Law were superior to the spiritual poles. But it may be said that after the Companions and the Mahdi, the Four Imams were superior.

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YOUR FOURTH QUESTION

What is the purpose and aim of the saying,

God is with those who patiently persevere?

The Answer : As required by His Name of All-Wise, Almighty God placed in all things an arrangement like the steps of stairs. An impatient man does not act with slow deliberation, and so either skips some of the steps and falls, or leaves some deficient; he cannot mount to the roof of his goal. Thus, greed is the cause of loss. Patience however is the key to all difficulties, and the saying, “The greedy is subject to disappointment and loss,” and the Hadith, “Patience is the key to happiness,”⁸ have become like proverbs. That is to say, Almighty God’s grace and favour is with the patient. For patience is threefold:

The First is to patiently persevere in refraining from sin; this patience is *taqwa*, and manifests the meaning of the verse:

*God is with those who fear Him and restrain themselves.*⁹

The Second is patience in the face of calamity; this to place one’s trust in God and to submit to Him. It is to be honoured by the manifestation of these verses:

*God loves the patient.*¹⁰ * *God loves those who put their trust in Him.*¹¹

As for impatience, it amounts to complaining about God, and to criticizing His actions, accusing His mercy, and not liking His wisdom. For sure, man is weak and powerless, and weeps complainingly at the blows of misfortune, but his complaint must be to Him, not about Him. It should be like the words of Jacob (Upon whom be peace):

*He said: I only complain of my distraction and anguish to God.*¹²

That is to say, he should complain to God, not lament saying: “What have I done that this should have happened to me?” as though complaining to other human beings about God; to excite the sympathy of impotent humans is harmful and meaningless.

The Third Sort of Patience is patient perseverance in worship, which raises a person to the

station of being beloved of God. It urges a person towards perfect worship of God and servitude of Him, which is the most elevated station.

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8. al-Manawi, *al-Fayd al-Kabir* vi, 298 no: 9318; al-'Ajluni, *Kashf al-Khafa'* ii, 21.
 9. Qur'an, 2:194, etc.
 10. Qur'an, 3:146.
 11. Qur'an, 3:159.
 12. Qur'an, 12:86.

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YOUR FIFTH QUESTION

The age of discretion is accepted to be fifteen. How did God's Messenger (Upon whom be blessings and peace) worship before his prophetic mission?

The Answer : He used to worship in accordance with what remained of the religion of Abraham (Upon whom be peace), which was still extant in Arabia, though in very obscure form. But this was through his own choice as a good act, not because he was obliged or compelled to in any way. This truth is lengthy, so let it remain at that for now.

YOUR SIXTH QUESTION

What was the wisdom in his prophethood commencing when he was forty years of age, which is reckoned to be the age of perfect maturity, and his blessed life continuing for sixty-three years?

The Answer : There were numerous purposes and instances of wisdom in this. One of them is as follows: prophethood is a great and extremely heavy responsibility. It may be borne through the unfolding of the intellectual abilities and capacity of the heart, and through their being perfected. The time they are most perfectly developed is the age of forty. In addition, youth, the time the passions of the soul are enflamed, and the blood fiery and exuberant, and worldly ambitions are intense, is not fitting for the duties of prophethood, which are purely Divine, sacred, and pertain to the hereafter. However serious and sincere a man is before the age of forty, the suspicion that he is working for worldly renown might occur to those who themselves seek fame. He could not easily be saved from their accusations. But after the age of forty, the descent to the grave begins, and the hereafter looms larger for such a man than this world. He can be easily saved from such accusations in his actions and works, which look to the hereafter, and he is successful. And others too are saved from thinking ill of him.

When it comes to his blessed life being sixty-three years, one of the instances of wisdom in it was this: the believers are charged by the Shari'a to love and respect God's Most Noble Messenger (Upon whom be blessings and peace) to the greatest degree, to feel disgust at absolutely nothing about him, and to see every aspect of him as good. Thus, Almighty God did not leave His Noble Beloved in the difficult and troublesome years of old age after sixty-three; He rather sent him to the Sublime Court at that age, which was the average life expectancy of most of the community of which he was the leader. He took him to Himself, showing that he was the leader in every respect.

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YOUR SEVENTH QUESTION

Is the following a Hadith, and what does it mean? “The best of your youths are those who resemble men of mature age, while the worst of your men of middle age are those who resemble youths.”¹³

The Answer: I have heard that it is a Hadith. Its meaning is this: “The best youth is he who thinks of death like an elderly person, and working for the hereafter, is not one of those who become captive to the passions of youth and drown in heedlessness. And the worst of your elderly people is he who tries to resemble the young in heedlessness and passion, and follows the lusts of the soul like a child.”

The correct form of the second part you saw in the piece is as follows. I have hung it above my head for the wisdom it teaches. I look at it every morning and evening and receive instruction:

If you want a friend, God is sufficient. Yes, if He is the friend, everything is a friend.

If you want companions, the Qur’an is sufficient. Indeed, for in the imagination one meets with the prophets and angels in it, observes the events in which they were involved, and becomes familiar with them.

If you want possessions, contentment is sufficient. Yes, one who is content is frugal; and one who is frugal, finds the blessing of plenty.

If you want an enemy, the soul is sufficient. Yes, one who fancies himself is visited with calamities and meets with difficulties. Whereas one who is not fond of himself, finds happiness, and receives mercy.

If you want advice, death is sufficient. Yes, one who thinks of death is saved from love of this world, and works in earnest for the hereafter.

I am adding an Eighth to your Seven Matters. It is like this:

A couple of days ago, a reciter of the Qur’an recited part of Sura Yusuf as far as,

*Take my soul [at death] as one submitting to Your will [as a Muslim], and unite me with the righteous.*¹⁴

Suddenly, like a flash, this point occurred to me: everything concerning the Qur’an and belief is valuable; however insignificant it appears to be, its value is great. Whatever assists in eternal happiness is not insignificant. In which case, it may not be said that this point is only a small point and not worth explaining or being given importance. And certainly, the

13. ‘Ali Mawardi, *Adab al-Dunya wa’l-Din* 27; Ghazali, *Ihya’ ‘Ulum al-Din* i, 142; al-Manawi, *al-Fayd al-Kabir* iii, 487.

14. Qur’an, 12:101.

Qur'an, Ibrahim Hulûsi, wants to hear this point! In which case, listen to it:

It is a fine point of the finest of stories. An elevated, subtle, happy, and miraculous point of the verse,

Take my soul [at death] as one submitting to Your will [as a Muslim], and unite me with the righteous,

which announces that the story of Joseph (Upon whom be peace), the best of stories, has reached its conclusion. It is this: the sorrows and pains of death and separation at the end of other happy stories make bitter the pleasure the listener has received from the story in his imagination, and dispel it. Especially if they tell of death and separation just when recounting the moment of perfect joy and happiness; this is even more painful and causes those listening to cry out in sorrow. However, although this verse tells of Joseph's death just at the most brilliant part of his story, when he is Ruler of Egypt, united with his mother and father, fondly meeting with his brothers, and is experiencing the greatest happiness and joy of this world, it does so in such a way as to say: Joseph himself asked for his death from Almighty God in order to experience an even more happy and brilliant state; and he did die and did receive that happiness.

That is to say, there is beyond the grave a happiness and joy greater than the pleasurable happiness of this world, so that while in that most pleasurable worldly situation, a truth-seeing person like Joseph (Upon whom be peace) wished for bitter death, so as to receive that other happiness.

So see this eloquence of the All-Wise Qur'an; in what way it announces the end of the story of Joseph. It causes not sorrow and regret to those listening to it, but gives good tidings and adds further joy. It also gives guidance, saying: Work for beyond the grave, for it is there that true happiness and pleasure will be found. It also points out Joseph's exalted veraciousness, saying: even the most brilliant and joyful situation of this world did not cause him to become heedless; it did not captivate him; he still wanted the hereafter.

The Enduring One, He is the Enduring One!

S a i d N u r s i



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The Twenty-Fourth Letter

In the Name of God, the Merciful, the Compassionate.

God does what He wishes, and decrees what He wills.

Question: How can the solicitous nurturing, the purposeful and beneficial planning, the loving kindness of the Names of All-Compassionate, All-Wise, and Loving, which are among the greatest of the Divine Names, be reconciled with death and non-existence, decline and separation, and disaster and hardship, which are awesome and terrible? Very well, man goes to eternal happiness, so we can tolerate his passing down the road of death, but for the delicate, lovely

species of trees and plants, and the flowers, all living creatures, and the species of animals, which are worthy of existence, lovers of life, and desire permanent life-what compassion and kindness is there in their continuously, without exception, being annihilated, in their swiftly being despatched to non-existence without being allowed to so much as open their eyes, in their being made to work and labour without being allowed to so much as take a breath, in their being changed by calamities with not one of them being left in peace, in their being killed without exception, in their dying with not one of them remaining, in their departing with not one of them being gratified-what wisdom and purpose, what favour and mercy are there in this?

The Answer: Through Five Signs which show the necessitating cause and reason, and Five Indications which point out the aims and benefits, we shall try to look from afar at the mighty truth which solves this question, and which is extremely broad, profound, and elevated.

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First Station

[This consists of Five Signs]

FIRST SIGN

As is described at the end of the Twenty-Sixth Word, when making a precious bejewelled and embroidered garment, a skilful craftsman employs a poor man in return for a commensurate wage. In order to display his skill and art, he dresses the poor man in the garment, then measures it and cuts it, and lengthens and shortens it, and making the man sit down and stand up, he gives it various forms. So does the wretched man have the right to say to the craftsman: “Why are you interfering with this garment which makes me beautiful, and altering and changing it? Why are you making me stand up and sit down, disturbing me and causing me trouble?”

In exactly the same way, in order to display the perfections of His art through the embroideries of His Names, the All-Glorious Maker takes the essential nature of every sort of being as a model, then He clothes them all and especially living creatures in the garment of a body be-jewelled with senses, and inscribes it with the pen of Divine Decree and Determining; thus demonstrating the manifestation of His Names. In addition, He gives to every being a perfection, a pleasure, an effulgence, in a way suitable to it and as a wage.

Has then anything the right to say to the All-Glorious Maker, Who manifests the meaning of, *the Lord of All Dominion has free disposal over His realms as He wishes*: “You are giving me trouble and disturbing me.”? God forbid! In no way do beings have any rights before the Necessarily Existent One, nor can they claim them; their right is to carry out through offering thanks and praise, what is required by the degree of existence He has given them. For all the degrees of existence that are given are occurrences, and each requires a cause. Degrees which are not given are possibilities, and possibilities are non-existent as well as being infinite. As for instances of non-existence, they do not require a cause. For example, minerals cannot say: “Why weren’t we plants?”; they cannot complain. Their right, since they have received mineral existence, is to offer thanks to their Creator. And plants may not complain asking why they were not animals; their right is to offer thanks, since they have received life as well as existence. As for animals, they may not complain that they are not humans; the right over them rather, since they have been given the precious substance of spirit in addition to life and existence, is to offer

thanks. And so on.

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O complaining man! You did not remain non-existent; you were clothed in the bounty of existence. You tasted life; you did not remain inanimate, nor become an animal. You received the bounty of Islam; you did not remain in misguidance. You have experienced the bounties of good health and well-being!

O ungrateful one! Where did you win the right not to offer thanks in return for the degrees of existence which Almighty God has given you and are pure bounty. How is it that because exalted bounties which are contingencies and non-existent and which you do not deserve have not been given you, you complain about Almighty God with meaningless greed, ungrateful for the bounties you have received? If a man rises to an exalted degree like climbing to the top of a minaret and finds a high station, and on every step receives a large bounty, then does not thank the one who gave him the bounties and complainingly asks why he could not have risen higher than the minaret, how wrong he would be, what an ungrateful denial of the bounties, what great foolishness it would be; as even a lunatic would understand.

O discontented greedy, thriftless wasteful, unjustly complaining, heedless man! Know certainly that contentment is profitable thanks, greed is loss-causing ingratitude, and frugality, fine and beneficial respect for bounties. As for wastefulness, it is ugly and harmful contempt for bounties. If you have intelligence, grow accustomed to contentment and try to be satisfied with little. If you cannot endure it, say: "O Most Patient One!" and seek patience. Be satisfied with your lot and do not complain. Understand who is complaining about whom, and be silent. If you have to complain, then complain about your soul to God Almighty, for the fault is its.

SECOND SIGN

As is stated at the end of the final matter of the Eighteenth Letter, one instance of wisdom in the All-Glorious Creator constantly changing and renewing beings in an astonishing and awesome fashion through the activity of His dominicality is as follows:

Activity and motion in creatures arises from an appetite, a desire, a pleasure, a love. It may be said that in all activity is a sort of pleasure; even, that every activity is a sort of pleasure. Pleasure too is turned towards a perfection; it is a sort of perfection even. Since activity indicates a perfection, a pleasure, a beauty; and since the Necessarily Existent One, Who is absolute perfection and the Perfect One of Glory, unites in His essence, attributes, and Names every sort of perfection; for sure, in a manner fitting for the necessary existence and holiness of the

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Necessarily Existent Essence, in a form suitable to His absolute riches and the self-sufficiency of His essence, in a way appropriate to His absolute perfection and freedom from defect, He has a boundless sacred compassion and infinite pure love. Of a certainty, there is an infinite holy eagerness arising from that sacred compassion and pure love; and from that holy eagerness arises an infinite sacred joy. And arising from that sacred joy, is, if the term is permissible, an infinite holy pleasure. And from this holy pleasure and from the gratitude and perfections of creatures which result from the emergence and development of their potentialities within the activity of His

power, arise, if one may say so, an infinite sacred gratification and holy pride pertaining to that Most Merciful and Compassionate Essence; and it is these which necessitate a boundless activity. And that boundless activity in turn necessitates boundless change and transformation, alteration and destruction. And that boundless change and transformation necessitate death and extinction, decline and separation.

At one time, the benefits shown by ‘human’ science and philosophy concerning the aims of beings appeared most insignificant in my view. I understood from this that such philosophy leads only to futility. It is for this reason that leading philosophers either fall into the swamp of Nature, or they become Sophists, or they deny Divine knowledge and choice, or they call the Creator “self-necessitating.”

At that point, Divine mercy sent the Name of All-Wise to my aid, and it showed me the great aims of creatures. That is to say, every creature, every artefact, is such a dominical missive that all conscious beings study it. This aim satisfied me for a year. Then the wonders in the art of beings were unfolded to me, and the former aim started to appear insufficient. Another, much greater aim became apparent, which was that the most important aims of creatures look to their Maker. I understood that this aim is to present to His gaze the perfections of His art, the embroideries of His Names, the embellishments of His wisdom, and the gifts of His mercy; it is to be mirrors to His beauty and perfections. This aim satisfied me for a long time. Then the miracles of Divine power and functions of dominicality in the extremely swift changes and transformations within the astonishing activity in the art and creation of things became apparent. The former aim too began to appear insufficient. I understood that a necessitating cause, a motive, as great as this aim was necessary. It was then that the causes in this Second Sign and aims in the Indications to follow became apparent. It was made known to me with complete certainty that “the activity of Divine power in the universe and the constant flood of beings is so meaningful that through it the All-Wise Maker

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causes all the realms of beings in the universe to speak.” It is as if the beings of the earth and the skies and their motion and actions are the words of their speech; their motion is their speech. That is, the motion and decline arising from activity is speech glorifying God. And the activity in the universe, too, is the universe’s silent speech and that of the varieties of its beings; their being made to speak.

THIRD SIGN

Things do not go to non-existence, they rather pass from the sphere of power to the sphere of knowledge; they go from the Manifest World to the World of the Unseen; they turn from the world of change and transience to the worlds of light and eternity. From the point of view of reality, the beauty and perfection in things pertain to the Divine Names and are their impresses and manifestations. Since the Names are eternal and their manifestations, perpetual, certainly their impresses will be renewed, refreshed, and made beautiful. They do not pass and depart for non-existence, only their relative determinations change; their realities, essences, and identities, which are the means of beauty and loveliness, effulgence and perfection, are enduring. The beauty and fineness in beings with no spirits pertain directly to the Divine Names; the honour is theirs; praise is due to them; the beauty is theirs; love goes to them; they suffer no harm on those

mirrors changing.

If they are beings with spirits but no intellect, their death and departure is not extinction and vanishing into non-existence, it is being saved from physical existence and the turbulent duties of life. Making over to their spirits, which are immortal, the fruits of the duties they have gained, each relying on a Divine Name, their immortal spirits persist, attaining a happiness worthy of them.

If they are beings possessing both spirits and intellects, their demise is anyway a journeying to everlasting happiness, to the eternal realm, which is the means to perfections, material and non-material, and to the other dwelling-places of the All-Wise Maker, like the Intermediate Realm, the World of Similitudes, and the Spirit World, which surpass this world in beauty and luminosity. Their passing is not death and extinction, separation and non-existence, it is attaining perfection.

I n S h o r t : Since the All-Glorious Maker exists and He is Eternal, and since His attributes and Names are perpetual and everlasting; certainly His Names' manifestations and impresses are renewed, affording a sort of perpetualness; they are not destroyed and transitory, departing for non-being. It is clear that by reason of his humanity, man is connected with most other beings; he receives pleasure at their happiness, and is

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grieved at their destruction. And he is more grieved at the suffering of living creatures, of mankind in particular, and particularly of those possessing perfection he loves and admires; and his happiness is greater at their happiness. Like a fond mother, even, he sacrifices his own happiness and comfort for their happiness. Thus, in accordance with their degree, through the light of the Qur'an and mystery of belief, all believers may be happy at the happiness of all beings, and at their enduring and being saved from nothingness and their being valuable dominical missives; they may gain a light as extensive as the world. Everyone may profit from this light according to his degree. As for the people of misguidance, they are grieved at the destruction of all beings, at their transience and apparently being despatched to non-existence-and if they have spirits, at their suffering, in addition to their own pains. That is to say, their unbelief fills their world with non-existence; it empties it over their heads, causing them Hell before they go there.

FOURTH SIGN

As we have said in many places, a monarch has various different offices and departments proceeding from his titles like Sultan, Khalifa, Judge, and Commander-in-Chief, and in the same way, Almighty God's Most Beautiful Names have innumerable different sorts of manifestations. The varieties and different sorts of creatures arise from the varieties of manifestations. Thus, in accordance with the fact that every possessor of beauty and perfection has an innate desire to see and display his beauty and perfection, those various Names too -since they are constant and eternal- want to be displayed in permanent fashion on account of the Most Pure and Holy Essence. That is to say, they want to see their impresses; that is, to see the manifestation of their beauty and reflection of their perfection in the mirrors of their embroideries; that is, to renew every instant the mighty book of the universe and the different missives of beings; that is, to constantly write them anew; that is, to write thousands of different missives on a single page and

to display each missive to the witnessing gaze of the Sacred Essence, the Most Pure and Holy One Who is Signified; and together with this, to exhibit them to the meditative gazes of all sentient beings, and cause them to read them. Consider the following poem which alludes to this truth:

The leaves of the book of the world are of variety incalculable,

Its letters and words, too, are of number infinite;

Inscribed on the workbench of the Preserved Tablet of reality,

An embodied meaningful word, is each being in the world.

Study the lines of the universe; for they are missives to you from the Sublime Assembly.

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FIFTH SIGN

The Fifth Sign consists of Two Points.

First Point: Since Almighty God exists, everything exists. Since they have a relation with Almighty God, all things exist for everything. For through the mystery of Unity, through the relation with the Necessarily Existent One, all beings become connected with all other beings. That means, through the mystery of Unity, every being which knows its relation with the Necessarily Existent One, or whose relation is known, becomes related with all beings which are related to Him. This means, from the point of view of the relation, every being may manifest endless lights of existence. There is no separation or death from that point of view. To live for a single passing second is the means to innumerable lights of existence. Whereas if the relation does not exist or is not known, the being manifests infinite separations and deaths. For in that case, in the face of every being with which he could have been connected, he is exposed to a separation, a parting, a death. That is, he burdens his own personal existence with endless instances of non-existence and separation. Should he remain in existence for a million years even (without connection), it would not be as much as living for an instant being related in the former respect. The people of reality have said therefore: "Illumined existence for even a passing instant is preferable to a million years of profitless existence." And it is also because of this that those who have researched into the realities of creation have said: "The lights of existence become apparent through recognizing the Necessarily Existent One." That is to say: "In that case, the universe is seen to be full of angels, spirit beings, and intelligent beings within lights of existence. Whereas without them, the darkness of non-existence and pains of death and separation encompass all beings. The world appears in such a view to be an empty and desolate wasteland."

Indeed, each one of a tree's fruits has a relation with all the other fruits on the tree, and since through the relation, each is its friend and brother, it possesses accidental existences to their number. But when the fruit is plucked from the tree, a separation and death comes about in the face of all the other fruits; they all become as though non-existent for it; a darkness of external non-existence results for it.

In exactly the same way, in respect of being related to the Power of the Single Eternally Besought One, for everything, all things exist. If not for that relation, there would be external

non-existences for all things to the number of things.

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And so, from this Sign you may see the vastness of the lights of belief and the terrifying darkness of misguidance. That is, belief is the title of the elevated truth described in this Sign; and it may be benefited from through belief. In the absence of belief, just as everything is non-existent for someone who is blind, deaf, dumb, and stupid, so is everything non-existent and dark for one without belief.

Second Point: The world and all things have three faces:

The First Face looks to the Divine Names and is their mirror. Death, separation, and non-existence cannot intrude on this face; there is rather renewal and renovation.

The Second Face looks to the hereafter and gazes upon the World of Eternity; it is like its arable field. Enduring fruits and produce are raised on this face. It serves eternity, and makes transitory things as though eternal. On this face too there is no death and decline, but the manifestations of life and eternity.

The Third Face looks to transient beings, that is, to us. It is the beloved of ephemeral beings and those who follow the caprices of their souls; the place of trade for the conscious; the arena of trial and examination for those charged with duties. Thus, the salve and cure for the pains and wounds of the transience and decline, the death and extinction, on this third face, are the manifestations of life and eternity in its inner face.

In Short: This flood of beings, these travelling creatures, are moving mirrors and changing places of manifestation for the renewal of the Necessarily Existent One's lights of creation and existence.

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Second Station

[The Second Station consists of an Introduction and Five Indications. The Introduction contains Two Topics.]

First Topic: In each of the following Five Indications is a comparison, written in the form of a dull, short-ranged telescope, in order to observe the attributes of dominicality. These comparisons cannot contain the reality of those attributes; they cannot encompass them and be the measure of them, but they can assist in looking at them. Any phrases or expressions in the comparisons, or in the previous Signs, unfitting for the attributes of the Most Pure and Holy Essence are the fault of the comparisons.

For example, the meanings of pleasure, joy, and gratification known by us cannot express the sacred attributes, but each is the title of an observatory, a means of reflective thought. In addition, through showing in a small example the tip of an encompassing, mighty law of dominicality, it proves the reality of the law within the attributes of dominicality. For example, it is said that a flower departs from existence leaving behind it thousands of existences; this demonstrates a mighty law of dominicality which is in force in all the beings of spring, indeed, of all the world.

Yes, through whichever law the All-Compassionate Creator changes and renews the feathered dress of a bird, through the same law that All-Wise Maker renews the dress of the globe of the earth every year. Through the same law, He transforms the shape of the world every century. And through the same law, He will change the form of the universe at the resurrection of the dead.

Through whichever law He impels particles like Mevlevi dervishes, He makes the earth spin through the same law, like an ecstatic Mevlevi dervish rising up to dance the *sama* '. And through that law, He causes worlds to revolve, and the solar system to travel through space.

Through whichever law He renews, repairs, and dissolves the particles in your body's cells, through the same law, He renews your garden every year, making it anew many times every season. And through the same law, He renews the face of the earth every spring, drawing a fresh veil over its face.

Through whichever law that All-Powerful Maker raises a fly to life, through the same law He restores to life the plane-tree before your win-

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dow every spring; and through that law, He raises the globe of the earth to life in the spring; and through the same law will raise creatures to life at the resurrection. The Qur'an alludes to this with the verse,

*Your creation and your resurrection is but as a single soul.*¹

And so on; you can make further examples in the same way.

There are many laws of dominicality like these which are in force from particles to the totality of the world. Consider the immensity of these laws within dominical activity; note carefully their breadth, and see the meaning of Unity within them. Understand that each law is a proof of Divine Unity. Yes, through each of these numerous and immense laws being the manifestation of knowledge and will, and being both the same and all-encompassing, each also proves most certainly the Maker's Unity, knowledge, and will.

Thus, most of the comparisons in the Words [Risale-i Nur] show the tips of laws like these through a small example, and by doing this, point to the existence of the same law in the matter claimed. Since the existence of the law is demonstrated through a comparison, it proves the assertion as categorically as a logical proof. That is to say, most of the comparisons in the Words may be seen as categorical proofs and certain arguments.

Second Topic: As described in the Tenth Truth of the Tenth Word, however many flowers and fruits there are on a tree, each has aims, purposes, and instances of wisdom to that number. These instances of wisdom are of three sorts:

One sort looks to the Maker and displays the embroideries of His Names.

Another sort looks to intelligent and conscious beings, and in the view of the conscious, things are valuable missives and meaningful words.

Another sort looks to itself and to its own life and perpetuation; and if beneficial for man, the

being contains instances of wisdom accordingly.

At one time, while contemplating on how all beings have such numerous aims, the following phrases occurred to me in Arabic, which, like notes forming the basis of the following Indications, allude to those universal aims:

These glorious beings are flowing places of manifestation and roving mirrors for the renewal of the manifestations of the lights of His creativity, Glory be unto Him: through the changing of their

1. Qur'an, 31:28.

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*relative determinations, * Firstly, and by preserving their beautiful meanings and their identities in the World of Similitudes; * Secondly, and producing truths pertaining to the World of the Unseen and the weavings of the Preserved Tablet; * Thirdly, and spreading the fruits of the hereafter and publishing everlasting panoramas; * Fourthly, and proclaiming dominical glorifications and making known what the Divine Names necessitate; * Fifthly, so that the Divine attributes become apparent and the aspects of Divine knowledge.*

These five sections comprise the bases of the Indications we shall discuss below. Yes, all beings, and particularly living beings, possess on five levels different aims and instances of wisdom and purposes. Like a tree produces fruit on branches one over the other, so all living beings have five different levels of aims and purposes.

O ephemeral man! If you want your own reality which is like a small seed to be transformed into an eternal fruit-bearing tree, and to obtain the ten levels of fruits and ten sorts of aims pointed out in the five Indications, acquire true belief. Otherwise, in addition to being deprived of all of them, you will be squeezed into that seed and you will rot!

FIRST INDICATION

Firstly: through the changing of their relative determinations, and by preserving their beautiful meanings and their identities in the World of Similitudes.

This section expresses the following: although a being apparently disappears into non-existence after departing from existence, the meanings it has expressed are preserved and perpetuated. Its identity, form, and essential nature are preserved also in the World of Similitudes, on the Preserved Tablets, which are samples of the World of Similitudes, and in memories, which are samples of the Preserved Tablets. That is, the being loses its visible existence, and gains hundreds of immaterial existences and existences in knowledge.

For example, in order to print a page in a printing-press, the type is set up and arranged. Then after the page has bequeathed its form and identity to many pages on being printed and after it has proclaimed its meanings to many minds, the arrangement of the type is changed. For no need remains for it, also other pages have to be printed.

In exactly the same way, the pen of Divine Determining sets up and arranges the beings of the earth, and especially plants. Divine power creates them on the page of the springtime. Then in order for them to

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express their beautiful meanings and for their forms and identities to pass to the ledgers of the World of the Unseen, like the World of Similitudes, Divine wisdom requires that the arrangement be changed. In this way, the page of another, future spring may be written and its beings express their meanings too.

SECOND INDICATION

Secondly, and producing truths pertaining to the World of the Unseen and the weavings of the Preserved Tablet.

This section indicates that before departing from existence, everything, whether particular or universal, and particularly living beings, produces many truths pertaining to the Unseen. So too they leave behind them on the tablets and notebooks of the World of Similitudes forms to the number of the stages of their lives; their life histories and those of their forms that are meaningful are inscribed and become objects of study for spirit beings.

For example, a flower passes from existence, but together with leaving behind its essential nature in its hundreds of seeds, it also leaves thousands of its forms on small Preserved Tablets and in memories, which are small samples of the Preserved Tablets, and through the stages of its life, causes conscious beings to study the embroideries of the Divine Names and dominical glorifications it expresses; then it departs.

Similarly, adorned with finely wrought beings in the flower-pot of the face of the earth, the springtime is a flower; it apparently passes and departs for non-existence, but in its place it leaves behind in existence the truths pertaining to the Unseen it has expressed to the number of its seeds, and identities in the World of Similitudes it has published to the number of its flowers, and the instances of dominical wisdom it has displayed to the number of its beings; only then is it hidden from us. Moreover, it makes room for its friends, other springs, to come and perform their duties. That is to say, the spring is divested of an external existence, and in meaning is clothed in a thousand existences.

THIRD INDICATION

Thirdly, and spreading the fruits of the hereafter and publishing everlasting panoramas.

This section states that the world is a workbench and arable field raising crops suitable for the market of the hereafter. We have proved in many of the Words that just as jinn and men send their actions to the market of the hereafter, so too the other beings of the world perform numerous duties on account of the hereafter and produce many crops for

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it. It may even be said that the earth travels for them, or even that this is its purpose. This dominical ship traverses a twenty-four thousand year distance in one year, circumscribing the

field of the resurrection.

For example, the people of Paradise will surely desire to recall their adventures in this world and recount them to one another. They will be exceedingly curious to see the images and pictures of those adventures, and if they watch them like watching the cinema screen, they will enjoy it immensely. Since that is the case, as the verse,

[Joyfully] facing each other on thrones [of dignity]²

indicates, there will be in Paradise, the realm of delight and happiness, the recounting of worldly adventures and scenes of worldly happenings, amid everlasting panoramas.

Thus, these beautiful beings appearing for a moment then disappearing, and their following on one after the other in succession, appear to be factories and workshops for manufacturing the vistas of eternity. For example, in order to afford a sort of permanence to transient situations and leave a souvenir for the people of the future, the people of present-day civilization record the forms of beautiful or strange situations and present them as gifts to the future by means of the cinema screen; they show the past in the present and the future, and include it in them.

In just the same way, the All-Wise Maker of the beings of spring and this world records the aims of their brief lives which look to the World of Eternity in that world, and He records in everlasting scenes in the Eternal Realm the vital duties and the Divine miracles those beings have performed throughout the stages of their lives, as is the requirement of His Names of All-Wise, All-Compassionate, and Loving.

FOURTH INDICATION

Fourthly, and proclaiming dominical glorifications and making known the requirements of the Divine Names.

This sections states that throughout the stages of their lives, beings perform numerous varieties of dominical glorifications. They also demonstrate various situations that the Divine Names necessitate and require. For example, the Name of All-Compassionate desires to be compassionate. The Name of Provider necessitates the giving of sustenance. The Name of Gracious requires the granting of favours. And so on; all the Divine Names require and necessitate something. Thus, in addition to demonstrating the requirements of the Names through their lives and

2. Qur'an, 15:47; 37:44.

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existences, all living beings glorify the All-Wise Maker to the number of their members and faculties.

For example, a man eats delicious fruits which are then dissolved in his stomach and apparently destroyed, but in addition to producing a pleasure and eagerness arising from activity in all the cells of his body as well as his mouth and stomach, they are the means to very many instances of

wisdom like nurturing his life and every part of his body and causing his life to continue. The food itself also rises from vegetable existence to the level of human life; it progresses.

In exactly the same way, when beings are hidden behind the veil of death, in addition to their very many glorifications enduring in their places, they bequeath to the Divine Names many of the Names' embroideries and requirements. That is to say, they depart entrusting them to an eternal existence. If, then, on the departure of a transient and temporary existence thousands of existences manifesting a sort of permanence remain in its place, can it be said that the thing is to be pitied, or that it was all for nothing, or why did that lovable creature depart; can it be complained about? It is rather that the mercy, wisdom, and love which look to it required and necessitated it to be thus. Otherwise it would be necessary to abandon thousands of benefits so that a single harm should not come about; in which case the harm would be a thousandfold. That is to say, the Names of All-Compassionate, All-Wise, and Loving One are not opposed to death and separation; indeed, they require and necessitate it.

FIFTH INDICATION

Fifthly, so that the Divine attributes become apparent and the aspects of Divine knowledge.

This section states that on departing from visible existence, beings, and particularly living beings, leave behind them many enduring things. As described in the Second Sign, among the attributes of dominicality in a way fitting to the sacredness and perfect self-sufficiency of the Necessarily Existent Essence, and in a form worthy of Him, are a boundless love, an infinite compassion, an endless pride, and, if the term is permissible, a boundless holy pleasure, a joy, and if the expression is not mistaken, an infinite sacred delight, and a transcendent happiness; the traces of which are to be observed and seen.

Thus, through change and transformation, decline and transience, beings are driven on at speed within the astonishing activity necessitated by these attributes; they are constantly sent from the Manifest World to the World of the Hereafter. Under the manifestations of the attributes,

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creatures are shaken up in a continual flow and flood, motion and movement, scattering to the ears of the heedless the lamentations of death and separation, and to the hearing of the people of guidance, a clamour of glorification and recitation of God's Names. It is due to this mystery that all beings depart leaving behind them in existence meanings, qualities, and states which will each be the means to the manifestation of the Necessarily Existent One's eternal attributes.

Furthermore, beings depart leaving behind them the stages and states they have undergone throughout their lives -a detailed existence which represents their external existence- on the Preserved Tablet, and in the Clear Book and Clear Record, and other spheres like these pertaining to Divine Knowledge where there is existence. This means that every transitory being abandons one existence and gains thousands of permanent existences.

For example, a number of common substances are thrown into a wondrous machine in a factory; they burn up inside it and are apparently destroyed, but in those vats valuable chemical substances are precipitated. Also, through its force and steam, the factory's machinery works: in

one area of it textiles are woven, in another books are printed, while in another sweets and other rare confections are manufactured; and so on; it is the means to these. That is to say, thousands of things come into existence through the burning of those common substances and their apparently being destroyed. One common existence departs, but it leaves a legacy of numerous elevated existences. Can one therefore feel sorry for the common substance? Can one complain about the factory owner because he did not pity it and burnt it, destroying those affectionate substances?

In exactly the same way, *And God's is the highest similitude*,³ as necessitated by mercy, wisdom, and lovingness, the Wise, Compassionate, and Loving Creator causes the factory of the universe to work. He makes all transient existences the seeds to numerous perpetual existences; He makes them the means for the fulfilment of the dominical aims; He makes them manifest the Divine functions; He makes them the ink for the pen of Divine Determining and shuttles for the weaving of Divine power; and for many elevated aims and favours which we do not yet know, through the activity of His power, He causes the activity of the universe; He causes particles to spin, beings to travel, animals to flow, and the planets to rotate; He makes the universe speak, causing it to silently recite His verses, His signs, and to inscribe them. And of the creatures of the earth -with regard to His dominicality- He makes the

3. Qur'an, 16:60.

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air a Throne to His command and will; the element of light a Throne to His knowledge and wisdom; water a Throne to His bounty and mercy; and earth a Throne to His preservation and giving of life; and three of these Thrones He rests on the creatures of the earth.

Know certainly that the shining truth demonstrated in these Five Signs and Five Indications is to be seen through the light of the Qur'an and may be laid claim to through the strength of belief. Otherwise a terrifying darkness takes the place of this enduring truth. For the people of misguidance, the world is full to overflowing with deaths, separations, and non-existence; for them, the universe becomes a sort of Hell. Having only a flash of existence, everything is surrounded by never-ending non-existence. The past and the future are filled with the darkness of non-existence; they may find a sad light of existence only in the fleeting present. While through the mystery of the Qur'an and the light of belief, a light of existence becomes apparent which shines from pre-eternity to post-eternity; they may become connected with that, and through it secure eternal happiness.

In Short: In the manner of the poet Niyazi Misri, we say:

Till this breath becomes the ocean,

Till this cage is smashed to fragments,

Till this voice is silenced,

I shall call: O Truth! O Existent! O Living One! O Worshipped One!

O Most Wise! O Sought One! O Compassionate One! O Loving One!

And I call out:

There is no god but God, the Sovereign, the Truth, the Evident; Muhammad is the Messenger of God, faithful in His promise, Amen.

And believing, I state:

Resurrection after death is a reality; Paradise is a reality; Hell-fire is a reality; eternal happiness is a reality; God is Compassionate, Wise, and Loving; and Mercy, Wisdom, and Love encompass all things and all their attributes.

And they shall say: "Praise be to God, Who has guided us to this [felicity]; never could we have found guidance, had it not been for the guidance of God; indeed, it was the truth that the prophets of our Sustainer brought to us!"⁴

Glory be to He Who has made the garden of the earth: the

4. Qur'an, 7:43.

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exhibition of His art, the gathering of His creatures, the place of manifestation of His power, the means of His wisdom, the garden of His mercy, the tillage of His Paradise, the place of passage of creatures, the place through which beings flow, the measure of artefacts; adorned by animals, embroidered with birds, made fruitful by trees, made to blossom with flowers; miracles of His knowledge, wonders of His art, gifts of His munificence, proofs of His favour, evidences of His Unity, subtleties of His wisdom, witnesses to His mercy; the smiling of the blossoms with the adornment of fruits, the singing of the birds in the breezes of morning, the pattering of the rain on the cheeks of the flowers; the adornment of the flowers, the embellishment of the fruits in these gardens; all mothers, human and animal, are tender towards their small young, making known a Loving One, making loved a Merciful One, the compassion of a Kind One, the tenderness of One sympathetic to man and jinn, and to spirits, animals, angels, and jinn.



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The First Addendum to the Twenty-Fourth Letter

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

Say: No importance would your Sustainer attach to you were it not for your

supplication.1

Listen now to Five Points concerning this verse.

FIRST POINT

Supplication is a mighty mystery of worship; indeed, it is like the spirit of worship. As we have mentioned in many places, supplication is of three kinds.

The First Sort of Supplication: This is the tongue of latent ability, through which all seeds and grains supplicate to the All-Wise Creator, saying: “Make us grow! Make our tiny truths sprout and transform us into the mighty reality of a tree, so that we may display the elaborate embroideries of Your Names!”

A further sort of supplication through the tongue of latent ability is this: the gathering together of causes is a supplication for the creation of the effect. That is to say, the causes acquire a position whereby they become like a tongue of disposition through which they supplicate for and request the effect from the All-Powerful One of Glory. For example, water, heat, earth, and light take up positions around a seed, and their positions form a tongue of supplication which says: “O Our Creator, make this seed into a tree!” For the tree, which is a wonderful miracle of

1. Qur'an, 25:77.

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power, cannot be attributed to those unconscious, lifeless, simple substances; it is impossible to attribute it to them. That means the coming together of causes is a sort of supplication.

The Second Sort of Supplication: This is through the tongue of innate need. It is a sort of supplication made by all living creatures to the All-Compassionate Creator to give them the things they need and desire, which are beyond their power and will, from unexpected places and at the appropriate time. For an All-Wise and Compassionate One sends them all these things at the right time, from places they do not know, beyond their power and will. Their hands cannot reach them. That is to say, the bestowal is the result of supplication.

In Short: All that rises to the Divine Court from the universe is a supplication. Those things that are causes seek the effects from God.

The Third Sort of Supplication: This is the supplication of conscious beings arising from need. It is of two kinds.

If it is made at a time of desperate need, or is completely conformable with innate need, or if it is close to the tongue of latent ability, or is made with the tongue of a pure, sincere heart, this supplication is virtually always acceptable. The greater part of human progress and most discoveries are the result of a sort of supplication. The things they call the wonders of civilization and the matters and discoveries they think are a source of pride are the result of what is in effect supplication. They were asked for with a sincere tongue of latent ability and so were given to them. So long as there is nothing preventing them and they are conformable with conditions,

supplications made through the tongue of latent ability and the tongue of innate need are always acceptable.

The Second Kind: This is the well-known supplication and it too is of two kinds. One is by action and the other by word. For example, ploughing is a supplication by action. It is not seeking the sustenance from the earth, rather, the earth is a door to a treasury of mercy, and the plough knocks on the earth, the door to Divine Mercy.

We shall skip details of the remaining sorts, and explain in the following two or three Points one or two of the secrets of supplication by word.

SECOND POINT

The effect of supplication is great. Especially if the supplication gains universality and persists, it almost always has a result, indeed, its result is continuous. It may even be said that one of the reasons for the creation of the world was supplication. That is to say, after the creation of the universe, the supplications of chiefly mankind, and of them principally the

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Islamic world, and mainly the sublime supplications of Muhammad the Arabian (Upon whom be blessings and peace) were a cause of it being created. That is to say, the Creator of the World knew that in the future Muhammad (PBUH) would ask for eternal happiness and for a manifestation of the Divine Names in the name of mankind, indeed, on account of all beings, and He accepted that future supplication and created the universe.

Since supplication possesses this great importance and capacity, is it at all possible that the supplications offered all the time for one thousand three hundred and fifty years by three hundred million of mankind and by uncountable numbers of blessed beings from among men, jinn, angels, and spirit beings for the Person of Muhammad (PBUH), and for all-encompassing Divine Mercy, eternal happiness, and the accomplishment of their aims would not be accepted? Is it in any way possible that their supplications would be rejected?

Since these supplications have acquired universality, extensiveness, and continuousness to this extent and have reached the level of the tongues of latent ability and innate need, for sure, as a result of them, Muhammad the Arabian (PBUH) is at such a rank and degree that if all minds were to gather together and become one mind, it could not completely comprehend it.

And so, O Muslims! The intercessor you shall have on the Day of Resurrection is thus; in order to attract the intercession of this intercessor towards yourselves, follow his Practices!...

If you say: Since he is God's Beloved, what need does he have of all these blessings and supplications?

The Answer: This Being (PBUH) is connected with the happiness of all his community and shares in every sort of the happiness of each member of it, and he is anxious at every sort of their tribulations. Although in regard to himself the degrees of happiness and perfection are endless, since he desires ardently the numberless kinds of happiness of the numberless members of his community for an unlimited time, and is saddened at the numberless kinds of their wretchedness, he is surely worthy and needy for endless blessings and supplications and mercy.

If you say : Sometimes supplications are offered for matters that are definite. Like, for example, the supplications in the prayers offered at the time of lunar and solar eclipses. Also, sometimes supplications are made for things which will never come about?

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The Answer : As is explained in others of the Words, supplication is worship. Through supplication, the servant proclaims his own impotence and poverty. The apparent aims mark the times of the supplication and the supplicatory worship; they are not the true benefits. The benefits of worship look to the hereafter. If the worldly aims are not obtained, it may not be said: “The supplication was not accepted.” It should rather be said: “The time for the supplication has still not ended.”

Also, is it at all possible that eternal happiness, which all the believers have asked for at all times, continuously, with complete sincerity and yearning and entreaty, should not be given to them, and that the Absolutely Generous One, the Absolutely Compassionate One, Who according to the testimony of all the universe possesses boundless mercy, should not accept their supplications and that eternal happiness should not exist?

THIRD POINT

There are two ways in which voluntary supplication by word is acceptable. It is either accepted exactly as desired or what is better is granted.

For example, someone asks for a son, and Almighty God gives a daughter like Mary. It may not be said: “His supplication was not accepted,” but that “It was accepted in a better form.”

Also, sometimes a person makes supplication for his own happiness in this world, and it is accepted for the hereafter. It may not be said: “His supplication was rejected,” but that “It was accepted in a more beneficial form.” And likewise, since Almighty God is All-Wise, we seek from Him and He responds to us. But He deals with us according to His wisdom.

A sick person should not cast aspersions on the wisdom of his doctor. If he asks for honey and the expert doctor gives him quinine, he may not say: “The doctor did not listen to me.” Rather, the doctor listened to his sighs and moans; he heard them and responded to them. He provided better than what was asked for.

FOURTH POINT

The best, finest, sweetest, most immediate fruit and result of supplication is this, that the person who offers it knows there is someone who listens to his voice, sends a remedy for his ailment, takes pity on him, and whose hand of power reaches everything. He is not alone in this great hostel of the world; there is an All-Generous One Who looks after him and makes it friendly. Imagining himself in the presence of the One Who

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can bring about all his needs and repulse all his innumerable enemies, he feels a joy and relief; he casts off a load as heavy as the world, and exclaims: “All praise be to God, the Sustainer of All the Worlds!”

FIFTH POINT

Supplication is the spirit of worship and the result of sincere belief. For one who makes supplication shows through it that there is someone who rules the whole universe; One Who knows the most insignificant things about me, can bring about my most distant aims. Who sees every circumstance of mine, and hears my voice. In which case, He hears all the voices of all beings, so that He hears my voice too. He does all these things, and so I await my smallest matters from Him too. I ask Him for them.

Thus, look at the great breadth of sincere belief in God's Unity which supplication gives and at the sweetness and purity of the light of belief that it shows. Understand the meaning of the verse,

*Say, No importance would your Sustainer attach to you were it not for your supplication;*²

listen to the decree of,

*And your Sustainer says: Call on Me; I shall answer you.*³

As the saying goes: "If I had not wanted to give, I would not have given wanting."

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All Wise!*⁴

O God, grant blessings to our master Muhammad from pre-eternity to post-eternity, to the number of things present in Divine knowledge, and to his Family and Companions, and preserve us and protect us from harm, and preserve our religion. Amen. And all praise be to God, the Sustainer of All the Worlds.



2. Qur'an, 25:77.

3. Qur'an, 40:60.

4. Qur'an, 2:32.

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The Second Addendum to the Twenty-Fourth Letter

[This is about the Ascension of the Prophet Muhammad (PBUH)]

In His Name!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

*For, indeed, he saw him at a second descent; * Near the Lote-tree of the farthest limit; *
Near it is to the Garden of Abode. * Behold, the Lote-tree was shrouded in mystery*

*unspeakable! * [His] eye did not waver, nor yet did it stray; * Truly did he see some of the most profound of his Sustainer's signs.¹*

[We shall explain in Five Points, the section on the Ascension in the ‘*Mevlid*’ of the Prophet.²]

FIRST POINT

Süleyman Efendi, in the ‘*Mevlid*’ which he wrote, recounts a sad love story about Buraq, brought from Paradise. Since he was one of the saints and it is based on narrations, it must surely express a truth in that respect.

The reality must be this: the creatures of the Eternal Realm are closely connected with the light of God’s Most Noble Messenger (Upon whom be blessings and peace). For it is through the light which he brought that Paradise and the world of the hereafter will be inhabited by mankind and the jinn. If it had not been for him, eternal happiness would not have

1. Qur’an, 53:13-18.

2. A *Mevlid* is a recitation by special singers of the long poem depicting the birth of the Prophet Muhammad (PBUH) written by Süleyman Celebi, who died in Bursa 780H/1378.

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been, and man and jinn who are capable of benefiting from all the varieties of the creatures of Paradise, would not have dwelt in it; in one respect it would have remained empty, a wasteland.

As is explained in the Fourth Branch of the Twenty-Fourth Word, in order to proclaim the intense need -and passion even- of the animal species for the caravans of plant species which, proceeding from the treasury of mercy, bear their provisions, a sort of nightingale has been chosen from every species. The foremost of these are the nightingale and the rose. The songs of these dominical orators, and the love-song of the nightingale for the rose, are a welcoming, an applause, glorifying God, before the most beautiful of the plants.

Similarly, Gabriel (Upon whom be peace), one of the angels, served with perfect love Muhammad the Arabian (Upon whom be blessings and peace), who was the reason for the creation of the spheres, the means to the happiness of both worlds, and the beloved of the Sustainer of All the Worlds, thus demonstrating the obedience and submission of the angels to Adam (Upon whom be peace) and the reason for their prostrating before him. So too the people of Paradise -and even some of its animals- felt a connection with that Being, and this was expressed by the passionate feelings of Buraq, whom he mounted.

SECOND POINT

One of the adventures during the Ascension concerned Almighty God’s transcendent love for His Most Noble Messenger (Upon whom be blessings and peace), which was expressed by the phrase: “I am your lover.” In its common meaning, such words are not fitting for the holiness of the Necessarily Existent One and His essential self-sufficiency. Süleyman Efendi’s *Mevlid* has enjoyed great popularity; it may be understood from this that since he was one of the people of

sainthood and reality, the meaning he alludes to is surely correct. The meaning is this:

The Necessarily Existent Essence possesses infinite beauty and perfection, for all the varieties of the beauty and perfection dispersed throughout the universe are the signs and indications of His beauty and perfection. Like those who possess beauty and perfection self-evidently love their own beauty and perfection, so the All-Glorious One greatly loves His own beauty. And He loves it in a way fitting to Himself. Furthermore, He loves His Names, which are the rays of His beauty. Since He loves His Names, he surely loves His art, which displays the beauty of His Names. In which case, He also loves His creatures which are mirrors to His beauty and perfection. Since He loves those which display His

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beauty and perfection, He certainly loves the fine qualities of His creatures which point to the beauty and perfection of His Names. The All-Wise Qur'an alludes to these five sorts of love with its verses.

Thus, since the Most Noble Messenger (Upon whom be blessings and peace) was the most perfect individual among creatures and the most excellent of beings;

And since he displayed and applauded Divine art with a clamour of glorification and recitation of God's Names;

And since he opened through the tongue of the Qur'an the treasuries of beauty and perfection in the Divine Names;

And since he expounded brilliantly and cogently through the tongue of the Qur'an the evidences to the Maker's perfection of the creational signs of the universe;

And since through his universal worship he acted as a mirror to Divine dominicality;

And since through the comprehensiveness of his essential nature he was a complete place of manifestation to all the Divine Names;

It surely may be said that since the All-Beauteous One of Glory loves His own beauty, He loves Muhammad the Arabian (Upon whom be blessings and peace), who was the most perfect conscious mirror to His beauty. And since He loves His own Names, He loves Muhammad the Arabian (Upon whom be blessings and peace), who was the most brilliant mirror to the Names, and He loves according to their degree those who resemble him.

And since He loves His art, of a certainty He loves Muhammad the Arabian (Upon whom be blessings and peace), who proclaimed His art to the whole universe with reverberating voice, making it ring in the ears of the heavens, and who with a tumult of glorification and recitation of the Divine praises, brought to ecstasy the land and the sea; and He loves too those who follow him.

And since He loves His artefacts, He loves living beings, the most perfect of His artefacts, and intelligent beings, the most perfect of living beings, and human beings, the most superior of intelligent beings, and He surely loves most of all Muhammad the Arabian (Upon whom be blessings and peace), who as is agreed by all was the most perfect of human beings.

And since He loves the moral virtues of His creatures, He loves Muhammad the Arabian (Upon whom be blessings and peace), whose

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moral qualities were at the very highest degree, as is agreed unanimously, and He loves too according to their degree those who resemble him. This means that like His mercy, Almighty God's love also encompasses the universe.

Thus, it was because among all those innumerable beloveds, the very highest degree in every respect of the above-mentioned five aspects was unique to Muhammad the Arabian (Upon whom be blessings and peace) that the name of 'God's Beloved' was given to him.

It was for this reason that Süleyman Efendi expressed this highest rank of being beloved of God with the words: "I am your lover." The expression is a means to reflective thought, a most distant allusion to this truth. Nevertheless, since it conjures up meanings unfitting to the attributes of dominicality, it is best to say: "I am pleased with you" in its place.

THIRD POINT

The adventures of the Ascension cannot express those sacred and transcendent truths through the meanings that we understand. Those exchanges are rather each like observation posts, means to reflective thought, indications to profound and elevated truths, reminders for some of the truths of belief, and allusions to certain inexpressible meanings. They are not adventures in the sense that we know. We cannot reach those truths through our imaginations; we rather receive a pleasurable excitement connected with belief through our hearts, a luminous joy of the spirit. For just as Almighty God has no like or match or peer in His Essence and attributes, so He has no like in the functions of His dominicality. And His love does not resemble the love of creatures, the same as His attributes do not resemble theirs. So, taking these expressions as metaphors, we say this:

In a manner fitting to His necessary existence and holiness and in a form appropriate to His essential self-sufficiency and absolute perfection, the Necessarily Existent One possesses certain qualities like love which are recalled through the adventures in the section in the *Mevlid* about the Ascension. The Thirty-First Word about the Prophet's Ascension explains and expounds the Ascension's reality within the bounds of the principles of belief. Deeming that to be sufficient, we leave the present discussion at this.

FOURTH POINT

The words, "He saw Almighty God beyond seventy thousand veils"³ expresses distance, whereas the Necessarily Existent One is free of

3. See, al-Qastalani, *al-Mawahib al-Ladunniya (Sharh: al-Zarghani)* vi, 93-100.

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space; He is closer to everything than anything else. What does this mean?

The Answer : This truth has been explained in detail and with proofs in the Thirty-First

Word, so here we only say this:

Almighty God is utterly close to us, while we are utterly distant from Him. The sun becomes close to us by means of a mirror we hold in our hand, and all transparent objects on the earth become a sort of throne for it and a sort of dwelling. If the sun had consciousness, it would converse with us by means of our mirror, although we are four thousand years distant from it. And so, not that any comparison can be made, the Pre-Eternal Sun is closer to everything than anything else, for He is the Necessarily Existent, he is free of space; nothing at all can be a veil to Him. But everything is infinitely distant from Him.

Thus, the mystery of the long distance of the Ascension together with the absence of distance expressed by, *And We are closer to him than his jugular vein*,⁴ gave rise to the fact that God's Most Noble Messenger (Upon whom be blessings and peace) went on the Ascension, and went traversing a vast distance, yet returned in a single instant. The Ascension was the Messenger's spiritual journeying, an expression of his sainthood. For through their spiritual journeying from forty days to forty years, the saints advance to the degree of 'absolute certainty' among the degrees of belief.

Similarly, God's Most Noble Messenger (Upon whom be blessings and peace), the lord of all the saints, opened up a mighty highway with his Ascension, which lasting forty minutes rather than forty years, was the supreme wonder of sainthood, and which he made not only with his heart and spirit, but also with his body, and his senses, and his subtle faculties. He rose to the very highest degrees of the truths of belief. He mounted by the steps of the Ascension to the Divine Throne, and at the station of "*the distance of two bow-lengths*" witnessed with his own eyes with the 'vision of certainty' belief in God and belief in the hereafter, the greatest of the truths of belief; he entered Paradise and saw eternal happiness. Then he left open the highway he had revealed through the door of the Ascension, and all the saints of his community travel on their spiritual journeyings under the shadow of the Ascension, with the spirit and heart, in accordance with their degrees.

4. Qur'an, 50:16.

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FIFTH POINT

The recitation of the Prophet's '*Mevlid*' and its section about his Ascension is a most beneficial and fine custom and admirable Islamic practice. It is a pleasant, shining, and agreeable means of fellowship in Islamic social life; gratifying and pleasurable instruction in the truths of belief; and an effective and stimulating way of demonstrating and encouraging the lights of belief and love of God and love for the Prophet. May Almighty God cause this custom to continue to eternity, and may He grant mercy to the writers of '*Mevlids*' like Süleyman Efendi, and make their dwelling Paradise. Amen.

Conclusion

Since the Creator of the universe created in every species a perfect individual, including in it all

the perfections of the species and making it the cause of the species' pride, through the manifestation of the Greatest Name in all His Names, He will surely create an individual who is exceptional and perfect in relation to the universe. As there is a Greatest Name among His Names, so there will be a perfect individual among His creatures in whom He will gather together all the perfections dispersed throughout the universe, and through whom He will draw gazes on Himself.

Such an individual will surely be from among living creatures, for among the species and realms of beings in the universe, the most perfect are living beings. And among the species of living beings, that individual will be an intelligent being, for among living beings the most perfect are beings with intelligence. And certainly, that exceptional individual will be a human being, for among intelligent beings, the one capable of endless progress is man. And among men, that individual will certainly be Muhammad (Upon whom be blessings and peace). For no time in history, from the time of Adam to the present, has shown an individual like him, and cannot and will not show such an individual. For taking half the globe of the earth and a fifth of mankind under his spiritual rule, he has continued his rule with utter magnificence for one thousand three hundred and fifty years, and for all who seek perfection has become like a universal master in every sort of truth and reality. As agreed by friend and foe alike, he possessed moral qualities of the very highest order. At the start of his mission, he challenged the whole world on his own. The one who presented the Qur'an of Miraculous Exposition, which is constantly recited by more than a hundred million men, is surely that

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excellent individual; it could be none other than he. He is both the seed, and the fruit, of this world.

Blessings and peace be upon him to the number of the species of the universe and all their beings!

You may understand then what a pleasurable, honourable, luminous, joyful, auspicious, and elevated religious entertainment it is for believers, who consider that Being to be their chief and master and leader and intercessor, to listen to his 'Mevlid' and Ascension; that is, to hear of the beginning and end of his progress; that is, to learn the story of his spiritual life.

O our Sustainer! In veneration of Your Most Noble Beloved (Upon whom be blessings and peace) and for the sake of Your Greatest Name, make the hearts of those who publish this treatise, and those of their companions, manifest the lights of belief, and make their pens disseminate the mysteries of the Qur'an, and establish them on the Straight Path! Amen.

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!

The Enduring One, He is the Enduring One!

S a i d N u r s i



The Twenty-Fifth Letter

was not written



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The Twenty-Sixth Letter

First Topic

In His Name, be He Glorified!

And there is nothing but it glorifies Him with praise.

In the Name of God, the Merciful, the Compassionate.

And if a suggestion from Satan assails your mind, seek refuge with God; for He is All-Hearing and All-Knowing.¹

A Proof of the Qur'an Against Satan and His Party

This First Topic defeats in argument the Devil, silences the rebellious, and strikes them dumb by refuting in the most clear manner a fearsome and cunning stratagem of the Devil, which is to be 'unbiased.' It concerns an event part of which I described in summary form ten years ago in my work entitled *Lemeât*. It is as follows:

Eleven years before this treatise was written in the month of Ramadan, I was listening to the Qur'an being recited in Bayezid Mosque in Istanbul. Suddenly, although I could see no one, I seemed to hear an unearthly voice which captured all my attention. I listened with my imagination, and realized that it was saying to me:

"You consider the Qur'an to be extremely elevated and brilliant. Be unbiased for a minute and consider it again. That is, suppose it to be

1. Qur'an, 7:200.

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man's word. I wonder whether you would still see the same qualities and beauty in it?"

In truth, I was deceived by the voice; I thought of the Qur'an as being written by man. Just as Bayezid Mosque is plunged into darkness when the electric switch is turned off, I observed that with that thought the brilliant lights of the Qur'an began to be extinguished. At that point I understood that it was the Devil who was speaking to me; he was drawing me towards the abyss.

I sought help from the Qur'an and a light was at once imparted to my heart giving me firm strength for the defence. I began to argue back at the Devil, saying:

“O Satan! Unbiased thinking is to take a position between two sides. Whereas what both you and your disciples from among men call unbiased thinking is to take the part of the opposing side; it is not impartiality, it is temporary unbelief. Because, to consider the Qur’an to be man’s word and to judge it as such is to take the part of the opposing side; it is to favour something baseless and invalid. It is not being unbiased, it is being biased towards falsehood.”

The Devil replied: “Well, in that case, say it is neither God’s Word nor man’s word. Think of it as between the two.” To which I rejoined:

“That is not possible either. For if there is a disputed property for which there are two claimants, and the claimants are close both to one another and to the property, the property will then either be given to someone other than them, or will be put somewhere accessible so that whoever proves ownership can take it. If the two claimants are far apart with one in the East and one in the West, then according to the rule, it will remain with the one who has possession of it, as it is not possible for it to be left somewhere between them.

“Thus, the Qur’an is a valuable property, and however distant man’s word is from God’s, the two sides in question are that far apart; indeed, they are infinitely far from one another. It is not possible for the Qur’an to be left between the two sides, which are as far apart as the Pleiades and the ground. For they are opposites like existence and non-existence or the two magnetic poles; there can be no point between them. In which case, for the Qur’an, the one who possesses it is God’s side. It will be accepted as being in His possession, and the proofs of ownership will be regarded in that way. Should the opposing side refute all the arguments proving it to be God’s Word, it may claim ownership of it, otherwise it may not. God forbid! What hand can pull out the nails fastening that vast

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jewel to the Sublime Throne of God, riveted as it is with thousands of certain proofs, and break its supporting pillars, causing it to fall?”

“And so, inspite of you, O Satan!, the just and the fair-minded reason in this equitable and rightful manner. They increase their belief in the Qur’an through even the slightest evidences. While according to the way shown by you and your disciples, if just once it is supposed to be man’s word and that mighty jewel fastened to the Divine Throne is cast to the ground, a proof with the strength of all the nails and the firmness of many proofs becomes necessary in order to raise it from the ground and fasten it once more to the Throne, and so be saved from the darkness of unbelief and reach the lights of belief. But because it is extremely difficult to do this, due to your wiles, many people are losing their faith at this time by imagining themselves to be making unbiased judgements.”

The Devil turned and said: “The Qur’an resembles man’s word. It is similar to the way men converse. That means it is man’s word. If it was God’s Word, it would be appropriate to Him and would be altogether out of the ordinary. Just as His art does not resemble man’s art, so should His Word not resemble man’s word.” I replied:

“It may be understood as follows: apart from his miracles and special attributes, the Prophet Muhammad (PBUH) was a human being in all his actions, conduct, and behaviour. He submitted to and complied with the Divine laws and commands manifested in creation. He too suffered

from the cold, experienced pain, and so on. So that he could be the leader of his community through his actions, its guide through his conduct, and instruct it through all his behaviour, his deeds and attributes were not all made out of the ordinary. If he had been out of the ordinary in all his conduct, he could not himself have been the leader in every respect, the total guide of everyone, the 'Mercy to All the Worlds' through all his attributes.

"In just the same way, the All-Wise Qur'an is the leader to the aware and the conscious, the guide of jinn and men, the teacher of those attaining to perfection, and instructor of those seeking reality. It is of necessity and of a certainty, therefore, in the same form as man's conversation and style. For men and jinn take their supplications from it and learn their prayers from it; they express their concerns in its language, and learn from it the rules of social behaviour, and so on. Everyone has recourse to it. If, therefore, it had been in the form of the Divine speech which the Prophet Moses (Peace be upon him) heard on Mount Sinai, man could not have borne listening to it and hearing it, nor made it the point of reference and recourse. Moses (Peace be upon him), one of the five greatest prophets, could only endure to hear a few words. He said:

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"'Is Your speech thus?' God replied: 'I have the power of all tongues.'"²

Next, the Devil said: "Many people speak of matters similar to those in the Qur'an in the name of religion. Is it not possible, therefore, that a human being did such a thing and made up the Qur'an in the name of religion?"

Through the light of the Qur'an I replied as follows:

F i r s t l y : Out of love of religion, someone who is religious may say, 'The truth is thus, the reality of the matter is this. Almighty God commands that.' But he would not make God speak to suit himself. Trembling at the verse,

*Who, then does more wrong than one who utters a lie concerning God?,*³

he would not overstep his mark to an infinite degree, imitate God, and speak on His behalf.

S e c o n d l y : It is in no way possible for a human being to be successful in doing such a thing on his own, in fact, it is completely impossible. Individuals who resemble one another may imitate one another, those of the same kind may take on one another's forms, those who are close to one another in rank or status may imitate one another and temporarily deceive people, but they cannot do so for ever. For in any event, the falseness and artificiality in their behaviour will show up their imposture to the observant, and their deception will not last. If the one who is attempting to imitate another under false pretences is quite unlike them, for example, if an uneducated man wants to imitate in learning a genius like Ibn Sina, or a shepherd assume the position of a king, of course they will not deceive anyone at all, they will only make fools of themselves. Everything they do will proclaim, 'This is an impostor.'

"Thus, to suppose -God forbid!, a hundred thousand times- the Qur'an to be man's word is utterly impossible, no rational being can accept it as possible, to do so is a delirium like imagining to be possible something that is self-evidently impossible like a fire-fly being seen by astronomers as a real star for a thousand years; or a fly appearing to observers in the true form of a peacock for a

year; or a bogus common private posing as a famous lofty field marshal, taking over his position and remaining in it for a long period without giving away his deception;

2. Suyuti, *al-Durar al-Manthur* iii, 536.

3. Qur'an, 39:32.

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or like a slandering, unbelieving liar affecting the manner and position of the most truthful, trustworthy, upright believer throughout his life and being completely unruffled before even the most observant while concealing his fraud from them.

“In just the same way, if the Qur'an is supposed to be man's word, then it has to be supposed, God forbid, that that Perspicuous Book, which is considered to be clearly a most brilliant star, rather, a sun of perfections perpetually scattering the lights of truth in the heavens of the world of Islam, is like a fire-fly, a spurious sham made up by a counterfeiting human. And those who are closest to it and study it most carefully do not realize this, and consider it to be a perpetual, exalted star and source of truth. Together with this being impossible a hundred times over, even if you went a hundred times further in your diabolical machinations, O Satan, you could not make such an assertion, you could not deceive anyone of sound reason! Only sometimes you trick people by making them look from a great distance, thus making the star appear as small as a fire-fly.

Thirdly : Also, if the Qur'an is imagined to be man's word, it necessitates that the hidden reality of a criterion of truth and falsehood, which is miraculous in its exposition, and through the testimony of its fruits, results, and effects, is gilded with the most spiritual and life-giving, the most truthful and happiness-bringing, the most comprehensive and exalted qualities in the world of mankind, is, God forbid, the fabrication of a single unaided and unlearned man's mind. And that the great geniuses and brilliant scholars who observed that being closely and studied him meticulously at no time saw any trace of counterfeit or pretence in him and always found him serious, genuine, and sincere.

“This is completely impossible, an idea so nonsensical as to shame the Devil himself, like dreaming up an utterly impossible situation. For it entails supposing one who throughout his life demonstrated and taught trust, belief, confidence, sincerity, seriousness, and integrity through all his conduct, words, and actions, and raised eminently truthful and sincere followers, and was accepted to possess the highest and most brilliant and elevated virtues to be the most untrustworthy, insincere, and unbelieving. Because in this question there is no point between the two.

“If, to suppose the impossible, the Qur'an was not the Word of God, it would fall as though from the Divine Throne to the ground, it would not remain somewhere between. While being the meeting-point of truths, it would become the source of superstition and myth. And if, God forbid, the one who proclaimed that wonderful decree was not God's Messenger,

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it would necessitate his descending from the highest of the high to the lowest of the low, and

from the degree of being the source of accomplishments and perfections to the level of being a mine of trickery and intrigue; he could not remain between the two. For one who lies and fabricates in God's name falls to the very lowest of degrees.

“However impossible it is to permanently see a fly as a peacock, and to all the time see the peacocks's attributes in the fly, this matter is that impossible. Only someone lacking all intelligence could imagine it to be possible.

“F o u r t h l y : Also, if the Qur'an is imagined to be man's word, it necessitates fancying that the Qur'an, which is a sacred commander of the community of Muhammad, mankind's largest and most powerful army, is -God forbid- a powerless, valueless, baseless forgery. Whereas, self-evidently, through its powerful laws, sound principles, and penetrating commands, it has equipped that huge army both materially, and morally and spiritually, has given it an order and regularity and imposed a discipline on it that are such as to conquer both this world and the next, and has instructed the minds, trained the hearts, conquered the spirits, purified the consciences, and employed and utilized the limbs and members of individuals according to the degree of each. To imagine it to be a counterfeit necessitates accepting a hundredfold impossibility.

“This impossibility entails the further complete impossibility of supposing that one who, through his deliberate conduct throughout his life taught mankind Almighty God's laws, and through his honest behaviour instructed man in the principles of truth, and through his sincere and reasonable words showed and established the straight way of moderation and happiness, and as all his life testifies, felt great fear of Divine punishment and knew God better than anyone else and made Him known, and in splendid fashion has for one thousand three hundred and fifty years commanded a fifth of mankind and half the globe, and through his qualities of renown is in truth the means of pride of mankind, indeed, of the universe, God forbid a hundred thousand times, neither feared God, nor knew Him, nor held back from lying, nor had any self-respect. Because in this matter there is no point between the two. For if, to suppose the impossible, the Qur'an is not the Word of God, if it falls from the Divine Throne to the ground, it cannot remain somewhere in between the two. Indeed, it then has to be accepted as the property of the very worst of liars. And as for this, O Satan, even if you were a hundred times more satanic, you could not deceive any mind that was not unsound, nor persuade any heart that was not corrupted.”

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The Devil retorted: “How should I not deceive them? I have deceived most of mankind and their foremost thinkers into denying the Qur'an and Muhammad” I replied:

“F i r s t l y : When seen from a great distance, the greatest thing appears the same as the smallest. A star may even appear as a candle.

“S e c o n d l y : Also, when seen both as secondary and superficially, something which is completely impossible may appear to be possible.

“One time an old man was watching the sky in order to see the new moon of Ramadan when a white hair fell on his eye. Imagining it to be the moon, he announced: ‘I have seen the new moon.’ Now, it is impossible that the white hair should have been the moon, but because his intention was to look for just the moon and the hair was by the way and secondary, he paid it no attention and thought that impossibility was possible.

“Thirdly: Also, non-acceptance is one thing and denial is something quite different. Non-acceptance is indifference, a closing of the eyes to something, an ignorant absence of judgement. Many completely impossible things may be concealed within it, and the mind does not concern itself with them. As for denial, it is not non-acceptance, but an acceptance of non-existence; it is a judgement. The mind is compelled to work. So a devil like you takes hold of the mind of a person, then leads it to denial. And, showing the false as truth and the impossible as possible through satanic wiles like heedlessness, misguidance, fallacious reasoning, obstinacy, false arguments, pride, deception, and habit, you make those unfortunate creatures in human form swallow unbelief and denial, although they comprise innumerable impossibilities.

“Fourthly: Also, if the Qur’an is supposed to be the word of man, it necessitates imagining to be its opposite a book which has self-evidently guided the purified, veracious saints and spiritual poles, who shine like stars in the heavens of the world of mankind, has continuously instructed every level of the people of perfection in truth and justice, veracity and fidelity, faith and trustworthiness, and has ensured the happiness of the two worlds through the truths of the pillars of belief and the principles of the pillars of Islam, and through the testimony of these achievements is of necessity veracious, and pure, genuine truth, and absolutely right, and most serious -it necessitates imagining, God forbid, that this Book comprises the opposites of these qualities, effects, and lights. And that, regarding it as a collection of fabrications and lies, it is a frenzy of unbelief that would shame even the Sophists and the devils, and cause them to tremble.

“And this impossibility necessitates the further most ugly and

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abhorrent impossibility that One who, according to the testimony of the religion and Shari‘a of Islam which he proclaimed, and the unanimous indications to the extraordinary fear of God and pure and sincere worship which he demonstrated throughout his life, and as necessitated by the good moral qualities unanimously witnessed in him, and according to the affirmation of the people of truth and perfection whom he raised, was the most believing, the most steadfast, the most trustworthy, and the most truthful, was -God forbid, and again, God forbid- without belief, that he was most untrustworthy, did not fear God, nor shrink from lying. To imagine this necessitates imagining the most loathsome form of impossibility and perpetrating the most iniquitous and vicious sort of misguidance.

“In Short: As is stated in the Eighteenth Sign of the Nineteenth Letter, the common people, whose understanding of the Qur’an is gained by listening to it, say, ‘Were the Qur’an to be compared with all the books I have listened to and the other books in the world, it would not resemble any of them; it is not of the same sort as them nor of the same degree.’ The Qur’an, then, is of a degree either above all of them or below all of them. To be below them is impossible, and no enemy nor the Devil even could accept it. In which case, the Qur’an is above all other books, and is therefore a miracle. And in just the same way, we say according to the categorical proof called ‘residue,’ taken from the sciences of method and logic:

“O Satan and O disciples of Satan! The Qur’an is either the Word of God come from the Supreme Throne of God and His Greatest Name, or, God forbid, and again, God forbid, it is a human forgery fabricated on earth by someone without belief who neither feared God nor knew Him. In the face of the above proofs, O Satan, you can neither say that, nor could you have said

it, nor will you be able to say it in the future. Therefore, the Qur'an is the Word of the Creator of the universe. Because there is no point between the two; it is impossible and precluded that there should be. Just as we have proved in the most clear and decisive manner; and you have seen it and heard it.

“In the same way, Muhammad (Upon whom be blessings and peace) is either God's Messenger and the highest of the prophets and the most superior of creatures, or, God forbid, he has to be imagined to be someone without belief having fallen to the lowest of the low because he lied concerning God, and did not know God, and did not believe in His punishment.⁴ And as for this, O Devil, neither you nor the philosophers of Europe and hypocrites of Asia on whom you rely could say it, nor could

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you say it in the past, neither shall you be able to say it in the future, for there is no one in the world who would listen to it and accept it. It is because of this that the most corrupting of those philosophers and the most lacking in conscience of the hypocrites, even, admit that ‘Muhammad the Arabian (PBUH) was very clever, and was most moral and upright.’

“Since this matter is restricted to these two sides, and the second one is impossible and no one at all claims it to be true, and since we have proved with decisive arguments that there is no point between them, for sure and of necessity, in spite of you and your party, Muhammad the Arabian (Upon whom be blessings and peace) is the Prophet of God, and the highest of the prophets and the best of all creatures.”

Upon him be blessings and peace to the number of angels and jinn and men.



4. Relying on the fact that the Qur'an mentions the blasphemies and obscenities of the unbelievers, in order to refute them, trembling, I too have been compelled to use these expressions in the form of impossibilities in order to demonstrate the total impossibility and complete worthlessness of the blasphemous ideas of the people of misguidance.

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A Second, Small Objection of Satan

*Not a word does he utter but there is a sentinel by him, ready [to note it]. * And the stupor of death will bring the truth [before his eyes]: “This was the thing you were trying to escape!” * And the Trumpet shall be blown: that will be the Day whereof Warning [had been given]. * And there will come forth every soul: with each will be [an angel] to drive, and [an angel] to bear witness. * “You were heedless of this; now have We removed your veil. And sharp is your sight this Day!” * And his companion will say: “Here is [his record] ready with me!” * “Throw, throw into Hell every contumacious rejecter!”⁵*

One time while reading these verses from Sura Qaf, the Devil said to me: “You consider the most

important aspects of the Qur'an's eloquence to lie in its clarity and fluency of style, but in these verses it jumps from one subject to another. It jumps from death agonies to the Resurrection of the Dead, from the blowing of the Trumpet to the Last Judgement, and from that to the entry into Hell of the unbelievers. What fluency of style remains with this extraordinary switching about? In most places in the Qur'an, it brings together subjects that bear little relation to each other like this. Where is its eloquence and smoothness with such discontinuity?"

I answered as follows:

"After its eloquence, one of the most important elements of the miraculousness of the Qur'an of Miraculous Exposition is its conciseness. Conciseness is one of the strongest and most important elements of the Qur'an's miraculousness. Instances of this miraculous conciseness of the Qur'an are so numerous and beautiful that exacting scholars are left in wonder at it. For example:

Then the word went forth: "O earth! swallow up your water, and O

5. Qur'an, 50: 18-24.

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*sky! withhold [your rain]!" And the water abated, and the matter was ended. The ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"*⁶

"It describes the Great Flood and its consequences so concisely and miraculously in a few short sentences that it has caused many scholars of rhetoric to prostrate before its eloquence. And, for example:

*The Thamud rejected [their prophet] through their inordinate wrongdoing. * Behold, the most wicked man among them was deputed [for impiety]. * But the Apostle of God said to them: "It is a she-camel of God. And [bar her not from] having her drink!" * Then they rejected him, and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal [in destruction, high and low]! * And for Him is no fear of its consequences.*⁷

"In these few short sentences and with a miraculousness within the conciseness, fluency, and clarity, and in a way that does not spoil the understanding, the Qur'an relates the strange and momentous events concerning the Thamud people, together with the consequences and their calamitous end. And for example:

*And remember Zun-Nun, when he departed in wrath: he imagined that We had no power over him. But he cried through the depths of darkness: "There is no god but You; glory be unto You; I was indeed among the wrongdoers."*⁸

"Here, many sentences have been 'rolled up' between the words "that We had no power over him" and "but he cried out in the depths of the darkness," but these omitted sentences neither spoil the understanding, nor mar the fluency of the style. It mentions the most important elements in the story of Jonah (upon whom be peace), and refers the rest to the intelligence.

"And for example, in Sura Yusuf, the seven or eight sentences between the words "Send me" and

“Joseph, O man of truth!”⁹ have been skipped in conciseness. And it neither impairs the understanding, nor mars the smoothness of the style. There are a great many instances of this sort of miraculous conciseness in the Qur’an, and they are very beautiful indeed

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6. Qur’an, 11:44.
 7. Qur’an, 91:11-15.
 8. Qur’an, 21:87.
 9. Qur’an, 12:45-6.

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“However, the conciseness of the verses from Sura Qaf are particularly wonderful and miraculous. For they each point out the truly dreadful future of the unbelievers when each endless day will last fifty thousand years, and to the grievous, dire things that will happen to them in the awesome revolutions of the future. It conveys the mind over them like lightening, presenting that long, long period of time to the mind’s eye as a single present page. Referring the events which are not mentioned to the imagination, it describes them with a most elevated fluency and smoothness of style.

*When the Qur’an is read, listen to it with attention, and hold your peace: that you may receive mercy.*¹⁰

“And now if you have anything to say, O Satan, say it!”

Satan replied: “I cannot oppose what you say, nor defend myself. But there are many foolish people who listen to me; and many devils in human form who assist me; and many pharaohs among philosophers who learn things from me which flatter their egos, and prevent the publication of works like yours. Therefore I shall not lay down my arms before you.”



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10. Qur’an, 7:204.

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Second Topic

[This Topic was written in response to the wonder expressed by those who serve me permanently concerning the surprising contradictions they see in my conduct; and in order to rectify the excessively good opinions of me of two of my students.]

I see that some of the perfections which properly pertain to the truths of the All-Wise Qur’an are attributed to the means who proclaims those truths. And this is wrong. For the sacredness of the source demonstrates effects as powerful as many proofs; it is through these that it makes everyone accept its injunctions. Whenever the herald or deputy obscures it, that is, whenever regard is directed to the herald, the sacredness of the source loses its effectiveness. It is because of this that I shall explain a truth to my brothers who show me greater regard than is my due. It is

as follows:

One person may have numerous personalities, all of which display different qualities. For example, when a high official is in his office, he has a personality which necessitates dignity and requires a stance that will preserve the elevation of the position. If he is humble before all his visitors, it will be lowering and will debase the position. But his personality in his own house, contrary to his official position, requires that he should be as modest as he can. If he displays dignity, it is arrogance. And so on. That is to say, a person has a personality in regard to his duty or work which in many respects contradicts his true personality. If such a person is truly worthy of his duty and truly capable of it, the two personalities are close to each other. If he is not capable of it, for example, if a common soldier is put in the position of a field marshal, the two personalities are far from each other; the individual, lowly, inferior qualities of the soldier are incompatible with the elevated, superior character demanded by the position of field marshal.

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And so, this wretched brother of yours has three personalities, which are very distant from each other, truly very distant.

The First: In regard to being the herald of the elevated treasury of the All-Wise Qur'an, I have a temporary personality which pertains solely to the Qur'an. The extremely exalted character demanded by the position of herald is not my character; I do not possess such a character. It rather consists of the qualities necessitated by the position and the duty. Whatever you see in me of this sort of quality, is not mine, so do not consider me as possessing it; it belongs to the position.

The Second Personality: Through Almighty God's grace, a personality is given me at the time of worship, when I am turned towards the Divine Court; this personality displays certain marks. These marks arise from "knowing one's faults, realizing one's want and impotence, and seeking refuge in utter humility at the Divine Court," which are the basis and meaning of worship. Through this personality, I know myself to be more wretched, powerless, wanting, and faulty than everyone. Should the whole world praise and applaud me, they could not make me believe that I am good or possess perfection of any sort.

The Third: I have my true personality, that is, the degenerate personality of the Old Said, that is, certain veins of character inherited from the Old Said. Sometimes it inclines to hypocrisy and desires rank and position. Also, because I do not come of a noble family, lowly characteristics are to be observed, like my being frugal to the point of miserliness.

My brothers! I am not going to describe the many secret faults and ills of this personality, lest I chase you away altogether.

And so, my brothers, since I am not someone capable and of high position, this personality of mine is very far from the character demanded by the duties of being herald and of worship; it does not display their marks. Also, according to the rule, "Ability is not necessary to proclaim the truth," Almighty God has compassionately demonstrated His power in me so that He employs my personality, which is like that of the lowest common soldier, in serving the mysteries of the Qur'an, which resembles the most exalted position of field marshal. Thanks be to God a hundred thousand times! The soul is baser than everything, and the duty higher...

All praise be to God, this is from the bounty of my Sustainer!



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Third Topic

In the Name of God, the Merciful, the Compassionate.

O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that you may know each other.1

That is, “I created you as peoples, nations, and tribes, so that you should know one another and the relations between you in social life, and assist one another; not so that you should regard each other as strangers, refusing to acknowledge one another, and nurturing hostility and enmity.”

FIRST MATTER

Since the elevated truth expressed by the above verse concerns social life, I have been compelled to write it in the tongue, not of the New Said, who wants to withdraw from social life, but of the Old Said, who was involved in the social life of Islam; it is written with the intention of serving the Qur'an of Mighty Stature and forming a shield against the unjust attacks against it.

SECOND MATTER

In order to explain the principle of “knowing and assisting each other” which the verse indicates, we say this: an army is divided into divisions, the divisions into regiments, the regiments into battalions, companies, and then into squads, so that every soldier may know his many different connections and their related duties; then the members of the army may truly perform a general duty governed by the principle of mutual assistance, and their social life be guarded against the attacks of the enemy. This arrangement is not so that divided and split up, one company should compete with another, one battalion be hostile to another, and one division act in opposition to another.

1. Qur'an, 49:13.

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In just the same way, Islamic society as a whole is a huge army which has been divided into tribes and groups. But it has a thousand and one aspects of unity. Its groups' Creator is one and the same, their Provider is one and the same, their Prophet is one and the same, their *qibla* is one and the same, their Book is one and the same, their country is one and the same; all the same, a thousand things are one and the same.

This many things being one and the same requires brotherhood, love, and unity. That is to say, being divided into groups and tribes should lead to mutual acquaintance and mutual assistance, not to antipathy and mutual hostility.

THIRD MATTER

The idea of nationalism has greatly advanced this century. The cunning European tyrants in particular awaken this among Muslims in negative fashion, so that they may divide them and devour them.

Furthermore, in nationalism is a thrill of the soul, a heedless pleasure, an inauspicious power. For this reason those occupied with social life at this time cannot be told to give up the idea of nationalism. However, nationalism is of two kinds. One is negative, inauspicious, and harmful; it is nourished by devouring others, persists through hostility to others, and is aware of what it is doing. It is the cause of enmity and disturbance. It is because of this that the Hadith states: Islam has abrogated what preceded it, and put an end to the tribalism of Ignorance.² And the Qur'an decrees:

While the unbelievers got up in their hearts, heat and cant -the heat and cant of Ignorance- God sent down His tranquillity to His Messenger and to the believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And God has full knowledge of all things.³

The above Hadith and verse reject in definite terms any negative nationalism and racialism. For positive, sacred Islamic nationhood leave no need for them.

What race is there that has three hundred and fifty million members? And which racialism can gain for those who subscribe to it so many brothers -and eternal brothers- in place of Islam? Negative nationalism has caused untold harm in history.

In Short: Due to their combining some ideas of nationalism with their politics, the Umayyads vexed the World of Islam, and in addition

2. See page 76, fn. 4.

3. Qur'an, 48:26.

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drew many calamities on themselves. Also, the European nations have greatly advanced the idea of racialism this century; the ghastly events of the Great War showed how harmful for mankind is negative nationalism, as well as the perpetual and ill-omened enmity of the French and Germans. And with us, in the Second Constitutional Period, -like the "many tongues" at the destruction of the Tower of Babel, known as the "ramification of peoples," which resulted in their being divided and scattered- various refugee societies known as "clubs" were formed, chiefly by the Armenians and Greeks, due to the idea of negative nationalism, which were the cause of division. And from that time to now, the state of those who have been devoured by the Europeans due to those clubs, and of those made wretched by them, has again demonstrated the harm of negative nationalism.

As for the present, when the peoples and tribes of Islam are most in need of one another, and each is more oppressed and more poverty-stricken than the others, and they are crushed beneath European domination, to regard one another as strangers due to the idea of nationalism and to consider one another to be enemies, is such a calamity that it cannot be described. It is quite

simply a lunacy like turning one's back on dreadful serpents so as not to be bitten by a mosquito and struggling with the mosquito-due to the idea of nationalism-to attach no importance to the European nations, which are like huge dragons, at a time when with their insatiable greed their grasping hands are open, indeed, to in effect help them and to nurture enmity against fellow-citizens in the Eastern Provinces or brother Muslims to the South, and to take up positions opposed to them, is extremely detrimental and dangerous. In any event there are no enemies among those to the South so that they should be confronted. What comes from the South is the light of the Qur'an; the light of Islam came from there; it is present among us, and is found everywhere.

Thus, to be hostile towards those fellow Muslims is indirectly harmful to Islam and the Qur'an. And hostility towards Islam and the Qur'an is hostility of a sort towards the lives in this world and in the hereafter of all those fellow-citizens. To think one can serve their social life in the name of patriotism while destroying the foundations of their two lives, is not patriotism but stupidity!

FOURTH MATTER

Positive nationalism arises from an inner need of social life and is the cause of mutual assistance and solidarity; it ensures a beneficial strength; it is a means for further strengthening Islamic brotherhood.

This idea of positive nationalism must serve Islam, it must be its

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citadel and armour; it must not take the place of it. For there is a hundredfold brotherhood within the brotherhood of Islam which persists in the Intermediate Realm and World of Eternity. So however strong national brotherhood is, it may be like a veil to it. But to establish it in place of Islamic brotherhood is a foolish crime like replacing the treasure of diamonds within the citadel with the citadel's stones, and throwing the diamonds away.

O sons of this land, who are the people of the Qur'an! Challenging the whole world, you have proclaimed the Qur'an as its standard-bearers, not for six hundred years, but for a thousand years since the time of the 'Abbasids. You have made your nationhood the citadel to the Qur'an and Islam. You have silenced the whole world and repulsed awesome attacks, confirming the verse:

Soon God will produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the way of God.⁴

Now you must refrain from succumbing to the stratagems of Europe and the dissemblers who imitate them, thus confirming the passage above; you must be frightened of doing such a thing!

A N o t e w o r t h y S i t u a t i o n : Being the most numerous of the Islamic peoples, wherever throughout the world there are Turks, they are Muslims. They have not become divided into Muslims and non-Muslims like the other peoples. Wherever there are Turks, they are Muslims. Turks who have abandoned Islam or who are not Muslims, are also no longer Turkish. Like the Hungarians. Even among small peoples there are both Muslims and non-Muslims.

O my Turkish brother! You watch out in particular! Your nationhood has fused with Islam and

may not be separated from it. If you do separate them, you will be finished! All your glorious deeds of the past are recorded in the book of Islam's deeds. Since these glorious deeds cannot be effaced from the face of the earth by any power, don't you efface them from your heart due to the evil suggestions and devices of Satan!

FIFTH MATTER

Embracing the idea of nationalism, the peoples awakening in Asia are imitating Europe precisely in every respect, and on the way sacrificing many of their sacred matters. However, every nation requires a dress suitable to its particular stature. Even if the material is the same, the style has to be different. A woman cannot be dressed in a gendarme's uniform. _____

4. Qur'an, 5:54. **Letters / Twenty - Sixth Letter - Third Topic - p.383**

And like an elderly *hoja* cannot be clothed in the dress of a tango-dancer, blind imitation also very often makes people into laughing-stocks. This is so for the following reasons:

Firstly: If Europe is a shop, a barracks, Asia is like an arable field and a mosque. A shopkeeper can go to the ball, but a peasant cannot. The situation of a barracks and that of a mosque cannot be the same.

Moreover, the appearance of most of the prophets in Asia, and the emergence of the majority of philosophers in Europe is a sign, an indication, of pre-eternal Divine Determining that what will arouse the Asian peoples and cause them to progress and to govern, are religion and the heart. As for philosophy, it should assist religion and the heart, not take its place.

Secondly: It is a grievous error to compare the religions of Islam and Christianity and to be indifferent towards religion like Europe. Firstly, Europe has its religion. The fact that European leaders like foremost Wilson, Lloyd George, and Venizelos, are bigoted in their religion like priests, testifies that Europe has its religion, and is even bigoted in one respect.

Thirdly: To compare Islam with Christianity is a false comparison and wrong. For when it has been bigoted in its religion, Europe has not been civilized; it has become civilized on giving up its bigotry.

Furthermore, religion caused three hundred years of war amongst them. And since it was the means of despotic tyrants crushing the common people, the poor, and thinkers who were in their power, they all felt a temporary disgust at religion. However, in Islam, history testifies that apart from one occasion, religion has not been the cause of internal war.

Also, whenever the people of Islam have adhered in earnest to their religion, they have advanced proportionately, achieving great progress. Witness to this is the greatest master of Europe, the Islamic state of Andalusia. And whenever the Islamic community has been slack in religion, it has sunk into wretchedness, and declined.

Furthermore, Islam has protected the poor and the common people with compassionate measures like enjoining the payment of *zakat* and prohibiting usury and interest; and in accordance with phrases like, *So will they not think, * So will they not reason, * So will they not ponder on it*, it has called on and encouraged reason and knowledge and protected scholars; Islam has therefore always been the stronghold and place of recourse of the poor and the people of learning. There is

no reason to be vexed at Islam. The underlying reason and wisdom of Islam's differing in various respects from Christianity and other religions is this:

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The basis of Islam is the pure affirmation of Divine Unity; it attributes no actual effect to causes and intermediaries, affording them no value in regard to creation and position. Christianity, however, since it has accepted the idea of Jesus being the Son of God, it gives some value to causes and intermediaries; it cannot break egotism. It quite simply ascribes a manifestation of Divine dominicality to its saints and great ones, thus confirming the verse:

*They take their priests and their anchorites to be their lords in derogation of God.*⁵

It is because of this that, together with maintaining their pride and egotism, those Christians who occupy the highest worldly ranks are religious and bigoted, like the former American president, Wilson. In Islam, the religion of pure Divine Unity, those in the highest worldly positions either give up their egotism and pride, or they give up their religion to an extent. For this reason, some are neglectful, or even irreligious.

SIXTH MATTER

To those who exceed the bounds in ideas of negative nationalism and racialism we say this:

Firstly: The face of the world and especially this country of ours has since ancient times seen numerous migrations and changes of population. In addition, after the centre of Islamic rule was set up in this country, other peoples were drawn to it, and settled here. As a consequence, only when the Preserved Tablet is revealed will the races truly be distinguished from each other. To construct movements and patriotism on the idea of true race is both meaningless and extremely harmful. It is for this reason that one of the leaders of the nationalists and those who support racialism, who is very neglectful toward religion, was compelled to say: "If language and religion are the same, the nation is the same." Since that is so, what will be taken into consideration will be relations of language, religion, and country, not true race. If the three are the same, that certainly is a strong nation. And if one is absent, it is still within the bounds of nationalism.

Secondly: I shall describe as examples, two of the hundreds of advantages the sacred nationhood of Islam has gained for the social life of the sons of this land:

The First: What enabled this Islamic state, while only numbering twenty or thirty million, to preserve its life and existence in the face of all the large states of Europe was the following idea in its army, which

5. Qur'an, 9:31.

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arose from the light of the Qur'an: "If I die, I shall be a martyr; and if I kill, I shall be a *ghazi*." They met death with complete eagerness and longing, laughing in its face. They always made Europe tremble. What in the world can be shown that will give rise to such elevated self-sacrifice

in the spirit of a simple-hearted soldier? What patriotism can be instilled in its place? What can make him willingly sacrifice his life and all his world?

The Second : Whenever the dragons (large states) of Europe have dealt a blow at this Islamic state, they have made three hundred and fifty million Muslims weep and cry out. So in order not to make them weep and suffer, those colonialists have drawn back their hands; they have lowered them, even while raising them to strike. What power can be established in place of this constant moral support which in no way may be belittled? Let them show it! Yes, that huge moral strength must not be offended by negative nationalism and independent patriotism.

SEVENTH MATTER

We say to those who display excessive patriotism and negative nationalism: if you truly love this nation and are compassionate towards it, be patriotic in such a way that the compassion is directed towards the majority of its members. For if you serve the temporary heedless social life of the minority, who are in no need of compassion, in a way that is the reverse of compassion for the majority, that is not patriotism. For patriotic works performed with the idea of negative racialism may be temporarily beneficial for two out of eight. They receive the compassion arising from that patriotism, of which they are not worthy. While the remaining six out of eight are either elderly, or sick, or afflicted with tribulations, or are children, or are weak, or are pious people thinking seriously of the hereafter; these people want a light, a solace, compassion, in the face of the life of the Intermediate Realm and the hereafter, towards which they are turned, rather than worldly life; they are in need of a blessed, patriotic hand. What patriotism would permit the extinguishing of their light, the destruction of their solace? Alas! Compassion for the nation, self-sacrifice for the nation, where are they?

Hope in Divine Mercy must not be lost. For Almighty God will not cause to perish through temporary set-backs the magnificent army and mighty community of the people of this land, whom He employed for a thousand years in the service of the Qur'an, appointing them as its standard-bearer. He will once again kindle that light and cause them to continue their duty, God willing.



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Fourth Topic

[NOTE: The Ten Matters of this Fourth Topic are not connected with each other in the same way that the Four Topics of this Twenty-Sixth Letter are not connected. In which case, no connection should be sought. In whatever way it occurred to me, that was how it was written. It is part of a letter to an important student of mine, consisting of the answers to five or six of his questions.]

The First

Secondly : In your letter you mention that in explanations and interpretations of *Sustainer of All the Worlds*, it is said that there are eighteen thousand worlds, and you ask the wisdom in this number.

My brother, at the moment I do not know the wisdom in the number, but I can say this much, that the phrases of the All-Wise Qur'an are not restricted to a single meaning; rather, since the Qur'an addresses all the levels of mankind, its phrases are like universals or wholes which comprise meanings for each level. The meanings which are expounded are like the parts of the general law. Every Qur'anic commentator, every adept, mentions one part of the whole. Based on either his illumination, or his proofs, or his way, he prefers one meaning. Thus, in this verse too, one group uncovered a meaning which corresponded to that number.

For example, the verses,

*He has let free the two bodies of flowing water, meeting together; * Between them is a barrier which they do not transgress,*¹

to which the people of sainthood attach importance, repeatedly reciting

1. Qur'an, 55:19-20.

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them in their invocations, are parts with meanings ranging from the sea of dominicality and sea of worship in the spheres of necessity and contingency respectively, to the seas of the World of the Unseen and the Manifest World, and to the oceans of the North, South, East, and West, and to the Adriatic and the Persian Gulf, to the Mediterranean, the Red Sea, and the Suez Canal, and to the freshwater and salt lakes, to the various lakes of fresh water under the soil layer and the salt lakes over it and contiguous with it, and to the small lakes called the great rivers, such as the Nile, the Tigris, and the Euphrates, and the salty seas into which they flow. Any of these may be intended or meant, and may be their literal and metaphorical meanings.

In the same way, *All praise be to God, the Sustainer of All the Worlds*, encompasses numerous truths. The people of illumination and of reality interpret them differently according to the meanings they uncover.

Personally, I think that in the heavens are thousands of worlds; some of the stars may each be worlds. On the earth too, every sort of creature is a world. Each human being is a small world also. As for the term, *Sustainer of All the Worlds*, it means "every world is administered, sustained, and governed directly through Almighty God's dominicality."

Thirdly: God's Most Noble Messenger (Upon whom be blessings and peace) said: "When God wishes a people well, he causes them to see their own faults."² And in the All-Wise Qur'an, Joseph (Upon whom be peace) said:

*"Nor do I absolve my own self [of blame]; the [human] soul is certainly prone to evil."*³

Yes, one who is fond of himself and relies on himself is unfortunate. While one who sees his own faults is fortunate. So you are fortunate! Nevertheless it sometimes happens that the evil-commanding soul is transformed into 'the blaming soul' or 'the tranquil soul,' but it hands over its weapons and equipment to the nerves. And the nerves and veins of temperament continue its function till the end of life. Although the evil-commanding soul died long beforehand, the

person's nerves are still apparent. There have been many great saints and purified ones who have complained of their evil-commanding souls while their souls were 'tranquil.' They have lamented over sickness of the heart while their hearts were completely sound and illumined. Thus, what afflicts these persons is not the evil-commanding soul, but the evil-commanding soul's

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2. al-'Ajluni, *Kashf al-Khafa' i*, 8.
 3. Qur'an: 12:53.

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function which has been handed over to the nerves. The sickness is not of the heart, but of the imagination. My brother, God willing, what is attacking you is not your soul and sickness of the heart, but the state which as we said, by reason of human nature and to perpetuate striving, has been transferred to the nerves and results in constant progress.



Second Matter

Explanations of the three questions asked by the former *hoja* are to be found in various parts of the *Risale-i Nur*. For now we shall make brief allusion to them.

His First Question: Muhyi'l-Din al-'Arabi said in his letter to Fakhr al-Din Razi: "To know God is different to knowing He exists." What does this mean, and what was his aim in saying it?

Firstly: In the introduction to the Twenty-Second Word, which you read to him, the comparison and example showing the difference between the true affirmation of Divine Unity and superficial affirmation of Divine Unity point to this aim. While the Second and Third Stopping-Places of the Thirty-Second Word and its Aims, elucidate it.

And Secondly: Muhyi'l-Din al-'Arabi said that to Fakhr al-Din Razi, who was a leading authority on theology, because the authorities on the principles of religion and the expositions of the scholars of theology concerning the tenets of belief and the existence of the Necessary Existent and Divine Unity were insufficient in his view.

Yes, the knowledge of God gained by means of theology does not afford a complete knowledge and a complete sense of the Divine presence. However, when gained in accordance with the method of the Qur'an of Miraculous Exposition, it affords both complete knowledge and gains a total sense of the Divine presence. God willing, all the parts of the *Risale-i Nur* perform the duty of an electric lamp on that light-filled highway of the Qur'an of Miraculous Exposition.

Furthermore, however deficient the knowledge of God Fakhr al-Din Razi obtained by means of theology appeared in Muhyi'l-Din al-'Arabi's view, the knowledge of God attained by the Sufi way is deficient to the same degree in relation to the knowledge obtained through the meaning of the legacy of prophethood directly from the All-Wise Qur'an. For in

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order to attain a constant sense of the Divine presence, the way of Muhyi'l-din al-'Arabi says: "There is no existent save He," going so far as to deny the existence of the universe. As for the

others, again to gain a constant sense of the Divine presence, they said: "There is none witnessed save He," entering a strange state as though casting the universe into absolute oblivion. However, the knowledge of God obtained from the All-Wise Qur'an, in addition to affording a constant sense of the Divine presence, neither condemns the universe to non-existence, nor imprisons it in absolute oblivion. It rather releases it from its purposelessness and employs it in Almighty God's name. Everything becomes a mirror yielding knowledge of God. As Sa'di Shirazi said:

To the conscious gaze each leaf is a book telling of Divine knowledge.

In everything a window opens up onto knowledge of God.

In some of the Words we have illustrated the differences between the way of the scholars of theology and the true highway taken from the Qur'an with the following comparison: For example, in order to obtain water, some is brought from a distant place by means of pipes, digging down under mountains. Some of it is also obtained by digging wells everywhere. The first sort is fraught with difficulties; the pipes become blocked or broken. But for those who know how to dig wells and extract water, they can find water everywhere with no trouble. In exactly the same way, the scholars of theology cut the chains of causes at the extremities of the world with the impossibility of causation and causal sequences, then with that they prove the existence of the Necessarily Existent One. They travel a long road. However, the true highway of the Wise Qur'an finds water everywhere and extracts it. Each of its verses causes water to flow forth wherever it strikes, like the Staff of Moses. It makes everything recite the rule: **In everything are signs indicating that He is One.**

Furthermore, belief is not obtained only through knowledge; many of the subtle faculties have their share in belief. Just as when food enters the stomach, it is distributed in various ways to various members, so after entering the stomach of the mind, the matters of belief which come through knowledge are absorbed by the spirit, heart, inner heart, soul, and other subtle faculties; each receives its share according to its degree. If they do not receive their share, it is deficient. Thus, Muhyi'l-Din al-'Arabi was informing Fakhr al-Din Razi of this point.



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Third Matter

In what way is the verse,

We have honoured the sons of Adam¹

conformable with the verse,

He was indeed unjust and foolish?²

The Answer: There are explanations in the Eleventh and Twenty-Third Words, and is the Second Fruit of the Fifth Branch of the Twenty-Fourth Word. A summary of its meaning is this:

With His perfect power, Almighty God makes many things from a single thing, makes one thing perform numerous duties, and writes a thousand books on a single page; so too He created man as

a comprehensive species, in place of many species. That is to say, He willed that through man, a single species, functions would be performed to the number of the different levels of all the species of animals. For this reason, He placed no innate limit on man's powers and senses, no natural restriction, and left them free. The powers and senses of the other animals are limited, and under a natural restriction. Whereas each of man's powers may roam free over an endless distance towards infinity. For since man is a mirror to the infinite manifestations of the Creator of the Universe's Names, his powers have been given an infinite capacity.

For example, even if the whole world is given to man, with his greed, he will say: Are there any more?³ And through his selfishness, he finds it acceptable that a thousand people should suffer harm for his own benefit. And so on. There is boundless development in bad morality and he may reach the degree of the Nimrods and Pharaohs; in accordance with the intensive form in the verse above, he is given to great wrongdoing. Similarly, he may manifest endless progress in good morality, and may advance to the degree of the prophets and veracious ones.

Moreover, contrary to the animals, man is ignorant about all the things necessary for life and is compelled to learn everything. He is in need of innumerable things, and therefore in accordance with the intensive form in the same verse, is most ignorant. But when animals come into the world, they are both in need of few things, and may learn all the things

1. Qur'an, 17:70.

2. Qur'an, 33:72. 3. Qur'an, 50:30.

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they need, all the conditions of their lives, in one or two months, or even one or two days, or in some cases, in one or two hours. It is as if they have been perfected in another world, and come thus. But then man can only rise to his feet in one or two years, and in fifteen is only able to distinguish between what is beneficial and what is harmful. The intensive form of "most ignorant" indicates this, too.



Fourth Matter

You ask concerning the wisdom contained in: "Renew your belief by means of 'There is no god but God.'"¹ The wisdom in it has been mentioned in many of the Words and one aspect of it is as follows:

Since man himself and the world in which he lives are being continuously renewed, he needs constantly to renew his belief. For in reality each individual human being consists of many individuals. He may be considered as a different individual to the number of the years of his life, or rather to the number of the days or even the hours of his life. For since a single individual is subject to time, he is like a model and each passing day clothes him in the form of another individual. Furthermore, just as there is within man this plurality and renewal, so also is the world in which he lives in motion. It goes and replaced by another. It varies constantly. Every day opens the door of another world. As for belief, it is both the light of the life of each individual in that person, and it is the light of the world in which he lives. And as for 'There is no god but God,'

it is a key with which to turn on the light.

Then the instinctual soul, desire, doubts, and Satan exercise great influence over man. In order to damage his belief, they are much of the time able to benefit from his negligence, to trick him with their wiles, and thus to extinguish the light of belief with doubts and uncertainty. Also, man is prone to act and utter words which apparently oppose the Shari'a, and which in the view of some religious authorities are no less than unbelief. Therefore, there is a need to renew belief all the time, every hour, every day.

Question: The masters of scholastic theology wrapped up the

1. Musnad ii, 359; al-Mundhirî, al-Targhîb wa'l-Tarhîb ii, 415; al-Hakim, al-Mustadrak iv, 256; al-Haythamî, Majma'al-Zawâ'id i, 52.

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world in the abbreviated concepts of contingency and created ness and having disposed of it, so to speak, proved Divine Unity. And one school of Sufis, in order to experience God's presence and affirm His Unity fully, said: "Nothing is observed but Him." They thus forgot the universe and drew the veil of oblivion over it, and then fully experienced the Divine presence. Another school of Sufis, in order to truly affirm Divine Unity and enter God's presence in the highest degree, said: "There is no existent but Him." They relegated the universe to the level of imagination and cast it into non-existence, and then fully entered the Divine presence. But you point out that in the Qur'an is a mighty highway besides these three ways. And you say that its mark is the phrases: "There is nothing sought but Him," and, "There is nothing worshipped but Him." Can you provide me with a brief proof of this highway that concerns the affirmation of Divine Unity and point out a short way leading to it?

The Answer: All the Words and Letters in the Risele-i Nur point out that highway. For now, as you wish, we shall concisely indicate an extensive, lengthy and mighty proof of it.

Each thing in the world ascribes every other thing to its own Creator. And each artistically fashioned object in this world demonstrates that all such objects are the works of its own fashioner. And each creative act in the universe proves that all creative acts are the acts of its own author. And each name that is manifest in beings indicates that all names are the names and titles of the one whom it itself signifies. That is to say, each thing is a direct proof of Divine Unity and a window yielding knowledge of God.

Each object, especially if it is animate, is a miniature specimen of the universe, a seed of the world, and a fruit of the globe of the earth. Since this is so, the one who created the miniature specimen, seed and fruit must also be the one who created the whole universe. For the creator of the fruit cannot be other than the creator of the tree that bears it.

And so, in the same way that each object ascribes all other objects to its own fashioner, each act also ascribes all other acts to its author. For we see that each creative act appears as the tip of a law of creativity that is so extensive as to encompass most other creatures, and so long as to reach from particles to galaxies. That is to say, whoever performs the creative act must be the author of all the creative acts which are tied to the universal law that encompasses those beings and

stretches from particles to galaxies.

For sure, one who gives life to a fly must be the one who creates all insects and animals and who gives life to the earth. And whoever spins

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particles as though they were Mevlevi dervishes must be the one who sets successive beings in motion as far as the sun travelling through the skies with its planets. For the law is a chain and creative acts are tied to it.

That is to say, just as each object ascribes all other objects to its fashioner, and each creative act attributes all acts to its author, in exactly the same way, each Divine Name manifested in the universe ascribes all Names to the One Whom it itself describes and proves that they are His titles. For the names manifested in the universe are like intersecting circles, blending with one another like the seven colours in light; they assist one another and perfect and adorn one another's works of art.

For example, the instant the Name of Giver of Life is manifested on a thing and life is given, the Name of All-Wise also becomes manifest; it orders the body which is that animate creature's dwelling-place with wisdom. At the same time, the Name of Munificent is manifested; it adorns the creature's dwelling-place. So too, the manifestation of the Name of All-Compassionate appears; it presents the body's needs with tenderness. At the same instant, the manifestation of the Name of Provider appears; it supplies the material and spiritual sustenance necessary for the continued existence of the animate creature in unexpected ways. And so on. That means to whomever the Name of Giver of Life belongs, the Name of All-Wise, which is luminous and comprehensive in the universe, is also His. The Name of All-Compassionate, which nurtures all creatures with tenderness, is also His. And the Name of Provider, which sustains all animate creatures with munificence, is His Name and title. And so on.

That is to say, each Name, each act, each object is a proof of Divine Unity, and such a proof that each is a stamp of Divine Unity and each is a seal of Divine Oneness which has been inscribed on the pages of the universe and on the lines of the centuries. Each indicates that all the words of the universe, which are called beings, are inscriptions traced by the pen of its own scribe.

O God! Grant blessings to the one who said: "The best thing I and the prophets before me have said is, 'There is no god but God' "²and to his Family and Companions, and grant them peace.



2. *Muwatta'*, Qur'ân 32; Hajj 246; al-'Ajlûni, *Kashf al-Khafâ'i*, 353; al-Albani, *Sahîh al-Jami' al-Saghîr*, no:1113. [Letters / Twenty - Sixth Letter - Fourth Topic - p.394](#)

Fifth Matter

Secondly: You ask in your letter whether *There is no god but God* is sufficient on its own. That is, intending the second part, you ask: can someone who does not say *Muhammad is the*

Messenger of God find salvation? The answer to this is lengthy, so for now we shall only say this:

The two parts of the confession of faith cannot be separated; they prove each other, comprise each other; one cannot be without the other. Since the Prophet (Upon whom be blessings and peace) was the Seal of the Prophets and the heir of all the prophets, he is at the start of all the ways leading to God. There can be no way to reality and salvation outside his mighty highway. All those with inner knowledge of God and the authorities of those who have researched into reality have said like Sa‘di Shirazi: “*It is impossible, Sa‘di, to be victorious on the way of salvation, except by following Mustafa.*” They also said: “All ways are closed except the highway of Muhammad.”

However, it sometimes happens that people may be on the highway of Muhammad (PBUH) and within it, without knowing that it is the highway of Muhammad.

And it sometimes happens that they do not know the Prophet, but the road they take is part of the highway of Muhammad (PBUH).

It happens too that being in a state of ecstasy or entirely immersed in contemplation or having withdrawn from the world, not thinking of the highway of Muhammad, *There is no god but God* is sufficient for them. Nevertheless, a most important aspect is this: non-acceptance is one thing, while the acceptance of non-being is another. Ecstasies and recluses or those who have not heard or do not know, do not know the Prophet or they do not think of him so that they should accept him. They are ignorant in that respect. They only know *There is no god but God* in regard to knowledge of God. They may be among those who will be saved. But if those who have heard of the Prophet and know his message do not affirm him, they do not recognize Almighty God. For them, the phrase *There is no god but God alone* does not express the affirmation of Divine Unity, which is the means of salvation. For that is not ignorant non-acceptance, which may be excusable to a degree, it is rather the acceptance of non-being, which is denial. A person who denies Muhammad (Upon whom be blessings and peace), who with his miracles and

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works was the pride of the universe and glory of mankind, certainly can in no respect receive any light and will not recognize God. However... that is enough for now.



Sixth Matter

Thirdly: Some of the terms used in the First Topic, called Dispute With the Devil, about the way of Satan, were very vehement. Despite being modified with expressions like “God forbid! God forbid!” and “to suppose the impossible,” they still make me tremble. There are a number of small modifications on the piece that was later sent to you; have you been able to correct your copy accordingly? I leave it to what you think; you may skip any of those terms you consider necessary.

My dear brother, that Topic holds great importance, because the atheists’ master is Satan. Only when Satan is silenced will his imitators not be deceived. The All-Wise Qur’an’s mentioning the

unbelievers' vile expressions gave me courage. Trembling and in the form of supposing the impossible, I used the ridiculous expressions the members of Satan's Party are compelled by their way to accept and which willy nilly they utter through its tongue, in order to demonstrate the complete worthlessness of that Satanic way. But by using them, we confined them to the bottom of the well and took possession of the entire field on account of the Qur'an; we exposed their frauds. Consider the victory through the following comparison:

For example, let us imagine a tall minaret the top of which touches the skies, and at the base of which a well has been dug reaching to the centre of the earth. Two groups are disputing over proving where between the top of the minaret and the bottom of the well a man should be whose call to prayer is heard by all the people throughout the country. The first group says: "He is at the top of the minaret reciting the call to prayer to the universe. Because we hear it; it is living; it is elevated. For sure everyone cannot see him in that high situation, but according to their degree, everyone can see him in a position, on a step, when he climbs it and when he descends. They know from this that he ascends it, and wherever he appears, he is someone of high stature." The other, satanic and foolish, group says, however: "No, his position is not the top of the minaret; wherever it is he appears, his place is the bottom of the well." But no one

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at all has seen him at the bottom of the well, nor can they see him there. Let us suppose he was heavy and without will like a stone, then for sure he would have been at the bottom of the well, and someone would have seen him.

Now, the battlefield of these two opposing groups is the long distance stretching from the top of the minaret to the bottom of the well. The people of light, called God's Party, point out the *mu'ezzin* at the top of the minaret to those with an elevated view. And to those whose sight cannot rise that far and to the short-sighted, they show that supreme *mu'ezzin* on a step each according to his degree. A slight hint is enough for them and proves that the *mu'ezzin* is not a lifeless mass like a stone, but a perfect man who climbs upwards and appears and makes the call to prayer when he wishes. As for the other group, known as Satan's Party, they pronounce stupidly: "Show him to everyone at the top of the minaret, or else his place is the bottom of the well." In their stupidity they do not know that his not being shown to everyone at the top of the minaret arises from everyone's sight not rising that far. Also, in exaggerated fashion, they want to claim possession of the whole distance with the exception of the top of the minaret.

Then someone appears in order to solve the dispute between the two communities. He says to Satan's Party: "You inauspicious group! Had the position of that supreme *mu'ezzin* been the bottom of the well, he would have to have been lifeless, inanimate, powerless like a stone. It could not have been him who appeared on the well's steps and minaret's degrees. Since you see him there, he is certain not to be powerless, lifeless, and without reality. His position will be the top of the minaret. In which case, either show him at the bottom of the well-which in no way can you do, nor could you make anyone believe that he is there-or be silent! The arena of your defence is the well bottom. The remaining arena and long distance is the arena of this blessed community; wherever they show him to be other than the bottom of the well, they will win the case."

Thus, like this comparison, the Topic about the dispute with the Devil takes the long distance

from the Divine Throne to the ground from Satan's Party and forcibly drives that party into a corner. It leaves the most irrational, the most impossible, the most loathsome place to them. It drives them into a hole so narrow no one could enter it and takes possession of the entire distance in the name of the Qur'an.

If they are asked what the Qur'an is and they reply: "It is a good book written by man which teaches good morality," then it should be said to them: "In which case it is the Word of God and you are compelled to

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accept it as such. Because according to your way, you cannot say that it is 'good'!"

If they are asked what they know of the Prophet, and they reply: "He was a very clever person with good morals," it should then be said to them: "Believe in that case, because if he was very moral and clever, he must have been God's Messenger. For your saying he was 'good' is not within the bounds of what you accept, you can't say that according to your way." And so on. Further aspects of reality may be applied to other allusions in the comparison.

As a consequence of this, the First Topic, in which the Devil is disputed with, does not compel the believers to know the miracles of Muhammad and learn their certain proofs in order to preserve their belief. A slight hint, a small indication, saves their belief. All the deeds, all the qualities, all the conduct of Muhammad (PBUH) are each like a miracle, proving that his position is at the highest of the high, not at the lowest of the low at the bottom of the well.



Seventh Matter

An instructive matter:

[I am compelled, through the indication of seven signs which will strengthen the morale of some of my friends who, having unfounded worries are becoming dispirited, to relate a dominical favour and an instance of Divine protection which pertain solely to service of the Qur'an, so that I may save those friends with their weak vein of temperament. Four of the seven signs show how they received blows entirely contrary to their intentions, due to their taking up hostile positions towards me not personally, but in respect of my serving the Qur'an, purely for worldly aims and while being friends. While three of the signs signify earnest and constant friends, who in order to find favour with 'the worldly'¹ and achieve some worldly aim, and so that they could feel confident, temporarily failed to show the manly stance required by friendship. However, unfortunately, each of those three friends was punished contrary to his aims.]

The first four, superficial, friends, who afterwards displayed enmity:

1. See, page 66, fn. 1.

The First : Employing various means, a District Officer pleaded for a copy of the Tenth Word. I gave him one. But then, in order to be promoted, he gave up my friendship and assumed a hostile position. It took the form of his complaining to the Governor and informing on me. But as a mark of favour for service to the Qur'an, he was not promoted, but dismissed.

The Second : While being a friend, for the sake of his superiors and to attract the attention of 'the worldly,' another District Officer assumed a competitive and hostile position, and received a blow contrary to his intentions. He was sentenced to two and a half years' imprisonment for some unexpected matter. Later he asked for prayers from a servant of the Qur'an; perhaps he will be saved, God willing, since prayers were offered for him.

The Third : A teacher appeared to be a friend and I looked on him as one. Then he moved to Barla in order to settle and he chose to adopt an inimical attitude. But he received a blow contrary to his intentions: he was posted away from teaching to serve in the army. He was sent away from Barla.

The Fourth : There was a teacher, who because he appeared to me to be both a *Hafiz* and pious, I was sincerely friendly towards in the hope that he would show friendship to me by serving the Qur'an. Then, in order to find favour with the worldly, he became very cold towards us and frightened, because of one single thing an official had said. He too received a blow contrary to his intentions; he was severely reprimanded by the inspector, and dismissed.

Thus, these four men received those blows because of their animosity. However, the following three friends, since they did not display the manly attitude that serious friendship demands, received not blows, but warnings contrary to their intentions, which were sorts of admonitions.

The First : A respected person who was a most important, serious, and true student of mine used to continually write out the Words and disseminate them. On a confused high official coming and an incident occurring, he hid the Words he had written, as well as temporarily giving up copying them, so that he would not suffer any difficulty or hardship at the hands of 'the worldly' and would be safe from their evil. But as a mark of his error of temporarily ceasing his service of the Qur'an, for a year he continuously suffered the calamity of having hanging over him the sentence of paying a thousand-lira fine. Whenever he formed the intention to write further copies and returned to his former position, he was cleared in the case, till finally, praise be to God, he was acquitted.

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With his poverty, he was saved from paying a thousand liras.

The Second : In order to gain the good opinion and regard of 'the worldly' and the new officer, my courageous, serious, and bold friend of five years' standing unthinkingly and involuntarily did not meet with me for several months, despite being my neighbour. He did not even pay me a visit during Ramadan or the Festival. But the village question turned out contrary to his intention, and he lost his influence.

The Third : A *hafiz* who used to meet with me once or twice a week, became the prayer-leader, and so as to wear the turban, abandoned me for two months. He did not even visit me during the Festival. But contrary to his intention, and contrary to usual practice, he was not

allowed to wear a turban, although he had acted as prayer leader for seven or eight months.

There are numerous incidents like these, but I have not mentioned them so as not to offend the people concerned. However weak a sign each is, a strength is perceived on their being put together. One forms the opinion that -not directed towards myself, because I do not consider myself worthy of any favour- but purely in respect of serving the Qur'an, we carry out that service under dominical protection and Divine favour. My friends should think of these and not be carried away by groundless fears. Since our service is a Divine bestowal, and since it is the cause not of pride but of thanks, and since there is the decree,

*But the bounty of your Sustainer rehearse and proclaim,*²

I have explained these things to my friends privately, as a consequence.



2. Qur'an, 93:11

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Eighth Matter

[This forms the footnote to the third example in the Third Point about the Fifth of the obstacles to making independent judgements of the Divine Law (*ijtihad*), in the Twenty-Seventh Word.]

An Important Question: Some of those scholars who have researched into the realities have said that each of the words of the Qur'an and of supplications and other glorifications of God illuminate man's spiritual faculties in numerous ways, providing spiritual sustenance. So if the meanings are not known, the words alone do not express them fully and are insufficient. The words are a garment; would it not be more useful if they were changed, and every people clothed the meanings in words of their own language?

The Answer: The words of the Qur'an and of the glorifications of the Prophet are not lifeless garments; they are like the living skin of the body; indeed with the passage of time, they have become the skin. Garments are changed, but it would be harmful to the body if the skin were to be changed. Blessed words like those of the five daily prayers and the call to prayer have become the mark and sign of their usual meanings. And marks and signs cannot be changed. I have often observed and studied in myself a state which I experience. The state is a reality, and it is this:

On the Day of 'Arafa, the eve of the Festival of Sacrifices, I used to recite Sura al-Ikhlās hundreds of times. I would observe that some of the non-physical senses in me would receive the sustenance several times, then would cease to do so, and stop. Others like the faculty of reflective thought would turn towards the meaning for a time, receive their share, then they too would stop. And some like the heart would receive their share in respect of certain concepts which were the means to a spiritual pleasure, then they too would fall silent. And so on. Gradually, with repetition only some of the subtle faculties would remain and become wearied only long after the

others; they would continue, leaving no need for further meaning and study. Heedlessness was not detrimental to these, as it was to the faculty of thought. Enough for them were the usual meaning contained in the marks and signs, with the summary of the meaning which the words and the words full of meaning comprised. If the meaning had been thought of at that point, it would have caused harmful boredom. Anyway, those subtle faculties which continue are not in need of

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study and comprehension, they rather show need for recollection, regard, and encouragement. And the words which are like skin are sufficient for them and perform the duty of meaning. Especially with recalling through those Arabic words that they are the Word of God and Divine speech, they are means of constant effulgence.

Thus, this state which I myself experienced shows that it is extremely harmful to express in another language truths like the call to prayer and the *tesbihat* following the obligatory prayers, and Suras of the Qur'an like Fatiha and Ikhlas, which are repeated all the time. For when the constant spring of the Divine words and words of the Prophet are lost, the constant share of those constant subtle faculties is also lost. Also harmful are the loss of the minimum of ten merits for each word, and the heedlessness and the darkness caused to the spirit by the human terms of the translations due to the constant sense of the Divine presence not persisting for everyone throughout the prayers.

Indeed, like Imam-i A'zam said that *There is no god but God* is the mark and sign of the affirmation of Divine Unity, we say the following: the great majority of the words of Divine glorification and praise, and especially of those of the call to prayer and obligatory prayers, have become like marks and signs. Like signs, they are considered more with their usual Shari'i meaning, more than with their literal meaning. So according to the Shari'a, it is not possible to change them. An uneducated man even may learn concise meanings of them, which all believers should know; that is, a summary of their meaning. How can those people who pass their whole lives with Islam yet fill their heads with endless trivia be excused for not learning in one or two weeks a summary of the meanings of these blessed words which are the key to eternal life? How can they be Muslims? How can they be called "reasonable people"? It is not reasonable to destroy the protective cases of those springs of light for the sake of the laziness of loafers like them!

Furthermore, from whatever nation he may be, one who says: "*Subhanallah!* Glory be to God!" understands that he is declaring Almighty God free of all defect. Is this not enough? If he is turned towards the meaning in his own language, he studies it once from the point of view of the intellect. Whereas if he repeats it a hundred times a day in its true form, apart from his intellect's share of studying, the summary of the words, which is from the words and spreads to and combines with the words, is the means to many lights and much effulgence. Especially the sacredness he receives from the words being Divine speech, and the effulgence and lights proceeding from the sacredness, they are most important.

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In Short: Nothing at all can be established in place of the sacred Divine words which are the protective cases of the essentials of religion, and nothing can take their place, and nothing can

perform their duties. Even if they can express them temporarily, they cannot do so permanently and in sacred and elevated fashion.

However, as for the words that are the protective cases of the theoretical matters of religion, there is no necessity for them to be changed. For such a need is repulsed by preaching, teaching, advice, and other instruction.

T o C o n c l u d e : The comprehensiveness of the Arabic language, the language of grammar, and the miraculousness of the Qur'an's words are such that they are untranslatable. I can even say it is impossible to translate them. If anyone doubts this, let him refer to the Twenty-Fifth Word. What they call translations are abbreviated and deficient approximations. How can such approximations be compared with the living, true meanings of the Qur'an's verses, which have many aspects of ramification?



Ninth Matter

[An important, confidential matter, and a mystery concerning sainthood.]

The largest group in the World of Islam, the people of truth and moderation, called *Ahl al-Sunna wa'l-Jama'at* or Sunnis, have preserved the truths of the Qur'an and belief by following to the letter the noble Practices of the Prophet within the bounds of moderation. The great majority of the saints have arisen within this sphere. Others of the saints have appeared outside some of the principles of the Sunnis, and on a path opposed to their rules. Thus, those who have considered this group of saints have divided into two groups:

One group have denied their sainthood because they are opposed to the principles of the Sunnis. They have even gone as far as declaring some of them to be unbelievers.

The other group are those that follow them. Since they accept their sainthood, they say that "The truth is not restricted to the way of the Sunnis." They have formed a group of the innovators and have even gone as far as misguidance. They do not know that: *Every person who is rightly*

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guided cannot be a guide. Their shaykhs are to be excused from their mistakes, because they were ecstasies, but their followers cannot be excused.

As for the middle group, they do not deny the sainthood of the saints, but do not accept their ways and paths. They say: "Their words which are opposed to the principles [of religion] were either metaphorical utterances of which the meaning is not known, or they [the saints] were in error, being overcome by their mental state."

Unfortunately, the first group, and especially externalist scholars, have denied saints of great importance with the intention of protecting the Sunni way, and have even been compelled to accuse them of misguidance. And their supporters, which form the second group, have left the right path because of their excessive good will towards shaykhs of that sort, and have fallen into innovation, and even misguidance.

There was a situation connected with this which occupied my mind for a very long time: at a crucial time I execrated a group of the people of misguidance. Then an awesome collective strength arose in the face of my malediction; it both returned my prayer, and prevented me from repeating it.

Then I saw that facilitated by a collective strength in its wrongful activities, that group of the people of misguidance was driving forward the people, whom it had taken behind it. Since it had become combined with a desire arising not only from compulsion but from the power of sainthood, some of the believers were being carried away by that desire, looking on the group favourably and not considering it to be very bad.

When I perceived these two secrets, I took fright. “Glory be to God!” I said, “Can there be sainthood other than that of the true way? Especially a terrible current of misguidance, can the people of truth come forward and support it?” Then one blessed Day of ‘Arafa, following a praiseworthy Islamic practice, I recited Sura al-Ikhlās hundreds of times, and through its blessings the matter which was written under the name of “Answer to an important question” and, through Divine mercy, the following truth also were imparted to my impotent heart. The truth is this:

Similar to the famous and meaningful ‘story of Jibali Baba,’ which was related in the time of Sultan Mehmed the Conqueror, some of the saints are in a state of ecstasy while appearing to be rational and reasonable. Others appear to be sober and in command of their reasoning faculties, and sometimes they enter a state outside this. One class of this sort are confused and cannot distinguish between things. They apply a matter they see while in a state of intoxication to the state of sobriety. They are

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in error and do not know that they are so. Some ecstasies are preserved by God and do not enter misguidance on their spiritual journeying. While others are not preserved, and may be found in the sects of innovation and misguidance. It has even been thought possible for them to be among the unbelievers.

Thus, because they are temporarily or permanently in a state of ecstasy, they are like “blessed lunatics.” And because they are like blessed and free lunatics, they are not responsible. And because they are not responsible, they are not punishable. With their ecstatic sainthood persisting, they emerge as supporters of the people of misguidance and innovation; they cause their ways to become popular to a degree, and inauspiciously give rise to some of the believers and people of truth entering them.



Tenth Matter

[It was requested by some friends that a principle concerning visitors be explained. That is the reason for this being written.]

It should be known that those who visit me either come in respect of worldly life, and that door is closed; or they come in respect of the life of the hereafter, and in that respect there are two doors:

they either come supposing my person to be blessed and of spiritual rank, and that door too is closed. For I do not like myself, and I do not like those who like me. All thanks be to Almighty God that He did not make me like myself. Or they come purely in respect of my being the herald of the All-Wise Qur'an. Those who enter by this door, I accept willingly. They too are of three sorts: they are either friends, or brothers, or students.

The characteristics and conditions of friends are these: Definitely they have to earnestly support our work and service connected with the Words and the lights of the Qur'an. They should not support in heartfelt fashion injustice, innovations, or misguidance, nor try to profit by them.

The characteristics and conditions of brothers are these: Together with truly and earnestly working to disseminate the Words, they are to perform the five obligatory prayers and not to commit the seven grievous sins.

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The characteristics and conditions of students are these: To feel as though the Words are their own property written by themselves, and to know their vital duty, their life's work, to be the service and dissemination of them.

These three levels are connected with my three personalities. A friend is connected with my individual and essential personality. A brother is connected with my personality which springs from my worship and being Almighty God's bondsman. And a student is connected with my personality which has the duties of herald of the All-Wise Qur'an and teacher.

Such meetings yield three fruits:

The First: In regard to being herald, it is to receive instruction concerning the jewels of the Qur'an from either myself or the Words. Even if it is only a single lesson.

The Second: In respect of worship, it is to have a share of my gains of the hereafter.

The Third: It is to turn together towards the Divine Court, and binding one's heart to Almighty God and seeking success and guidance, to work together in the service of the All-Wise Qur'an.

If it is a student, every morning he is with me in name, and sometimes also in imagination, and receives a share.

If it is a brother, he is several times with me with his particular name and form in my supplications and gains, and receives a share. Then he is included among all the brothers, and I hand him over to Divine mercy, so that when I say "my brothers and sisters" in prayer, he is among them. If I do not know them, Divine mercy knows them and sees them.

If it is a friend who performs the obligatory prayers and gives up grievous sins, he is included in my prayers among all the brothers. The condition is that these three categories include me in their supplications and spiritual gains.

O God! Grant blessings to the one who said: "The believer is to the believer like a well-founded building, with one part strengthening the other,"¹ and to his Family and Companions, and grant them peace.

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!*²

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1. See, page 320, fn. 13.
 2. Qur'an, 2:32.

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*And they shall say: "Praise be to God, Who has guided us to this [felicity]; never could we have found guidance, had it not been for the guidance of God; indeed it was the truth that the Messengers of our Sustainer brought to us!"*³

*O God, Who responded to Noah among his people, * And helped Abraham before his enemies, * And returned Joseph to Jacob, * And raised Job's suffering from him, * And answered the prayer of Zakariya, * And responded to Jonah b. Matta; we implore You through the mystery of those who offered these answered prayers that You preserve me and those who disseminate these treatises and their companions from the evil of satans among jinn and men, and help us in the face of our enemies, and do not leave us to our own devices, and remove our anxieties and their anxieties, and heal the sicknesses of our hearts and of their hearts. Amen. Amen. Amen.*



The Twenty-Seventh Letter

[This Letter consists of fine and beautiful letters, which are pure reality, written by the author of the Risale-i Nur to his students, as well as some written by the Risale-i Nur students to their Master, and to each other, describing the blessings and effulgence they had received from studying the Risale-i Nur. This rich letter has not been included here since is three or four times the size of the present collection, but published separately under the titles of *Barla Lahikasi*, *Kastamonu Lahikasi*, and *Emirdag Lahikasi*.]



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3. Qur'an, 7:43.

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The Twenty-Eighth Letter

[This Letter consists of Eight Matters]

The First Matter, which is the First Part

In the Name of God, the Merciful, the Compassionate.

If it be that you can interpret dreams.¹

Secondly: You want me to interpret now the dream you had three years ago, three days after meeting me, whose meaning has long since become apparent. That beautiful, happy, and auspicious dream has been consigned to the past, so am I not right to say the following in the face of it, since it has demonstrated its meaning?

*I am neither the night nor a lover of the night; * I am a servant of the Sun; it is of the Sun that I speak.*

*Those illusions which are the snare of the saints, * Are the moon-faced reflections of the garden of God.*

Yes, my brother, we have become accustomed to discussing with you teachings concerning pure reality. Since to discuss in investigative fashion dreams, the doors of which are open to fancy and illusion, is not completely in keeping with the way of investigative scholarship, in connection with that minor incident of sleep, we shall explain Six Points of Reality about sleep, the small brother of death, according to scholarly principles and from the angle indicated by verses of the Qur'an. In the Seventh we shall make a brief interpretation of your dream.

1. Qur'an, 12:43.

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THE FIRST

An important element of Sura Yusuf is Yusuf's dream, just as the Qur'an shows in veiled fashion through verses like:

And We made your sleep for rest²

that there are important truths contained in dreams and sleep.

THE SECOND

Those who follow the path of reality are not in favour of relying on the interpretation of dreams and taking of omens by means of the Qur'an. The reason is this: the All-Wise Qur'an strikes at the unbelievers frequently and severely. When this severity against the unbelievers is shown to one taking omens, it causes him to despair; it confuses his heart. Dreams too, while good, since they sometimes appear to be opposed to reality, are thought to be evil, causing a person to fall into despair, destroying his morale, and causing him to think badly of things. There are many dreams which although they take a terrifying, injurious, or unclean form, their meanings and interpretations are very good. But since everyone cannot find the relation between the form of the dream and the reality of its meaning, they become unnecessarily anxious, despairing, and unhappy. It was only because of this aspect that, like Imam-i Rabbani and those who follow the path of reality, I said at the beginning: *I am neither the night nor a lover of the night.*

THE THIRD

According to an authentic Hadith, one of the forty constituents of prophethood was manifested in the form of true dreams during sleep.³ This means that true dreams are both truth and they are

connected with the functions of prophethood. Being extremely important, long, profound, and connected with prophethood, I am postponing this Third Point to another time, and not opening this door for now.

THE FOURTH

Dreams are of three sorts. Two of these, in the words of the Qur'an, are *A confused medley of dreams*;⁴ included among these, they are not worth interpreting. If they have any meaning, it is of no importance. Either due to an ailment, the power of imagination mixes things up and

2. Qur'an, 78:9.

3. *Bukhari*, Ta'bir 2, 4, 10, 26; *Muslim*, Ru'ya 6-9; *Abu Da'ud*, Adab 88; *Tirmidhi*, Ru'ya 1, 2, 6, 10; *Ibn Maja*, Ru'ya 1, 3, 6, 9; *Darimi*, Ru'ya; *Muwatta'*, Ru'ya 1, 3; *Musnad* 2, 18, 50, 219; iv, 10-13; v, 316, 319.

4. Qur'an, 12:44.

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depicts them in accordance with the person's sickness, or the imagination recalls some stimulating event which occurred to the person that day, or previously, or even at the same time a year or two earlier, and it modifies and depicts it, giving it some other form. This sort too are *A confused medley of dreams*, and not worth interpreting.

The third sort are true dreams. With the senses that bind man to the Manifest World and roam in that world resting and ceasing their activity, the dominical subtle faculty in man's essential nature finds a direct relation with World of the Unseen and opens up a window onto it. Through that window, it looks on events whose occurrence is being prepared; it encounters the manifestations of the Preserved Tablet and one of the types of samples of the missives of Divine Determining; it sees some true occurrences. Sometimes the imagination governs in those occurrences, dressing them in the garments of form. There are numerous types and levels of this sort of dream. Sometimes they turn out exactly as dreamed; sometimes they turn out slightly concealed, as though under a fine veil; and sometimes they turn out heavily veiled.

It is narrated in Hadiths that the dreams God's Most Noble Messenger (Upon whom be blessings and peace) had at the outset of the Revelations turned out as true and clear as the breaking of morning.⁵

THE FIFTH

True dreams are a higher development of premonitions. Everyone has premonitions to a greater or lesser degree. Animals even have them. At one time I discovered scientifically, additional to the famous external and inner senses like the unconscious instinctive senses which impel and stimulate, and hearing and sight, two senses including premonition. Philosophers and the people of misguidance mistakenly and foolishly call those little known senses "Natural instinct." God forbid! They are not 'Natural' instinct; rather, Divine Determining impels man and animals through a sort of innate inspiration. For example, some animals like cats, if they lose their sight, through this impelling of Divine Determining, go and find a plant which is healing for their eyes, rub it on them, and they get better.

Also, birds of prey like eagles, which, like the public health officials of the earth, are charged

with the duty of removing the carcasses of nomadic animals, are informed through that impelling of Divine Determining, that inspiration of the sense of premonition, that Divine drive, of animal remains a day's distance away, and they go and find them.

5. *Bukhari*, Badi' al-Wahy 3; Tafsiru Sura 961; Ta'bir 1; *Muslim*, Iman 252; *Tirmidhi*, Manaqib 6; *Musnad* vi, 153, 232.

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Also, a young bee newly come into the world, flies a day's distance in the air when only a day old without losing its way, and through that drive of Divine Determining and impelling inspiration returns to its hive. And it happens frequently to everyone that while speaking of someone, the door opens, and totally unexpectedly the same person enters. There is even a saying in Kurdish which goes: "Talk of the wolf and ready your gun, for the wolf will appear." That is to say, through a premonition, that dominical subtle faculty had perceived the person's coming in summary fashion. But since the conscious mind had not comprehended it, it prompted him to speak of it, not intentionally, but involuntarily. Intuitive people sometimes say that someone is coming almost like wonder-working. At one time in myself, even, sensitivity of this kind was acute. I wanted to incorporate the condition into a principle, but I could not adapt it and was unable to. However, in the righteous, and particularly in the people of sainthood, premonition develops to a high degree, showing its effects wondrously.

Thus, ordinary people may manifest a sort of sainthood so that like the saints, they dream of things pertaining to the Unseen and the future in true dreams. Yes, for ordinary people sleep may be like a degree of sainthood in respect of true dreams; so too for everyone it is a splendid dominical cinema. However, those with good morals think good thoughts, and one with good thoughts dreams of good things. Whereas since those with bad morals think bad thoughts, they dream of bad things. Furthermore, for everyone, true dreams are a window in the Manifest World looking onto the World of the Unseen. For restricted and transitory human beings, they are also an arena of infinite proportions manifesting a sort of eternity, and a place for gazing on the past and the future as though they were the present. They are also a resting-place for beings with spirits who are crushed beneath the responsibilities of life suffering great hardship. Thus, it is for reasons similar to these that with verses like:

*And We made your sleep for rest,*⁶

the All-Wise Qur'an teaches the reality of sleep, giving it importance.

THE SIXTH a n d m o s t i m p o r t a n t

Experiencing them numerous times, true dreams became for me like decisive proofs at the degree of 'absolute certainty' that Divine Determining encompasses all things. Yes, especially the last few years, these dreams have reached such a degree that it has become certain for me that

6. Qur'an, 78:9

the most insignificant events and unimportant dealings and even the most commonplace conversations I will have the following day are written and recorded before they occur, and that by dreaming of them the night before, I have read them not with my tongue but with my eyes. Not once, not a hundred times, but perhaps a thousand times, the things I have said in my dreams or the people I have dreamt of at night, although I had not thought of them at all, turned out exactly or with little interpretation the following day. It means that the most insignificant things are both recorded and written before they happen. That is to say, there is no chance or coincidence, events do not occur haphazardly, they are not without order.

THE SEVENTH

Your beautiful, blessed, and auspicious dream was very good for the Qur'an and for us. Also, time has interpreted it, and is interpreting it; it leaves no need for me to do so. Its partial interpretation also turned out well. If you study it carefully, you will understand. I shall indicate only one or two points. That is, I shall explain a reality. The things that have happened to you, which are a sort of the reality of dreams, are the representations of that reality. It is like this:

That vast field was the World of Islam. The mosque at its end was the province of Isparta. The muddy water around it was the swamp of the dissipation, idleness, and innovations of the present and of time. Your swiftly reaching the mosque safely and without being contaminated by the mud was a sign of your adopting the lights of the Qur'an before everyone else and remaining unspoilt and your heart uncorrupted. The small congregation in the mosque were the bearers of the Words like Hakki, Hulûsi, Sabri, Süleyman, Rüştü, Bekir, Mustafa, Ali, Zühtü, Lûtfî, Husrev, and Re'fet. As for the small platform, it was a small village like Barla. The loud voice was an allusion to the power and swift spreading of the Words. The position assigned to you in the first row, was the place vacated for you by Abdurrahman. The congregation, like wireless receivers, were the indication and fact of wanting to make the whole world hear its teachings, which God willing, will turn out at a later date. If the individuals now are like small seeds, with Divine assistance, in the future they will each be like tall trees. And each will be like a telegraph office. As for the turbanned youth, he is someone who will work together with Hulûsi, or even surpass him; he is destined to become one of the students and those who disseminate the Words. I can think of some of them, but I cannot say definitely. The youth is someone who will come into prominence through the force of sainthood. You can interpret the remaining points instead of me.

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Speaking with friends like you is both agreeable and acceptable, so I have spoken at length about this brief matter, and perhaps I have been prodigal. But since I began with the intention of indicating a way of expounding the Qur'an's verses about sleep, God willing, that prodigality will be forgiven, or even not be prodigality...



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The Second Part, which is the Second Matter

[This was written to put a stop to and solve an important argument about the Hadith

which describes how Moses (Upon whom be peace) struck Azra'il (Upon whom be peace) in the eye, and the rest of the story.^{1]}

I heard of a scholarly argument in Egridir. Such an argument was wrong especially at this time, but I did not know it was an argument. A question was asked me, and a Hadith in a reliable book marked with a *qaf* which signifies the agreement of the two Shaykhs [*Bukhari* and *Muslim*], was shown to me. They asked me: "Is it a Hadith or isn't it?"

I said that one should have confidence in someone who, in a reliable book such as that, cites the agreement of the two Shaykhs concerning a Hadith; it means it is a Hadith. But Hadiths contain certain allegorical obscurities like the Qur'an. Only the elite can ascertain their meanings. Even the apparent meaning of this Hadith suggests the possibility that it is one of those containing obscurities, difficult to understand. If I had known that it had been a point of argument, I would not have given such a short answer, I would rather have replied as follows:

Firstly: The first condition for discussing matters of this sort is to argue fairly, with the intention of discovering the truth; it is permissible between those with knowledge of the question, so long as it is not in obstinate fashion and does not give rise to misunderstanding. Evidence that such an argument is for the sake of the truth is that if the truth becomes apparent at the hand of an opposer, a person is not upset, but pleased. For he will have learned something he did not know. If it had emerged from him, he would not have learned much and there is the possibility he would have fallen into pride.

Secondly: If the argument is about a Hadith, the degrees of Hadiths, and the degrees of implicit revelation, and the sorts of prophetic speech have to be known. It is not permissible to discuss the difficulties of Hadith among the ordinary people, show oneself to be right like a lawyer by demonstrating one's superiority, and search for proofs in the form of preferring egotism to truth and right. This question being broached and

1. *Bukhari*, Jana'iz 69; *Anbiya'* 31; *Muslim*, Fada'il 157-8; *Nasa'i*, Jana'iz 121; *Musnad* ii, 269, 315, 351. **Letters / Twenty - Eighth Letter - Second Matter- p.414**

becoming a point of argument is having a negative effect on the minds of the poor ordinary people. Because they cannot comprehend obscure allegorical Hadiths like these, and if they deny them, it opens a terrifying door; that is, it opens the way to them also denying definite Hadiths which they cannot comprehend with their tiny minds. If, taking the apparent meaning of the Hadith and accepting it as that, they spread it around, it opens up the way to the people of misguidance objecting to it and calling it "superstition." Since attention has been attracted to this allegorical Hadith in unnecessary and harmful fashion, and there are many Hadiths of this sort, it is certainly necessary to expound a truth that will remove their doubts. Whether or not the Hadith is certain, the following fact has to be mentioned.

Regarding as sufficient the detailed explanations in the treatises we have written; that is, the Twelve Principles in the Third Branch of the Twenty-Fourth Word, and in the Fourth Branch; and in one of the Principles in the Introduction about the sorts of Revelation in the Nineteenth Letter, here we shall only indicate briefly to that truth. It is as follows:

The angels are not restricted to a single form like human beings; while individuals, they are like universals. Azra'il (Upon whom be peace) is the supervisor of the angels charged with taking possession of the spirits of the dying.

Question: "Does Azra'il (UWP) himself take possession of the spirits of the dying, or do his helpers take possession of them?"

There are three 'ways' in this matter:

The First Way: Azra'il (Upon whom be peace) takes possession of everyone's spirit. No matter can be an obstacle to another, for he is luminous. Something luminous may be present in innumerable places by means innumerable mirrors and be represented in them. The representations of luminous beings possess their characteristics; they may be considered to be the same as them, not other than them. The sun's image in mirrors displays the sun's light and heat. Similarly, the images of spirit beings like the angels in the various mirrors of the World of Similitudes are the same as them; they display their characteristics. But they are represented in accordance with the capacities of the mirrors. The same instant Gabriel (Upon whom be peace) appeared before the Companions in the form of Dihya, he also appeared in different forms in thousands of places, and was prostrating with his magnificent wings which stretch from the east to the west before the Divine Throne. His representation was everywhere in accordance with the place's capacity; at the same instant he was present in thousands of places.

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Thus, according to this way, for the human and particular image of the Angel of Death represented in man's mirror when taking possession of the spirit of a dying person to receive the blow of a resolute, angry, awe-inspiring person like Moses (Upon whom be peace), and for that image-form which was like the clothes of the Angel of Death to have his eye put out, would be neither impossible, nor extraordinary, nor irrational.

The Second Way: The archangels like Gabriel, Michael, and Azra'il are each like general supervisors, having helpers who are of their kind, resemble them, and are lesser than them. Those assistants differ according to the sorts of creatures. Those who take possession of the spirits of the righteous² are of one sort, while those who take possession of the spirits of the wicked are of another. As the following verses point out, they are all different:

*By the [angels] who tear out [the souls of the wicked] with violence; * By those who gently draw out [the souls of the blessed].³*

According to this way, for Moses (Upon whom be peace) to deal a blow not at Azra'il (Upon whom be peace), but at the similitude of a body belonging to one of his helpers, as a consequence of his natural awesomeness, courage, and being a suppliant before God, is most reasonable.⁴

The Third Way: As explained in the Fourth Principle in the Twenty-Ninth Word and as Hadiths indicate, there are some angels who have forty thousand heads, and in each head are forty thousand tongues -that means they also have eighty thousand eyes- and with each tongue they utter forty thousand Divine glorifications. Yes, since the angels are charged with duties in accordance with the sorts of beings in the Manifest World, they represent those species' glorifications in the Spirit World. It must certainly be thus, because the globe of the earth is a

creature; it glorifies Almighty God. It has not forty thousand, but perhaps a hundred thousand sorts of beings, which are like heads. Each sort has hundreds of thousands of individual members, which are like tongues; and so on. That means the angel appointed to the earth must have not

2. In my native land, the Angel of Death charged with taking possession of the spirits of the saints came while a great saint famous with the name of Seyda was in the throes of death. Seyda shouted out beseeching the Divine Court: "I love students of the religious sciences, so let the angel charged with taking possession of their souls take possession of mine!" Those who were present testified to this incident.

3. Qur'an, 79:1-2.

4. In my native land, even, a very bold man saw the Angel of Death while he was in the throes of death. He said: "You're seizing me while I'm lying in my bed!" And he got up, mounted his horse and challenged him, taking his sword in his hand. He died on horseback, like a man.

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forty thousand heads, but hundreds of thousands; and in every head must be hundreds of thousands of tongues; and so on.

Thus, according to this way, Azra'il (Upon whom be peace) has a face and an eye which looks to every individual. Moses (Upon whom be peace) striking Azra'il (Upon whom be peace) was not directed at his essential self and his true form, and it was not an insult, or non-acceptance; he struck, and strikes, in the eye the one who drew attention to his death and wanted to prevent his work, because he wanted his duties of prophethood to continue permanently.

*God knows best what is right. * None knows the Unseen save God. * Say: The knowledge is with God alone.*

He it is Who has sent down to you the Book: in it are verses basic or fundamental [of established meaning]; they are the foundation of the Book; others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Sustainer;" and none will grasp the Message except men of understanding.⁵



5. Qur'an, 3:7.

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The Third Piece, which is the Third Matter

[This Matter is a private and particular answer to a general question asked by most of my brothers through the tongue of disposition, and by some of them verbally.]

Question: You say to everyone who visits you: "Do not await any saintly intervention from

me and do not think of my person as being blessed. I possess no spiritual rank. Like a common soldier may convey the orders proceeding from the rank of field marshal, I convey the orders of what is in effect the rank of field marshal. And like a bankrupt may proclaim the precious diamonds of a jeweller's shop, I announce the wares of a sacred, Qur'anic shop." However, our hearts require an effulgence in the same way that our minds need knowledge, and our spirits require a light, and so on; we want many things in many respects. We came to visit you supposing you to be the person who would meet our needs. What we need is a saint, someone with saintly influence, someone of spiritual attainment, rather than a scholar. If the matter is really as you say, then perhaps we were wrong in visiting you? They ask this through the tongue of disposition.

The Answer : Listen to the following Five Points, then think about them and judge whether your visits are pointless or beneficial.

FIRST POINT

The common servant and wretched soldier of a king gives some generals and pashas royal gifts and decorations in the name of the king, and makes them grateful. If the generals and pashas say: "Why do we lower ourselves before this common soldier and accept these gifts and bounties from him?", it would be arrogant foolishness. The soldier too, if, outside his duty, he does not stand up before the field marshal and recognize him to be superior to himself, it would be stupid folly. If one of the grateful generals thankfully condescends to visit the soldier's humble dwelling, the king, who sees and knows of the situation, will send dishes from the royal kitchen for his loyal servant's eminent guest, so the soldier will not be shamed by having nothing to offer but dry bread.

Similarly, however lowly he may be, a loyal servant of the All-Wise Qur'an conveys its commands unhesitatingly and in its name to even the loftiest of people. With pride and independence, not abasing himself or

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begging, he sells the Qur'an's precious diamonds to those who are rich in spirit. However lofty they are, they cannot be arrogant towards the common servant while he is carrying out his duty. Should they apply to him, the servant also may not make it a source of pride, and overstep his mark. If some of the customers for the sacred treasure regard the wretched servant as a saint and consider him to be exalted, certainly it is the mark of the Qur'anic truth's sacred compassion to send them assistance, succour, and enlightenment from the Divine treasury, without the servant being aware of this or intervening, in order not to shame him.

SECOND POINT

Imam-i Rabbani, the Regenerator of the Second Millenium, Ahmad Faruqi (May God be pleased with him), said: "In my opinion, the unfolding and clarification of a single of the truths of belief is preferable to thousands of illuminations and instances of wonder-working. Moreover, the aim and result of all the Sufi paths are the unfolding and clarification of the truths of belief." Since a champion of Sufism like Imam-i Rabbani made such a pronouncement, surely the Words, which expound the truths of belief with perfect clarity and proceed from the mysteries of the Qur'an, may yield the results sought from sainthood.

THIRD POINT

Thirty years ago dreadful blows descended on the heedless head of the Old Said and he pondered over the assertion ‘Death is a reality.’ He saw himself in a muddy swamp. He sought help, searched for a way, tried to find a saviour. He saw that the ways were many; he was hesitant. He took an omen from the book *Futuh al-Ghayb* of Gawth al-A‘zam, Shaykh Gilani (May God be pleased with him). It opened at these lines:

“You are in the Dar al-Hikma, so find a doctor who will heal your heart.”

It is strange, but at that time I was a member of the Darü’l-Hikmeti’l-Islamiye. It was as though I was a doctor trying to heal the wounds of the people of Islam, but I was sicker than they. A sick person must look to himself first, then he may look to others.

Thus, the Shaykh was saying to me: “You yourself are sick; find a doctor for yourself.” So I said: “You be my doctor!” I took him as my doctor and read the book as though it was addressing me. But it was most severe. It smashed my pride in the most fearsome manner. It carried out the most drastic surgery on my soul. I could not stand it. I read half of it as though it was addressing me, but did not have the strength and endurance to finish it. I put the book back on the shelf. Then a week later the

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pain of that curative operation subsided, and the pleasure came in its place. I again opened the book and read it right through; I benefited a lot from that book of my first master. I listened to his prayers and supplications, and profited abundantly.

Then I saw the Letters (*Maktubat*) of Imam-i Rabbani and took it in my hands. I opened it with pure intention to take an omen. It is strange, but in the whole of the Letters, the word Bediuzzaman appears only twice. And those two letters fell open for me at once. I saw that written at the head of them was: *Letter to Mirza Bediuzzaman*, and my father’s name was Mirza. Glory be to God! I exclaimed, these letters are addressing me. At that time the Old Said was also known as Bediuzzaman. Apart from Bediuzzaman Hamadani, I knew of no one else in the last three hundred years famous with the name. Whereas in the Imam’s time there was such a person and he wrote him these two letters. This person’s state must have been similar to mine, for I found these letters to be the cure for my ills. Only, the Imam persistently recommended in many of his letters what he wrote in these two, which was: “Make your *qibla* one.” That is, take one person as your master and follow him; do not concern yourself with anyone else.

This most important recommendation did not seem appropriate to my capacity and mental state. However much I thought: “Should I follow this one, or that one, or that other one?”, I remained in a state of bewilderment. Each had different characteristics which drew me, one was not enough for me. While thus bewildered, it was imparted to my heart by God’s mercy that “the head of these various ways and the source of these streams and the sun of these planets is the All-Wise Qur’an; the true single *qibla* is to be found in it. In which case, it is also the most elevated guide and most holy master.” So I clasped it with both hands and clung on to it. Of course with my deficient and wretched abilities I could not receive and absorb the effulgence, which is like the water of life, of that true guide as was its due, but still, through it, we can show that effulgence,

that water of life, according to the degree of those who receive it- those who perceive the truth through their hearts and attain to certain spiritual states. That is to say, the Words and those lights, which proceed from the Qur'an, are not only scholarly matters pertaining to the intellect, they are rather matters of belief which pertain to the heart, the spirit, and spiritual states. They resemble most elevated and valuable knowledge of God.

FOURTH POINT

All the subtle inner faculties of those of the Companions and of the following two generations who possessed the very highest degree of the

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'greater sainthood' received their share from the Qur'an itself, and for them, the Qur'an was a true guide and sufficient for them. This shows that just as the All-Wise Qur'an states realities, so too it emanates the effulgences of the 'greater sainthood' to those capable of receiving them.

Yes, there are two ways of passing from the apparent to reality:

One is to enter the intermediate realm of Sufism, and to reach reality by traversing the degrees through spiritual journeying.

The Second Way is, through Divine favour, to pass directly to reality without entering the intermediate realm of the Sufi way. This is the elevated and short way particular to the Companions and those that succeeded them.

That is to say, the lights which issue from the truths of the Qur'an, and the Words, which interpret those lights, may possess those characteristics, and do possess them.

FIFTH POINT

We shall demonstrate through five small examples that the Words both teach truth and the realities, and perform the function of guidance.

F i r s t E x a m p l e : I myself have formed the conviction through experiencing, not ten times or a hundred times, but thousands of times, that just as the lights proceeding from the Words and the Qur'an give instruction to my mind, so do they induce the state of belief in my heart and the pleasure of belief in my spirit, and so on. Even in matters pertaining to this world -in the same way that the follower of a wonder-working shaykh awaits from his shaykh assistance and saintly influence to answer his needs- while awaiting the answering of my needs from the wondrous mysteries of the All-Wise Qur'an, they have been achieved for me on numerous occasions in ways I had not hoped or expected. The following are only two minor examples:

The First: As is described in detail in the Sixteenth Letter, a large loaf of bread was shown in an extraordinary way to a guest of mine called Süleyman, at the top of a cedar tree. For two days, the two of us fed off that gift from the Unseen.

The Second Example: I shall recount a very insignificant yet subtle incident that occurred recently. It was this:

Before dawn, the thought came to me that some things had been said about me in a way that

would cast suspicion into someone's heart. I said to myself: If only I had seen the person and had dispelled that unrest from his heart. At that moment, I needed part of one of my books which

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had been sent to Nis, and I said to myself: If only I had had it back. Then after the morning prayer, I sat down and looked: that same person entered the room holding that part of the book in his hand. I said to him: "What is it you have in your hand?" He answered: "I don't know. Someone gave it to me at my door saying that it had come from Nis; so I brought it to you." Glory be to God! I said, this man coming from his house at this time of day and this part of the Words arriving from Nis does not look like chance. And thinking: it was surely the saintly influence of the All-Wise Qur'an that gave a man such as this a piece of paper such as that at the same moment and sent it to me, I exclaimed: All praise be to God! One who knows the smallest, most secret, least significant desire of my heart, will certainly have compassion on me and protect me; in which case, I feel no obligation towards the world whatsoever.

Second example: My nephew, the late Abdurrahman, had a much higher opinion of me personally than was my due, despite his having parted from me eight years previously and having been tainted by the heedlessness and worries of the world. He wanted help and assistance from me that I did not have and could not give. But the All-Wise Qur'an's saintly influence came to his assistance: the Tenth Word about the resurrection of the dead came into his possession three months before his death. That Word cleansed him of his spiritual dirt and doubts and heedlessness, and quite simply as though he had risen to the degree of sainthood, he displayed three clear instances of wonder-working in the letter he wrote me before he died. It is included among the pieces of the Twenty-Seventh Letter, and may be referred to.

Third example: I had a brother of the hereafter and student who was one of those who approach reality with their hearts, called Hasan Efendi from Burdur. He had an excessively good opinion of me, far greater than was my due, and expected assistance from this unfortunate one as though awaiting the grace and influence of a great saint. Suddenly, in completely unrelated fashion, I gave the Thirty-Second Word to someone to study who lived in one of the villages of Burdur. Later I remembered Hasan Efendi and I said: "If you go to Burdur, give it to Hasan Efendi, and let him read it for five or six days." The man went and gave it straight away to Hasan Efendi. Thirty or forty days remained till his death. Like a man suffering a terrible thirst casts himself on water sweet as Kawthar that he happens upon, he cast himself on the Thirty-Second Word, continuously studying it and receiving its effulgence, especially the discussion on the love of God in the Third Stopping-Place, till he was completely cured of his ills. He found in it the enlightenment he would have expected from the greatest spiritual pole. He went to the

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mosque in good health, performed the prayer, and there surrendered his spirit to the Most Merciful. (May God have mercy on him.)

Fourth example: As is testified to by Hulûsi Bey's piece in the Twenty-Seventh Letter, he found in the light-filled Words, which interpret the mysteries of the Qur'an, assistance and succour, effulgence and light greater than in the Naqshi way, which is the most important and influential Sufi order.

Fifth Example: My brother Abdülmecid suffered terribly at the death of Abdurrahman (May God have mercy on him) and at other grievous events. He also awaited from me assistance and influence I was unable to give. I was not corresponding with him. Suddenly I sent him some of the most important of the Words. After studying them, he wrote to me and said: "Praise be to God, I have been saved! I would have gone mad. Each of those Words became like a spiritual guide for me. I had parted from one guide, but I suddenly found lots of guides at once, and I was saved." I realized that truly Abdülmecid had embarked on a good way and had been saved from his former difficulties.

There are numerous other examples like these five which show that if the sciences of belief are experienced directly as cures from the mysteries of the All-Wise Qur'an as a consequence of need and as healing for wounds, those sciences of belief and spiritual cures are sufficient for those who perceive their need and make use of them with earnest sincerity. Whatever the chemist and herald is like who sells and announces them -be he commonplace, or bankrupt, or rich, or a person of rank, or a servant- it does not make much difference.

Yes, there is no need to have recourse to candlelight while the sun shines. Since I am showing the sun, it is meaningless and unnecessary to seek candlelight from me, especially since I have none. Others should rather assist me with prayers, spiritual assistance, and even saintly influence. It is my right to seek help and assistance from them, while the right incumbent on them is to be content with the effulgence they receive from the lights of the Risale-i Nur.

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!

O God, grant blessings to our master Muhammad that will be pleasing to You and fulfilment of his truth, and to his Family and Companions, and grant them peace.



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[A short, private letter that may be added as a supplement to the Third Matter of the Twenty-Eighth Letter.]

My Brothers of the Hereafter and Hard-Working Students, Husrev Efendi and Re'fet Bey!

We perceived three instances of Qur'anic wonder-working in the lights of the Qur'an known as the Words. Now through your effort and enthusiasm, you have caused a fourth to be added. The three I know are these:

The First is the extraordinary ease and speed in their writing. The Nineteenth Letter was written in two or three days working for three or four hours each day making a total of twelve hours, without any other book, in the mountains and orchards. The Thirtieth Word was written in five or six hours at a time of illness. The Twenty-Eighth Word, the discussion on Paradise, was written in one or two hours in Süleyman's garden in the valley. Tevfik, Süleyman and I were astonished at this speed. And so on. And just as there is this wonder of the Qur'an in their composition....

The Second, ...so too in their being written out and copied there is an extraordinary facility,

enthusiasm, and lack of boredom. One of these Words appears, and suddenly, although there are many things at this time to cause weariness to the mind and spirit, people in many places start to write it out with complete enthusiasm. They prefer it to anything else despite other important occupations. And so on.

The Third Qur'anic Wonder: The reading of them also does not cause boredom. Especially when the need is felt; the more they are read, the more pleasure is received from them, causing no weariness.

Now you have proved a Fourth Qur'anic wonder. A brother like Husrev who was lazy and although he had heard about the Words for five years did not start writing them seriously, in one month writing out fourteen books beautifully and carefully, is doubtless the fourth wonder of the Qur'an's mysteries. The value of the Thirty-Three Windows in particular, the Thirty-Third Letter, was perfectly appreciated, since it was written out most beautifully and carefully. Yes, it is a most powerful and brilliant piece for attaining knowledge of God and belief in God. Only, the first Windows are very concise and abbreviated, but the subsequent ones gradually unfold and shine more brilliantly. Contrarily to other writings, most of the Words start off concisely and gradually expand and illuminate.



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The Fourth Matter,
which is the Fourth Part

In His Name!

And there is nothing but it glorifies Him with praise

[The answer written for my brothers to a question about a minor, though alerting, incident.]

You ask: On the arrival of a blessed guest, your mosque was raided on the night before Friday. What really happened? Why did they bother you?

The Answer: I shall explain Four Points, necessarily in the tongue of the Old Said. Perhaps it will be the means of alerting my brothers, and you too will receive your answer.

FIRST POINT

In reality, the incident was a satanic plot and an act of aggression carried out by dissemblers on account of atheism in a way that was a violation of the law and purely arbitrary, and, in order to alarm us on the eve of Friday, to destroy the congregation's enthusiasm, and to prevent me from meeting with people. It was strange, but that day, that is, Thursday, I had gone to a place to take some air. When returning, a long black snake like two snakes joined together appeared from my left, and passed between me and the friend who was with me. In order to ask my friend if he had been terrified at the snake, I said to him: "Did you see it?"

He replied: “What?”

I said: “That terrible snake.”

He said: “No, I didn’t see it, and I can’t see it.”

“Glory be to God!”, I said, “Such a huge snake passes between us and you didn’t see it! How is that?”

At the time nothing occurred to me. Then later this was imparted to my heart: “That was a sign for you. Watch out!” I thought it was like one of the snakes I used to see at night. That is, whenever an official came to me with an ill intention, I would see him in the form of a snake. In fact, one time I said to the District Officer: “Whenever you come with an ill

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intention, I see you in the form of a snake. Be careful!” I saw his predecessor many times like that. This means that the snake I saw clearly was a sign that their treachery would not remain as an intention only, but would take the form of actual aggression. For sure, this time the aggression was apparently minor and they wanted to minimize it, but encouraged and joined by an unscrupulous teacher, the District Officer ordered the gendarmes: “Bring the visitors here!” while we were reciting the *tesbihat* following the prayers in the mosque. Anyway the intention was to make me angry, and in the vein of the Old Said, to react and drive them out in the face of this unlawful and purely arbitrary treatment. But the wretch did not know that Said would not defend himself with the broken piece of wood in his hand while he had on his tongue a diamond sword from the workbench of the Qur’an, indeed, he would have used the sword like that. But the gendarmes were sensible, and since no state, no government at all, disturbs people in the mosque during prayer while performing their religious duties, they waited till the prayers and *tesbihat* were finished. The Officer was angry at this and sent the rural watchman after them saying: “The gendarmes don’t pay any attention to me.” But Almighty God did not force me to struggle with them.

So I make this recommendation to my brothers, so long as there is no absolute necessity, do not occupy yourselves with them. In keeping with the saying: “The best answer for the stupid is silence,” do not stoop to speak with them. But watch out, for like showing weakness to a savage animal emboldens its attack, so to show weakness by being sycophantic towards those with the consciences of beasts, encourages them to be aggressive. Friends must be alert so that the supporters of atheism do not take advantage of other friends’ indifference and heedlessness.

SECOND POINT

The verse:

*And incline not towards those who do wrong, or the Fire will seize you,*¹

threatens in awesome and severe fashion, not only those who support and are the tools of tyranny, but also those who have the slightest inclination towards it. For like consenting to unbelief is unbelief, so is consenting to tyranny and wrongdoing tyranny and wrong.

One of the people of attainment perfectly interpreted as follows one of the many jewels of the

above verse:

1. Qur'an, 11:113.

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One who assists tyranny is the world's most despicable being;

He is a dog, who receives pleasure from serving the unjust.

Yes, some of them are snakes, some are dogs. The one who spied on us on a blessed night such as that, when, with a blessed guest we were reciting blessed prayers, and informed on us as though we were committing some crime, and raided us, certainly deserved a blow in the meaning of the above poem.

THIRD POINT

Question: Since you rely on the Qur'an's saintly influence and its effulgence and light to reform and guide the most obstinate and obdurate of the godless, and you actually do this, why do you not call to religion those aggressive people that are near you, and guide them?

The Answer: An important principle of the Shari'a is "One who knowingly consents to harm should not be condoned." Relying on the strength of the Qur'an, I claim that on condition he is not utterly vile and enjoys spreading the poison of misguidance like a snake, if I do not convince the most obdurate irreligious person in a few hours, I am ready to try. However, to speak of truth and reality to a conscience that has fallen to the very lowest degree of baseness, to snakes in human form that have reached such a degree of hypocrisy that they knowingly sell religion for the world and knowingly exchange the diamonds of reality for vile and harmful fragments of glass, is a lack of respect for those truths. It becomes like the proverb "Casting pearls before swine." For those who do these things have several times heard the truth from the Risale-i Nur, and they knowingly try to refute its truths before the misguidance of atheism. Such people receive pleasure from poison, like snakes.

FOURTH POINT

The treatment I have received this seven years has been purely arbitrary and outside the law. For the laws concerning exiles and prisoners and those in prison are clear. By law, they can meet with their relatives and they are not prevented from mixing with others. In every country, with every people, worship and prayer are immune from interference. Those like me stayed together with their friends and relations in towns. They were prevented neither from mixing with others, nor from communicating, nor from moving about freely. I was prevented. And my mosque and my worship even were raided. And while it is *Sunna* to repeat the words, "There is no god but God" in the prayers following the prescribed prayers according to the Shafi'i School, they tried to make me give them up. Even, one of the old exiles in Burdur, an illiterate called

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Şebab, and his mother-in-law, came here for a change of air. They came to me because we come from the same place. They were summoned from the mosque by three armed gendarmes. The

official then tried to hide that he had made a mistake and acted unlawfully, and apologized, saying: “Don’t be angry, it was my duty.” Then he gave them permission and told them to go. If other things and treatment are compared to this event, it is understood that the treatment accorded to me is purely arbitrary, and that they inflict vipers and curs on me. But I don’t condescend to bother with them. I refer it to Almighty God to ward off their evil. In fact, those who instigated the event that was the cause of the exile are now back in their own lands, and powerful chiefs are back at the heads of their tribes. Everyone has been discharged. They made me and two other people exceptions, although I have no connection with their world; may it be the end of them! But one of those two was appointed as Mufti to somewhere, and can travel everywhere outside his own region, including to Ankara. And the other was left in Istanbul among forty thousand people from his native region, where he can meet with everyone. Moreover, these two persons are not alone and with no one, like me; they are very influential, with God’s permission. And so on and so forth. But they put me in a village and set those with the least conscience on me. I have only been able to go to another village twenty minutes away twice in six years, and they did not give me permission to go there for a few days’ change of air, crushing me even more under their tyranny. Whereas whatever form a government takes the law is the same for all. There cannot be different laws for villages and for different individuals. That is to say, the law as far as I am concerned is unlawfulness. The officials here utilize the government influence in their own personal grudges. But I offer a hundred thousand thanks to Almighty God, and by way of making known His bounties, I say this:

“All this oppression and tyranny of theirs is like pieces of wood for the fire of ardour and endeavour which illuminates the lights of the Qur’an; it makes them flare up and shine. And those lights of the Qur’an, which have suffered this persecution of theirs and have spread with the heat of endeavour, have made this province, indeed, most of the country, like a madrasa in place of Barla. They supposed me to a prisoner in a village. On the contrary, in spite of the atheists, Barla has become the teaching desk, and many places, like Isparta, have become like the madrasa...”

All praise be to God, this is from the bounty of my Sustainer.



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The Fifth Matter, which is the Fifth Part On Thanks

In the Name of God, the Merciful, the Compassionate.

And there is nothing but it glorifies Him with praise.

Through repeating verses like,

*Will they not then give thanks?¹ * Will they not then give thanks? * And we shall surely reward those who give thanks.² * If you give thanks, I shall increase [my favours] to you.³
* Worship God and be of those who give thanks,⁴*

the Qur’an of Miraculous Exposition shows that the most important thing the Most Merciful

Creator wants from His servants is thanks. The Qur'an, the All-Wise Distinguisher between Truth and Falsehood, calls men to offer thanks, giving it the greatest importance. It shows ingratitude to be a denial of bounties, and in Sura al-Rahman, utters a severe and fearsome threat thirty-three times with the decree,

*So which of the favours of your Sustainer do you deny?*⁵

It shows that ingratitude is denial and negation.

Indeed, both the All-Wise Qur'an shows thanks to be the result of creation, and the mighty Qur'an of the universe shows that the most important result of the creation of the world is thanks. For if the universe is observed carefully, it is apparent that all things result in thanks in the way each is arranged within it; to a degree each looks to thanks and is turned towards it. It is as if the most important fruit of the tree of creation is thanks, and the most elevated product of the factory of the universe is thanks. The reason for this is as follows:

We see in the creation of the world that its beings are arranged

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1. Qur'an, 36:35; 36:73.
 2. Qur'an, 3:145.
 3. Qur'an, 14:7.
 4. Qur'an, 39:66.
 5. Qur'an, 55:13, etc.

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as though in a circle with life as its central point. All beings look to life, and serve life, and produce the necessities of life. That is to say, the One Who created the universe chose life from it.

Then we see that He created the animal kingdom in the form of a circle and placed man at its centre. Simply, He centred the aims intended from animate beings on man, gathering all living creatures around him, and subjugating them to him. He made them serve him and him dominant over them. That is to say, the Glorious Creator chose man from among living beings, and willed and decreed this position for him in the world.

Then we see that the world of man, and the animal world too, are formed like circles, with sustenance placed at their centre. He has made mankind and the animals enamoured of sustenance, has subjugated them to it, and made them serve it. What rules them is sustenance. And He has made sustenance such a vast and rich treasury that it encompasses His innumerable bounties. Even, with a faculty called the sense of taste, He has placed on the tongue fine and sensitive scales to the number of foods, so that they can recognize the tastes of the many varieties of sustenance. That is to say, the strangest, richest, most wonderful, most agreeable, most comprehensive, and most marvellous truth in the universe lies in sustenance.

Now we see that just as everything has been gathered around sustenance and looks to it, so does sustenance in all its varieties subsist through thanks, both material and immaterial and that offered by word and by state; it exists through thanks, it produces thanks, it shows thanks. For appetite and desire for sustenance are a sort of innate or instinctive thanks. Enjoyment and pleasure also are a sort of unconscious thanks, offered by all animals. It is only man who changes

the nature of that innate thanks through misguidance and unbelief; he deviates from thanks to associating partners with God.

Furthermore, the exquisitely adorned forms, the fragrant smells, the wonderfully delicious tastes in the bounties which are sustenance invite thanks; they awake an eagerness in animate beings, and through eagerness urge a sort of appreciation and respect, and prompt thanks of a sort. They attract the attention of conscious beings and engender admiration. They encourage them to respect the bounties; through this, they lead them to offer thanks verbally and by act, and to be grateful; they cause them to experience the highest and sweetest pleasure and enjoyment within thanks. That is, they show that, as well as a brief and temporary superficial pleasure, through thanks, these delicious foods and bounties gain the favours of the Most Merciful One, which provide a permanent,

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true, boundless pleasure. They cause conscious beings to ponder over the infinite, pleasurable favours of the All-Generous Owner of the treasures of mercy, and in effect to taste the everlasting delights of Paradise while still in this world. Thus, although by means of thanks sustenance becomes such a valuable, rich, all-embracing treasury, through ingratitude it becomes utterly valueless.

As is explained in the Sixth Word, when the sense of taste in the tongue is turned towards sustenance for the sake of Almighty God, that is, when it performs its duty of thanks, it becomes like a grateful inspector of the numberless kitchens of Divine mercy and a highly-esteemed supervisor full of praise. If it is turned towards it for the sake of the soul, that is, without thinking of giving thanks to the One Who has bestowed the sustenance, the sense of taste falls from the rank of being a highly-esteemed supervisor to the level of a watchman of the factory of the stomach and a doorkeeper of the stable of the belly. Just as through ingratitude these servants of sustenance descend to such a level, so does the nature of sustenance and its other servants fall; they descend from the highest rank to the lowest; they sink to a state opposed to the Creator of the universe's wisdom.

The measure of thanks is contentment, frugality, and being satisfied and grateful. While the measure of ingratitude is greed, wastefulness and extravagance; it is disrespect; it is eating whatever one comes across, whether lawful or unlawful.

Like ingratitude, greed causes both loss and degradation. For example, it is as though because of greed the blessed ant even, which has a social life, is crushed underfoot. For, although a few grains of wheat would be sufficient for a year, it is not contented with this, and collects thousands if it can. While the blessed honey-bee flies overhead due to its contentment, and through a Divine command bestows honey on human beings for them to eat.

The Name of All-Merciful -the Greatest Name after the Name of Allah, which signifies the Divine Essence and is the Greatest Name of the Most Pure and Holy One- looks to sustenance, and is attained to through the thanks provoked by sustenance. Also, the most apparent meaning of All-Merciful is Provider.

Moreover, there are different varieties of thanks. The most comprehensive of these and their universal index are the prescribed prayers.

Furthermore, within thanks is a pure belief, a sincere affirmation of God's Unity. For a person who eats an apple and utters, "Praise be to God!" is proclaiming through his thanks: "This apple is a souvenir

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bestowed directly by the hand of power, a gift directly from the treasury of mercy." With saying this and believing it, he is surrendering everything, particular and universal, to the hand of power. He recognizes the manifestation of mercy in everything. He announces through thanks a true belief and sincere affirmation of Divine Unity.

Of the many aspects of the great loss which heedless man incurs through ingratitude for bounties, we shall describe only one. It is as follows:

If someone eats a delicious bounty and gives thanks, the bounty becomes a light through his thanks and a fruit of Paradise in the hereafter. Through thinking of it being a work of Almighty God's favour and mercy due to the pleasure it affords, it gives a true, lasting delight and enjoyment. He sends kernels and essences pertaining to its meaning, and immaterial substances like these, to the abodes above, while the material husk-like residue, that is, the matter that has completed its duty and now is unnecessary, becomes excreta and goes to be transformed into its original substances, that is, into the elements. If he does not give thanks, the temporary pleasure leaves a pain and sorrow at its passing, and itself becomes waste. Bounty which is of the nature of diamonds is transformed into coal. Through thanks, transient sustenance produces enduring pleasures, everlasting fruits. But bounty which is met with ingratitude is turned from the very best of forms into the most distasteful. For according to a heedless person such as that, after a temporary pleasure, the end of sustenance is waste-matter.

For sure, sustenance is in a form worthy of love, and that form becomes apparent through thanks. While the passion of the misguided and heedless for sustenance is animality. You can make further comparisons in this way and see what a loss the heedless and misguided suffer.

Among animate species the most needy for the varieties of sustenance is man. Almighty God created man as a comprehensive mirror to all His Names; as a miracle of power with the capacity to weigh up and recognize the contents of all His treasures of mercy; and as His vicegerent on earth possessing the faculties to draw to the scales all the subtleties of the different manifestations of His Names. He therefore gave him a boundless need, making him needy for the endless different varieties of sustenance, material and immaterial. The means of raising man to 'the best of forms,' which is the highest position in accordance with this comprehensiveness, is thanks. If he does not give thanks, he falls to 'the lowest of the low,' and perpetrates a great wrong.

In Short: The most essential of the four fundamental principles of

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the way of worship and winning God's love, the highest and most elevated way, is thanks. These four principles have been defined as follows:

"Four things are necessary on the way of the impotent, my friend:

"Absolute impotence, absolute poverty, absolute fervour, and absolute thanks, my friend...."

O God, through Your mercy, appoint us among those who give thanks, O Most Merciful of the Merciful!

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.*⁶

O God, grant blessings and peace to our master Muhammad, master of those who offer thanks and praise, and to all his Family and Companions. Amen.

*And the close of their cry will be, "All praise be to God, Sustainer of All the Worlds."*⁷



The Sixth Matter, which is the Sixth Part

This was to be included in another collection, and was not included here.



6. Qur'an, 2:32.

7. Qur'an, 10:10.

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The Seventh Matter, which is the Seventh Part

In the Name of God, the Merciful, the Compassionate.

*Say: "In the bounty of God, and in His mercy, in that let them rejoice;" that is better than the [wealth] they hoard.*¹

This matter consists of seven Signs, but firstly, in order to recount some Divine bounties, we shall explain seven 'Reasons' which disclose the meanings of several Divine favours.

FIRST REASON

Before the Great War, or around the beginning of it, I had a true vision. In it, I was under the famous mountain of Agri, known as Mount Ararat. The mountain suddenly exploded with a terrible blast. Pieces the size of mountains were scattered all over the world. I looked and saw that in that awful situation, my mother was beside me. I said to her: "Don't be frightened. This is happening at Almighty God's command, and He is All-Compassionate and All-Wise." Suddenly, while in that situation, I saw that a person of importance was commanding me: "Expound the miraculousness of the Qur'an!" I awoke and I understood that there was going to be a great explosion, and after that explosion and upheaval, the walls surrounding the Qur'an were going to be destroyed. The Qur'an would then defend itself directly. It was going to be attacked, and its miraculousness would be its steel armour. And in a way surpassing his ability, someone like me was going to be appointed at this time to reveal a sort of its miraculousness; and I understood that

it was me who had been designated.

Since the miraculousness of the Qur'an has been expounded to an extent with the Words, to set forth the Divine favours received in our service of the Qur'an, which are sorts of blessings and emanations of it, surely assist the miraculousness and pass to its account, and should therefore be set forth.

SECOND REASON

The All-Wise Qur'an is our guide, our master, our leader, and shows

1. Qur'an, 10:58.

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us the way in all our conduct. So since it praises itself, following its instruction, we shall praise its commentary.

Furthermore, since the Words that have been written are a sort of commentary on the Qur'an, and its treatises are the property of the Qur'an's truths and its realities; and since in most of its Suras, and particularly in the *Alif. Lam. Ra.*'s and *Ha. Mim.*'s, the All-Wise Qur'an displays itself in all its magnificence, tells of its own perfections, and praises itself in a way of which it is worthy; certainly we are charged with making known the flashes of the Qur'an's miraculousness which are reflected in the Words, and the dominical favours which are the sign of that service's acceptance. For our master does this and teaches us to do it.

THIRD REASON

I do not say this about the Words out of modesty, but in order to explain a truth, that the truths and perfections in the Words are not mine; they are the Qur'an's and they have issued from the Qur'an. The Tenth Word, for instance, consists of a few droplets filtered from hundreds of verses. The rest of the treatises are all like that. Since I know it is thus and since I am transient, I shall depart, of course something, a work, which is enduring should not, and must not, be tied to me. And since it is the custom of the people of misguidance and rebellion to refute a work which does not suit their purposes by refuting its author, the treatises, which are bound to the stars of the skies of the Qur'an, should not be bound to a rotten post like me who may be the object of criticism and objection, and may fall. Also, it is generally the custom to search for the merits of a work in the qualities of its author, whom people suppose to be the work's source and origin. To attribute those elevated truths and brilliant jewels to a bankrupt like me in keeping with that custom, and to my person which could not produce one thousandth of them himself, is a great injustice against the truth; I am therefore compelled to proclaim that the treatises are not my property; they are the Qur'an's property, and issuing from the Qur'an, they manifest its virtues. Yes, the qualities of delicious bunches of grapes should not be sought in their dry stalks. I resemble such a dry stalk.

FOURTH REASON

Sometimes modesty suggests ingratitude for bounties, indeed, is ingratitude for bounties. Then

sometimes recounting bounties is the cause of pride. Both are harmful. The only solution is for it to be neither. To admit to virtues and perfections, but without claiming ownership of them, is to show them to be the works of bestowal of the True Bestower. For example, suppose someone was to dress you in a robe of honour

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embroidered and encrusted with jewels and you became very beautiful, and the people said to you: “What wonders God has willed! How beautiful you are! How beautiful you have become!”, and you modestly replied: “God forbid! Don’t say such a thing! What am I? This is nothing!” This would be ingratitude for the bounty and disrespectful towards skilful craftsman who had dressed you in the garment. While if you were to reply proudly: “Yes, I am very beautiful. Surely there is no one to compare with me!”, that would be conceited pride.

And so, to be saved from both conceit and ingratitude, one should say: “Yes, I have grown beautiful. But the beauty springs from the robe, and thus indirectly from the one who clothed me in it; it is not mine.”

Like this, if my voice was strong enough, I would shout out to the whole earth: “The Words are beautiful; they are truth, they are reality; but they are not mine. They are rays shining out from the truths of the Noble Qur’an.”

In accordance with the principle of:

I cannot praise Muhammad with my words, rather my words become praiseworthy through Muhammad,

I say:

I cannot praise the Qur’an with my words, rather my words become praiseworthy through the Qur’an.

That is to say, I did not beautify the truths of the Qur’an’s miraculousness, I could not show them beautifully; rather, the Qur’an’s beautiful truths made my words beautiful and elevated them. Since it is thus, it is an acceptable recounting of Divine bounties to make known in the name of the beauty of the Qur’an’s truths, the beauties of its mirrors known as the Words, and the Divine favours which comprise those mirrors.

FIFTH REASON

A long time ago I heard from one of the people of sainthood that he had deduced from the obscure allusions -received from the Unseen- of the saints of old that “A light would appear in the East which would scatter the darkness of innovation.” He was certain of this. I have long awaited the coming of the light, and I am awaiting it. But flowers appear in the spring, and the ground has to be prepared for sacred flowers such as that. I understood that with this service of ours we are preparing the ground for those luminous people. So to proclaim the Divine favours which pertain not to us, but to the lights called the Words, cannot be the cause of pride or conceit, but of praise and thanks, and the recounting of Divine bounties.

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SIXTH REASON

Dominical favours, which are an immediate reward for our service to the Qur'an by means of the Words, and an encouragement, are a success. And success should be made known. If they surpass success, they become a Divine bestowal. To make known Divine bestowal has the meaning of thanks. If they surpass that too, they become wonders of the Qur'an with no interference on the part of our wills; we have merely manifested them. To make known wonders of this sort which occur unheralded and without the intervention of will, is without harm. If they surpass ordinary wonders, they then become rays of the Qur'an's miraculousness. And since miraculousness may be made known, the making known of what assists the miraculousness passes to the account of the miraculousness, and cannot be the cause of any pride or conceit, it should rather be the cause of praise and thanks.

SEVENTH REASON

Eighty per cent of mankind are not investigative scholars who can penetrate to reality, recognize reality as reality and accept it as such. They rather accept matters by way of imitation, which they hear from acceptable and reliable people, in consequence of their good opinions of them. In fact, they see a powerful truth to be weak when in the possession of a weak man, while if they see a worthless matter in the possession of a worthy man, they consider it to be valuable. Because of this, in order not to reduce the value in the eyes of most people of the truths of belief and the Qur'an which are in the hands of a weak and worthless wretch like myself, I am compelled to proclaim that *outside our knowledge and will, someone is employing us; we do not know it, but he is making us work*. My evidence is this: outside our wills and consciousness, we manifest certain favours and facilities. In which case, we are compelled to shout out and proclaim those favours.

In consequence of the above Seven Reasons, we shall point out several Signs of universal dominical favours.

FIRST SIGN

Explained in the First Point of the Eighth Matter of the Twenty-Eighth Letter, are the 'coincidences' (*tawafuqat*). For example, in the Nineteenth Letter, about the Miracles of Muhammad, in a copy written by a scribe who was unaware of this factor, on sixty pages -with the exception of two- from the Third to the Eighteenth Signs, more than two hundred instances of the phrase '*God's Noble Messenger, Upon whom be blessings and peace*' look to each other corresponding perfectly. Anyone fair who looks at two pages would confirm that they are not the product

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of mere chance. If many instances of the same word corresponded to each other on the same page, half would be chance and half 'coincidence;' it would only be wholly 'coincidence' if this occurred on more than one page. So if two, three, four, or even more instances of the phrase '*God's Noble Messenger, Upon whom be blessings and peace,*' look to each other with perfect correspondence on all the pages, it surely is not possible for it to be chance. It shows too that within a 'coincidence' which eight different scribes have not been able to spoil is a powerful sign from the Unseen. Although the various degrees of eloquence are to be found in the books of the

scholars of rhetoric and eloquence, the eloquence of the All-Wise Qur'an has risen to the degree of miraculousness, and it is in no one's power to reach it. Similarly, the 'coincidences' in the Nineteenth Letter, which is a mirror of the Miracles of Muhammad, and in the Twenty-Fifth Word, which is an interpreter of the miracles of the Qur'an, and in the various parts of the Risale-i Nur, which is a sort of commentary on the Qur'an, demonstrate a degree of singularity surpassing all other books. It is understood from this that it is a sort of wonder of the Miraculousness of the Qur'an and the Miracles of Muhammad which is manifested and represented in those mirrors.

SECOND SIGN

The second of the dominical favours pertaining to the service of the Qur'an is this: Almighty God bestowed on one like me who has difficulty in writing, is semi-literate, alone, in exile, and prevented from mixing with people, brothers as helpers who are strong, earnest, sincere, enterprising, self-sacrificing, and whose pens are each like diamond swords. He placed on their powerful shoulders the Qur'anic duty which weighed heavily on my weak and powerless shoulders. Out of His perfect munificence, He lightened my load. In the words of Hulûsi, that blessed community are like the wireless and telegraph receivers, and in Sabri's words, like the machines producing the electricity of the 'light factory.' Together with their different virtues and valuable characteristics, again in Sabri's words, in a way that is a sort of 'coincidence' proceeding from the Unseen, they spread all around the mysteries of the Qur'an and lights of belief in a manner resembling each other in enthusiasm, effort, enterprise, and seriousness, making them reach everywhere. At this time, that is, when the alphabet has been changed, and there are no printing-presses, and everyone is in need of the lights of belief, and there are numerous things to dispirit a person and destroy his enthusiasm, this unflagging service of theirs with complete fervour and endeavour is directly a wonder of the Qur'an and a clear Divine favour. Yes, just as sainthood has its wonders, so does a pure intention have

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wonders. So does sincerity. Especially serious, sincere solidarity between brothers within a sphere of brotherhood which is purely for God's sake, it produces numerous wonders. In fact, the collective personality of such a community may become like a perfected saint, and manifest Divine favours.

And so my brothers and my friends in the service of the Qur'an! Like it is unjust and wrong to give all the glory and all the booty to the sergeant of a company who conquers a citadel, so you cannot ascribe the Divine favours in the victories obtained through the strength of your collective personality and your pens to an unfortunate like myself! In fact, there is another indication of the Unseen in such a blessed community, more powerful than the 'coincidences' proceeding from the Unseen and I can see it, but I may not point it out to everyone at large.

THIRD SIGN

The fact that the various parts of the Risale-i Nur prove the most important of the truths of belief and the Qur'an in brilliant fashion to even the most obdurate person, is a powerful sign from the Unseen and Divine favour. For among the truths of belief and the Qur'an are those that Ibn Sina, who was considered to be the greatest genius, confessed his powerlessness to understand, saying: "The reason cannot solve these." Whereas the Tenth Word explains what he could not achieve

with his genius to ordinary people, or even to children.

And for example, a learned scholar like Sa'd al-Din Taftazani could only solve the mystery of Divine Determining and man's will in forty to fifty pages with the famous *Muqaddimat-i Ithna 'Ashar* in his work *Talwihat*. Those same matters, which he presented only for the elite, are explained completely in two pages in the Second Topic of the Twenty-Sixth Word, which is about Divine Determining, so that everyone may understand them; if that is not a mark of Divine favour, what is?

Also are what are known as the mystery of world's creation and the talisman of the universe, which have perplexed everyone and no philosophy has been able to solve; but through the miraculousness of the Qur'an of Mighty Stature, that abstruse talisman and astonishing riddle are solved in the Twenty-Fourth Letter, and in the Allusive Point towards the end of the Twenty-Ninth Word, and in the six instances of wisdom in the transformations of minute particles explained in the Thirtieth Word. They have discovered and explained the talisman of the astonishing activity in the universe, and the riddle of the creation of the universe and its end, and the meaning and instances of wisdom in the motion and transformations of particles; they are there for all to see and may be referred to.

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Furthermore, the Sixteenth and Thirty-Second Words explain with perfect clarity the partnerless Unity of dominicality, through the mystery of Divine Oneness, together with the astonishing truths of infinite Divine proximity and our infinite distance from God. While the exposition of the phrase '*And He is Powerful over all things*' in the Twentieth Letter, and its Addendum which contains three comparisons, demonstrate self-evidently that minute particles and the planets are equal in relation to Divine Power, and that at the resurrection of the dead, the raising to life of all beings with spirits will be as easy for that power as the raising to life of a single soul, and that the intervention of any partner to God in the creation of the universe is so far from reason as to be impossible, thus disclosing a vast mystery of Divine Unity.

Furthermore, although in the truths of belief and the Qur'an there is such a breadth that the greatest human genius cannot comprehend them, the fact that they appeared together with the great majority of their fine points through someone like me whose mind is confused, situation wretched, has no book to refer to, and who writes with difficulty and at speed, is directly the work of the All-Wise Qur'an's miraculousness and a manifestation of dominical favour and a powerful sign from the Unseen.

FOURTH SIGN

Fifty to sixty treatises were bestowed in such a way that, being works that could not be written through the efforts and exertions of great geniuses and exacting scholars, let alone someone like me who thinks little, follows the apparent, and does not have the time for close study, they demonstrate that they are directly the works of Divine favour. For in all these treatises, the most profound truths are taught to the most ordinary and uneducated people by means of comparisons. Whereas leading scholars have said of most of those truths that "they cannot be made comprehensible," and have not taught them to the elite, let alone to the common people.

Thus, for these most distant truths to be taught to the most ordinary man in the closest way, with

wondrous ease and clarity of expression, by someone like me who has little Turkish, whose words are obscure and mostly incomprehensible, and for many years has been famous for complicating the clearest facts and whose former works confirm this ill-fame, is certainly and without any doubt a mark of Divine favour, and cannot be through his skill; it is a manifestation of the Noble Qur'an's miraculousness, and a representation and reflection of the Qur'an's comparisons.

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FIFTH SIGN

The fact that although generally speaking the treatises have been widely distributed, and classes and groups of people from the greatest scholars to the uneducated, and from great saints from among those who approach reality with their hearts to the most obdurate irreligious philosophers, have seen them and studied them and have not criticized them, despite some of them receiving blows through them; and the fact that each group has benefited from them according to its degree; is directly a mark of dominical favour and a wonder of the Qur'an. And although treatises of that sort are only written after much study and research, their being written with extraordinary speed and at distressing times when my mind was contracted, confusing my thought and understanding, is a mark of Divine favour and a dominical bestowal.

Yes, most of my brothers and all the friends who are with me and the scribes know that the five parts of the Nineteenth Letter were written referring to no book at all in several days working for two or three hours each day making a total of twelve hours; and the Fourth Part, which is the most important part and shows a clear seal of Prophethood in the phrase 'God's Noble Messenger, Upon whom be blessings and peace,' was written from memory in three or four hours in the rain in the mountains; and that an important and profound treatise like the Thirtieth Word was written in six hours in an orchard; and like the Twenty-Eighth Word was written finally in two hours in Süleyman's garden, most of them were written in similar conditions; my close friends know also that for many years, when I suffer difficulties and my mind is contracted, I cannot explain even the plainest facts, indeed, I do not even know them. Especially when illness is added to the distress, it prevents me teaching and writing even more. Yet despite this, the most important of the Words and its treatises were written when I was suffering most difficulty and illness, and in the most speedy fashion. If this was not a direct Divine favour and dominical bounty and wonder of the Qur'an, what is?

Furthermore, whatever book it may be, if it discusses the Divine truths and realities of belief, it would certainly be harmful for some people, and for this reason, all its matters would not be taught to everyone. However, although I have asked many people, up to this time, these treatises have caused no harm to anyone; they have caused no ill effects or unfavourable reaction, nor have they disturbed anyone's mind. That this is a direct sign of the Unseen and dominical favour is absolutely certain in my opinion.

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SIXTH SIGN

It has now become absolutely clear in my view that most of my life has been directed in such a way, outside my own will, ability, comprehension, and foresight, that it might produce these

treatises to serve the All-Wise Qur'an. It is as if all my life as a scholar had been spent in preparation and preliminaries, the result of which was the exposition of the Qur'an's miraculousness through the Words. I have no doubt even that these seven years of exile, and the situation imposed on me whereby I have been isolated for no reason and against my wish, living a solitary life in a village in a way opposed to my temperament, and my feeling disgust at and abandoning many of the ties and rules of social life to which I had long grown accustomed, was in order to make me carry out this duty to serve the Qur'an directly and in purely sincere fashion. I am of the opinion that the ill-treatment was very often visited on me by a hand of favour under the veil of unjust oppression, compassionately, in order to focus and restrict my thought on the mysteries of the Qur'an and not allow my mind to be distracted. And being prevented from studying all other books, despite formerly having great desire to study, I felt an aloofness towards them in my spirit. I understood that what had made me give up studying, which would have been a solace and familiar in my exile, was in order for the verses of the Qur'an to be my absolute master directly.

Furthermore, the great majority of the works that have been written, the treatises, have been bestowed instantaneously and suddenly in consequence of some need arising from my spirit, not from any outside cause. Then when afterwards I have shown them to some friends, they have said that they are the remedy for the wounds of the present time. After they have been disseminated, I have understood from most of my brothers that they meet the needs of the times exactly and are like a cure for every ill.

I have no doubt therefore that the above-mentioned points and the course of my life and my involuntarily studying fields of learning opposed to normal practice, outside my own will and awareness, were a powerful Divine favour and dominical bounty bestowed to yield sacred results such as these.

SEVENTH SIGN

During this period of our service over five to six years, we have seen with our own eyes and without exaggeration a hundred instances of Divine bestowal and dominical favour and wonders of the Qur'an. We pointed out some of them in the Sixteenth Letter, and we have described some of them in the various matters of the Fourth Topic of the Twenty-

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Sixth Letter, and some in the Third Matter of the Twenty-Eighth Letter. My close friends know these. My constant friend Süleyman Efendi knows many of them. Especially in the spreading of the Words and the treatises, and in correcting them, and situating them, and in the rough and final drafts, we experience an extraordinary and wondrous ease. I have no doubt that it is a wonder of the Qur'an. There are hundreds of instances of this.

Furthermore, in the question of livelihood, we are nurtured with such tenderness that the Gracious One who employs us bestows on us the least desires of our hearts in ways entirely outside the ordinary in order to gratify us. And so on. Thus, this situation is a most powerful sign from the Unseen that we are being employed; we are being made to serve the Qur'an both within the sphere of Divine pleasure, and through Divine favour.

All praise be to God, this is from the bounty of my Sustainer.

All Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!

O God! Grant blessings to our master Muhammad that will be pleasing to You and fulfilment of his truth, and to his Family and Companions, and grant them peace. Amen.



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The Answer to a Confidential Question

[This instance of Divine favour was written some time ago confidentially, and was added to the end of the Fourteenth Word. However, most of the scribes have forgotten it and not written it. That is to say, the appropriate place for it must have been here, since it remained unknown.]

Y o u a s k m e : “How is it that in the Words you have written from the Qur’an are a power and effectiveness rarely to be found in the words of Qur’anic commentators and those with knowledge of God? Sometimes in a single line is power equivalent to that of a page, and in one page the effectiveness of a book?”

T h e A n s w e r : A good answer: since the honour belongs to the Qur’an’s miraculousness and not to me, I say fearlessly, that it is mostly like that, for the following reason:

The Words that have been written are not supposition, they are affirmation; they are not submission, they are belief; they are not intuitive knowledge, they are a testifying and witnessing; they are not imitating, they are verification; they are not taking the part of something, they are exercise of the mind; they are not Sufism, they are reality; they are not a claim, they are the proof within the claim. The wisdom in this is as follows:

Formerly, the fundamentals of belief were protected, submission was strong. Even if the intuitive knowledge of those with knowledge of God lacked proof, their expositions were acceptable and sufficient. But at this time, since the misguidance of science has stretched out its hand to the fundamentals and pillars [of belief], the All-Wise and Compassionate One of Glory, Who bestows a remedy for every ill, in consequence of my impotence and weakness, want and need, mercifully bestowed in these writings of mine which serve the Qur’an a single ray from the comparisons of the Noble Qur’an, which are a most brilliant manifestation of its miraculousness. All praise be to God, the most distant truths were brought close through the telescope of the mystery of comparisons. Through the aspect of unity of the mystery of comparisons, the most scattered matters were collected together. Through the stairs of the mystery of comparisons, the highest truths were easily reached. Through the window

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of the mystery of comparisons, a certainty of belief in the truths of the Unseen and fundamentals of Islam was obtained close to the degree of ‘witnessing.’ The intellect, as well as the imagination and fancy, and the soul and caprice, were compelled to submit, and Satan too was

compelled to surrender his weapons.

In Short: Whatever beauty and effectiveness are found in my writings, they are only flashes of the Qur'anic comparisons. My share was only my intense need and my seeking, and my extreme impotence and my beseeching. The ill is mine, and the cure, the Qur'an's.



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The Conclusion of the Seventh Matter

[This is to banish any doubts that have arisen or may arise concerning the signs from the Unseen apparent in the form of the eight Divine favours, and describes a mighty mystery of Divine favour.]

This Conclusion consists of Four Points.

FIRST POINT

We claimed in the Seventh Matter of the Twenty-Eighth Letter that we saw a sign from the Unseen, which had been understood from seven or eight universal, immaterial Divine favours, and a manifestation of that sign in the embroideries known as the 'coincidences,' under the name of the Eighth Favour. And we claim that these seven or eight universal Divine favours are so powerful and certain that each on its own proves those signs from the Unseen. If, to suppose the impossible, some appeared to be weak, or were even denied, it would not damage the certainty of that sign from the Unseen. One who cannot deny the Divine favours, cannot deny the signs. But because people differ according to their level, and because the most numerous level, the mass of people, rely mostly on what they see, since the 'coincidences' are not the most powerful, but the most apparent, of the eight Divine favours -certainly the others are more powerful but since this is more general- I have been compelled to expound a truth by way of comparing them, with the intention of dispelling those doubts. It is like this:

We said concerning the apparent Divine favour that such a degree of 'coincidences' appeared in the word 'Qur'an' and the phrase 'God's Noble Messenger, Upon whom be blessings and peace' in the treatise we had written that it left no doubt that they had been ordered intentionally and given mutually corresponding positions. Our evidence that the will and intention is not ours is that we became aware of them only three or four years later. In which case, as a work of Divine favour, this will and intention pertain to the Unseen. That singular situation was bestowed solely in respect of corroborating the miraculousness of the Qur'an and of Muhammad, and in the form of the 'coincidences' involving those two words. In addition to the blessedness of these two words being a ratifying stamp of the Qur'an's miraculousness and the miracles of Muhammad, the great majority of similar phrases manifested 'coincidence.' But

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these appear only on a single page, while the two above phrases appear throughout two treatises, and in most of the others. We have said repeatedly that essentially 'coincidence' may be found in

other books, but not to such an extraordinary degree, demonstrating an elevated will and intention. Now, although it is not possible to refute what we claim, there are one or two ways that it might appear to be thus to a superficial glance.

One is that they may say: “You have thought of it and brought about these ‘coincidences’ in this way. To do such a thing intentionally would be easy.” In reply we say this: in any case, two truthful witnesses are sufficient. But in this case a hundred truthful witnesses may be found who will testify that our will and intention played no part and that we became aware of it only three or four years later. I should say in connection with this that this wonder of the Qur’an’s proceeding from its miraculousness is not of the same sort of, or of equal degree to, its miraculousness in respect of its eloquence. For in that respect, human power could not attain such a degree. But the wonder proceeding from this aspect of its miraculousness [that of ‘coincidence’] also could not occur through human power; human power could not intervene in such a matter.¹

THIRD POINT

In connection with particular signs and general signs, we shall indicate a fine point of dominicality and mercifulness:

One of my brothers said something very good; I shall make it the subject here. What he said was this: one day I showed him a clear example of a ‘coincidence,’ and he said: “That’s good! In fact all truths and realities are good. But the ‘coincidences’ in the Words and its success are even better.” “Yes,” I said, “everything is in reality good, or in itself good, or good in regard to its results. And this goodness looks to general dominicality, all-embracing mercy, and universal manifestation. Like you said, the sign from the Unseen in this success is even better; this is because it is in a form which looks to particular mercy and particular dominicality and particular manifestation.” We shall bring this closer to the understanding by means of a comparison. It is like this:

Through his universal sovereignty and law, a king may encompass all

1. In one copy, on a page of the Eighteenth Sign of the Nineteenth Letter, the word ‘Qur’an’ appeared nine times in the form of ‘coincidence;’ we drew a line through these and the word ‘Muhammad’ appeared. On the page opposite to this, the word ‘Qur’an’ appeared eight times, and from all these the Name of ‘Allah’ appeared. There are many wondrous things like these in the ‘coincidences.’ We saw this with our own eyes. Signed: *Bekir, Tevfik, Süleyman, Galib, Said.*

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the members of his nation with his royal mercy. Each individual receives the king’s favour, is subject to his rule, directly. Within the universality, the individual has numerous particular connections.

The second aspect are the king’s particular bounties and particular orders: above the law, he bestows favours on an individual, and gives his orders.

Like this comparison, everything has a share of the general dominicality and all-encompassing mercy of the Necessarily Existent One, the All-Wise and Compassionate Creator. Also, through His power, will, and all-embracing knowledge, He has disposal over everything, He intervenes in

the most insignificant matters of all things, His dominicality embraces them. Everything is in need of Him in every respect. Their works are performed and ordered through His knowledge and wisdom. Neither Nature has the ability to hide within the sphere of the disposal of His dominicality, or have any effect and interfere, nor can chance interfere in the works of the fine balance of His wisdom. We have refuted chance and Nature in twenty places in the Risale-i Nur with decisive proofs, executing them with the sword of the Qur'an; we have demonstrated their interference to be impossible. But the people of neglect have called 'chance,' matters they do not know the wisdom of and reason for in the sphere of apparent causes within universal dominicality. They have been unable to see some of the laws of the Divine acts concealed beneath the veil of Nature, the wisdom and purposes of which they could not comprehend, and they had recourse to Nature.

The second is His particular dominicality and particular favours and merciful succour, by which the Names of Merciful and Compassionate come to the aid of individuals unable to bear the constraints of the general laws, assisting them in particular fashion, and saving them from those crushing constraints. Therefore, all living beings and especially man may seek help from Him at all times, and receive succour.

Thus, the favours in this particular dominicality cannot be hidden under chance by the people of neglect, and cannot be ascribed to Nature.

It is as a consequence of this that we have considered and believed the signs from the Unseen in the Miraculousness of the Qur'an and Miracles of Muhammad to be particular signs, certain that they are a particular succour and particular Divine favour showing themselves against the obdurate deniers. So we have proclaimed them purely for God's sake. If we were mistaken in doing so, may God forgive us. Amen.

O our Sustainer, do not take us to task if we forget or do wrong.



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The Eighth Matter, which is the Eighth Part

[This Matter consists of six questions comprising Eight Points.]

FIRST POINT

We have perceived many signs from the Unseen suggesting that we are being employed in the service of the Qur'an directed by a hand of favour, and some of these we have pointed out. Now, a new sign is this: in most of the Words are 'coincidences' from the Unseen.¹ In short, there is a sign that a sort of manifestation of miraculousness is represented in the words 'God's Most Noble Messenger,' the phrase, 'Upon whom be blessings and peace,' and in the blessed word 'Qur'an.' However hidden and weak signs from the Unseen are, since they indicate the acceptability of our service and rightness of the matters, in my opinion they are of great importance and power. Furthermore, they break my pride and have demonstrated to me categorically that I am merely an interpreter. They leave nothing for me which is the means to pride; they only show things which

are the cause of thanks. Since they pertain to the Qur'an and pass to the account of its miraculousness; and since definitely our wills do not interfere; and since they encourage those who are lazy in their service, and afford the conviction that the treatises are true; and since they are a form of Divine bestowal to us, and to make them known is to make known a Divine bounty, and to do so reduces to silence those obdurate people who understand only what they see; it is surely necessary to make them known; God willing, it causes no harm.

One of the signs from the Unseen is this: out of His perfect mercy and munificence, in order to encourage us who are occupied with the service of the Qur'an and belief and to make our hearts easy, Almighty God bestowed a subtle dominical favour on us and a Divine gift in all the treatises we have written, and particularly in the Miracles of Muhammad, the Miraculousness of the Qur'an, and the Thirty-Three Windows, in the form of a sign from the Unseen indicating the acceptability of our service and that what we have written is the truth. That is, He causes the same

1. 'Coincidences' indicate mutual correspondence, and mutual correspondence indicates agreement, and agreement is a sign of unity, and unity shows unification, that is, the affirmation of Divine Unity, which is the greatest of the four fundamentals of the Qur'an.

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words on a page to face one another. In this is a sign from the Unseen that they are ordered by an unseen will which says: "Do not rely on your own wills and comprehension. Without your knowledge and awareness, wondrous embroideries and arrangements are being made." Especially the words 'God's Most Noble Messenger' and 'Upon whom be blessings and peace' in the Miracles of Muhammad, they are like mirrors showing clearly the signs of those 'coincidences' from the Unseen. In a copy written by a new, inexperienced scribe, other than on five pages, the remaining more than two hundred 'Upon whom be blessings and peace's face one another in lines.

These 'coincidences' are not the work of chance, which might unconsciously give rise to one or two 'coincidences' out of ten, neither do they spring from the thought of an unfortunate like myself who is unskilled in art, and, concentrating only on the meaning, dictates thirty to forty pages at great speed in one hour, not writing himself but making others write.

Through the guidance of the Qur'an and due to the 'coincidence' of nine instances of the pronoun *inna* in the Qur'anic commentary, Signs of Miraculousness, I became aware of them only six years subsequently. When the copyists heard of them from me, they were astounded. The words 'God's Noble Messenger' and 'Upon whom be blessings and peace' in the Nineteenth Letter became like a small mirror of a sort of miracle of Muhammad. Similarly, the word 'Qur'an' in the Twenty-Fifth Word, the Miraculousness of the Qur'an, and in the Eighteenth Sign of the Nineteenth Letter, manifested a sort of miracle: of the forty classes of humanity, before the class which relies on what they see with their eyes, a kind of the Qur'an's miraculousness was manifested in all the treatises in the form of 'coincidences' from the Unseen, which is only one sort of the forty sorts of that kind of miraculousness. And of the forty types of that sort, it was manifested through the word 'Qur'an.' It was as follows:

The word 'Qur'an' was repeated a hundred times in the Twenty-Fifth Word and in the Eighteenth Sign of the Nineteenth Letter; only rarely, once or twice, did it not conform; all the rest look to each other. For example, on the forty-third page in the Second Ray, the word 'Qur'an' occurs seven times, and they all face each other. On page fifty-six, eight instances of it face each other; only the ninth is an exception. The five instances of the word on page sixty-nine, now open before me, face each other. And so on. The word 'Qur'an' repeated on all the pages face each other. Only rarely does one remain outside the pattern out of five or six.

As for other words, on page thirty-three -now open in front of me- the word *am* is repeated fifteen times and fourteen of them face each

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other. And on this page there are nine instances of the word 'belief'; they face each other. Only, because the scribe left a large space, one of them has deviated a little. On the page now open before me, the word 'beloved' is repeated twice; one on the third line and one on the fifteenth; they look to each other in perfectly balanced fashion. Between them, four instances of the word 'love' have been arranged looking to each other. Other 'coincidences' from the Unseen may be compared to these. Whoever the scribe, and whatever form their lines and pages take, these 'coincidences' from the Unseen are bound to occur to such an extent that it cannot be doubted that they are neither the work of chance nor the creation of the author and scribes. But in the handwriting of some, the 'coincidences' are more striking. That means there is a handwriting particular to these treatises. Some of the scribes draw close to it. It is strange, but it appears most not in the most skilful of them, but in the most inexperienced. It is understood from this that the art, grace, and virtues of the Words, which is a sort of commentary on the Qur'an, are not anybody's; the garments of the harmonious, well-ordered style, which fit the blessed stature of the orderly, beautiful Qur'anic truths, are not measured and cut out by the will and consciousness of anyone. It is rather their stature which requires them to be thus; it is an unseen hand that measures them and cuts them according to that stature, and clothes it in them. As for us, we are an interpreter among them, a servant.

FOURTH POINT

In your first question, you ask five or six questions: "What will the Great Gathering at the Last Judgement be like, and will everyone be naked? How shall we find our friends there, and how shall we find God's Noble Messenger (Upon whom be blessings and peace) in order to avail ourselves of his intercession? How shall innumerable people meet with a single person? What shall the garments of the people of Paradise and those of Hell be like? And who will show us the way?"

The Answer: The answers to these questions are given most clearly and explicitly in the books of Hadith. Here we shall mention only one or two points connected with our way and method. As follows:

Firstly: It is explained in a letter that the field of the resurrection is within the earth's annual orbit, and like it now sends its immaterial produce to the tablets of that field, so with its annual rotation it defines a circle, and through the produce of that existent circle, is a source for the formation of the field of the resurrection. The Lesser Hell at the centre of this dominical ship known as the earth will be emptied into the Greater Hell, as its inhabitants will be emptied into

the field of the resurrection.

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Secondly: Chiefly in the Tenth and Twenty-Ninth Words, and in others of the Words, the occurrence of the resurrection, as well as the existence of the field where it will take place, have been proved most decisively.

Thirdly: As for meeting with people, it is proved conclusively in the Sixteenth, Thirty-First, and Thirty-Second Words that through the mystery of luminosity, a person may be present in thousands of places at the same instant, and may meet with millions of people.

Fourthly: It is required by the Name of All-Wise that stripped of artificial clothes, Almighty God will clothe men in natural garments at the Great Gathering and resurrection of the dead, just as He now clothes beings with spirits, other than man, in natural garments. In this world, the wisdom in artificial clothes is not restricted to protection against heat and cold, adornment, and covering the private parts; another important instance of wisdom is their being like an index or list indicating man's power of disposal over the other species of beings, and his relationship with them, and commandship over them. He might otherwise have been clothed in cheap and easy natural dress. For if it had not been for this wisdom, man would have draped himself in various rags, becoming a laughing-stock in the view of conscious animals and in relation to them; he would have made them laugh. At the resurrection of the dead this relation will not be present, nor will the instance of wisdom, so neither should the list be present.

Fifthly: When it comes to someone to show the way, for those like yourself who have entered under the light of the Qur'an, it is the Qur'an. Look at the start of the Suras which begin *Alif. Lam. Mim.*, and *Alif. Lam. Ra.*, and *Ha. Mim.*; you will see and understand how acceptable an intercessor is the Qur'an, how true a guide, how sacred a light!

Sixthly: As for the garments of the people of Paradise and the people of Hell, the principle in the Twenty-Eighth Word explaining the houris' wearing of seventy dresses is applicable here too. It is as follows:

A person from among the people of Paradise will of course want to benefit continuously from all the varieties of beings in Paradise. The good things of Paradise will vary greatly. He will all the time communicate with every sort of being in Paradise. In which case, he will clothe himself and his houris in samples, in small amount, of the good things of Paradise, and they will each become like small Paradises.

For example, a person collects together in his garden samples of all the species of flowers spread throughout the country, making it a miniature specimen of it; and a shopkeeper collects samples of all his wares in

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a list; and a man makes for himself a garment and everything necessary for his house from samples of all the species of creatures in the world, which he governs, has disposal over, and with which he is connected.

Similarly, a person whose place is Paradise -especially if he used all his senses and non-physical

faculties in worship and has gained the right to experience the pleasures of Paradise- will himself and his houris be clothed by Divine mercy in a sort of garment which will show every one of all the varieties of the wonders of Paradise, so as to gratify all his senses, please all his members, and delight all his subtle faculties.

Evidence that those numerous garments will not all be of the same kind or sort is the Hadith the meaning of which is: "The houris will be dressed in seventy garments, yet the marrow in their leg bones will still be visible."² That is to say, from the top garment to the innermost one, there will be degrees gratifying and delighting all the senses and members with different subtle wonders in different ways.

As for the people of Hell, since they committed sins in this world with their eyes, their ears, their hearts, their hands, and their minds, and so on, it does not appear to be contrary to wisdom and justice that in Hell they will be made to wear a garment made up of various differing pieces that will be like a small Hell, and will cause them torment and pain in accordance with their sins.

FIFTH POINT

You ask, in that period between prophets, did the forefathers of the God's Noble Messenger (Upon whom be blessings and peace) belong to a religion and were they religious?

The Answer : There are narrations stating that they were religious in accordance with the vestiges of the religion of Abraham (Upon whom be peace), which, under the veils of heedlessness and spiritual darkness, continued in certain special people. Certainly, the individuals who formed a luminous chain coming from Abraham (Upon whom be peace) and concluding in the Most Noble Messenger (Upon whom be blessings and peace) were not indifferent towards the light of the true religion and were not defeated by the darkness of unbelief. But in accordance with the verse,

*Nor would We visit with Our wrath until We had sent a prophet [to give warning],*³

the people who live in the time between prophets are among those saved.

2. *Bukhari*, Bad' al-Khalq 8; *Tirmidhi*, Qiyama 60; *Janna* 5; *Darimi*, Riqaq 108; *Musnad* ii, 345; iii, 16.

3. *Qur'an*, 17:15.

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It has been stated unanimously that they are not punished for their mistakes in secondary matters. According to Imam Shafi'i and Imam Ash'ari, even if they are deniers and do not believe in the fundamentals of faith, they still are among those saved. For responsibility before God occurs through the sending of prophets, and when prophets are sent, responsibility is established through knowledge of their mission. Since heedlessness and the passage of time had obscured the religions of the former prophets, they could not provide the proof for the people of that time. If they obeyed the former religion, they will receive reward; if they did not, they will not be punished. For since it was hidden, it could not be a proof.

SIXTH POINT

You ask: "Were there any prophets among the forefathers of God's Most Noble Messenger (Upon whom be blessings and peace)?"

The Answer: There is no certain narration that there were any after Isma'il (Upon whom be peace). Only two prophets appeared, called Khalid b. Sinan and Hanzala, who were not his ancestors. But one of his forefathers, Ka'b b. Lu'ayy, composing the following famous and explicit poem, as though quoting scripture, *The Prophet Muhammad comes at a time of neglect giving tidings most true*,⁴ resembles prophetic and miraculous utterance. Relying on both evidence and illumination, Imam-i Rabbani said: "Numerous prophets appeared in India. But because some of them had no followers or their followers were restricted to only a few people, they did not become well-known, or were not called prophets."

And so, in consequence of this principle of the Imam, it is possible there were prophets of this kind among the Prophet's forefathers.

SEVENTH POINT

You ask: "Which of the narrations concerning the belief of the Most Noble Prophet (Upon whom be blessings and peace)'s mother and father and of his grandfather Abd al-Muttalib is the most authentic and sound?"

The Answer: Saying the Qur'an was sufficient for him, for ten years the New Said has had no other book with him. And in secondary matters such as that, I do not have the time to study all the books of Hadith and write which is the soundest and most authentic. I will only say this much, that the Most Noble Prophet (Upon whom be blessings and peace)'s parents were among those who will be saved, and the people of Paradise, and of belief. Certainly, Almighty God would not wound His Noble Beloved's blessed heart and the filial tenderness his heart bears.

4. See, page 206, fn. 349.

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If it is asked: "Since it is thus, why were they not able to believe in the Noble Prophet (Upon whom be blessings and peace)? Why did they not live to see his mission'?"

The Answer: Through His munificence, in order to gratify the Noble Prophet (Upon whom be blessings and peace)'s first sentiments, Almighty God did not put His Noble Beloved's parents under any obligation to him. His mercy required that to make them happy and to please His Noble Beloved, He did not take them from the rank of parenthood and put them in that of spiritual offspring; He did not place his parents and grandfather among his outward community. However, He bestowed on them the merit, virtues, and happiness of his community. Indeed, if an exalted field marshal's father, who has the rank of captain, entered his presence, he would be overwhelmed by two opposing emotions. So, compassionately, the king does not post the father to the retinue of his elevated lieutenant, the field marshal.

EIGHTH POINT

You ask: “What is the authentic narration concerning the belief of his uncle, Abu Talib?”

The Answer : The Shi‘a agree to his belief, while most of the Sunnis do not agree to it. But what occurs to my heart is this: Abu Talib loved most earnestly, not the Most Noble Messenger’s (Upon whom be blessings and peace) messengership, but his person and his self. That - most earnest- personal love and tenderness of his surely will not go for nothing. Yes, Abu Talib sincerely loved Almighty God’s Noble Beloved and protected and supported him; it was because of, not denial and obduracy, but feelings like shame and tribal solidarity that he did not believe in him in acceptable fashion. If due to this he goes to Hell, He may create a sort of particular Paradise for him, in reward for his good actions. Like He sometimes creates the spring during winter in some places, and for people in prison transforms by means of sleep the prison into a palace, so too He may turn a particular Hell into a sort of particular Paradise...

*And the knowledge is with God alone. * None knows the Unseen save God.*

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.



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The Twenty-Ninth Letter

[The Twenty-Ninth Letter consists of Nine Sections. This, the First Section, contains Nine Points.]

In the Name of God, the Merciful, the Compassionate.

And there is nothing but it glorifies Him with praise.

My Dear, Loyal Brother and True Friend in the Service of the Qur’an!

This time in your letter you want an answer to an important question which neither my time nor my state of mind permit me to answer.

My brother! Praise be to God, this year the numbers of those writing out the treatises have much grown. The copies come to me for the second correction, and I am busy speedily doing them from morning to evening. Other important jobs remain undone. But I consider this duty to be far more important. In the months of Sha‘ban and Ramadan in particular, the heart takes its share rather than the intellect, and the spirit becomes active. Postponing this most important matter to another time, I shall write it to you gradually whenever my heart is inspired by Almighty God’s mercy. For now I shall explain three Points.1

FIRST POINT

There are two aspects to the idea expressed as: “The All-Wise Qur’an’s mysteries are not known; the Qur’anic commentators have not understood its reality.” And those who say this are of two

groups.

The First are the people of truth and the exacting scholars. They say: “The Qur’an is an unending, inexhaustible treasury. In addition to

1. The Nine Points were finally completed.

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submitting to and accepting its established and incontestible matters, each age also receives its share of its hidden truths, in the form of a supplement; it cannot trespass on the share of another which is concealed.” Yes, that is to say, as time passes more of the All-Wise Qur’an’s truths are unfolded. Not, God forbid! causing doubt concerning the outer Qur’anic truths which previous generations have expounded. For belief in them is necessary; they are established, definite, fundamental, and basic. Through the decree, *A perspicuous Arabic Qur’an*, it states that its meaning is clear. From beginning to end, the Divine address revolves around those meanings, corroborating them and making them self-evident. Not to accept those authoritative meanings suggests, God forbid!, denying Almighty God and insulting the Prophet’s understanding. That is to say, those authoritative meanings have been taken successively from the source of Prophethood. Ibn Jarir al-Tabari wrote his great commentary relating all the meanings of the Qur’an through chains of authentic transmission to the source of Prophethood.

The Second Group are either foolish friends who cause harm and make matters worse, or they are enemies cunning as the Devil who want to oppose the ordinances of Islam and truths of belief. They want to find a way into the fortified Suras of the All-Wise Qur’an, which, in your words, are each like steel strongholds. People like that spread about ideas like the above in order, God forbid!, to create doubts about the truths of belief and the Qur’an.

SECOND POINT

In the Qur’an, Almighty God swears by many things. There are numerous mysteries and significant points contained in the Qur’anic oaths. For example, the oath in *By the Sun and its [glorious] splendour*² forms the basis of the splendid comparison in the Eleventh Word. It shows the universe in the form of a palace and a city. And through the oath of *Ya. Sin. * By the Qur’an full of wisdom*,³ it recalls the sacredness of the Qur’anic miraculousness, indicating that it is so worthy of veneration that it can be sworn by. The oaths in *By the star when it goes down*,⁴ and *Furthermore I call to witness the setting of the stars, * And that is indeed a mighty adjuration if you but knew*⁵ indicate that falling stars are a sign that jinns and devils have been prevented from receiving news from the Unseen so that they can cause no doubts about revelation.

2. Qur’an, 91:1.

3. Qur’an, 36:1-2.

4. Qur’an, 53:1.

5. Qur’an, 56:75-6.

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Also, it recalls through the oaths the vast power and perfect wisdom in the stars with their vast awesomeness being set in their places with complete order and in the planets being made to revolve in wondrous manner.

With the oaths, *By the [winds] that scatter and broadcast,*⁶ * *By the [winds] sent forth,*⁷ it attracts attention to the angels appointed to the winds, in order to call to mind the significant instances of wisdom in the disposal of the air and its movement in waves. For the elements, which are supposed to be governed by chance, perform important duties for most subtle purposes; and so on. Each of the oaths and its position contains different points and different purposes. The time being inappropriate, I shall point out briefly only one fine point out of many in the oath, *By the fig and the olive,*⁸ as follows:

Through swearing by the fig and the olive, Almighty God recalls the immensity of His power and the perfection of His mercy and His extensive bounties to those who are heading for the lowest of the low, pointing to the possibility of their progressing spiritually, through thanks, reflection, belief, and good works, as far as the highest of the high. The reason for specifying the fig and the olive among bounties is that those two fruits are most blessed and beneficial, and that in their creation are many notable things and bounties. For the olive is a basic commodity in the life of society and in commercial life, for illumination and for food. So too with the fig; in its creation it displays a miracle of power by encapsulating in its miniscule seed all the members of a huge fig-tree, and through the oath it brings to mind the Divine bounty in its being a food, and its benefits, and contrary to other fruits its continuity, and many other advantages. It instructs man to draw lessons from these so as to believe and perform good works, and not to fall to the lowest of the low.

THIRD POINT

The ‘disjointed letters’ at the start of some Suras are a Divine cypher. Almighty God indicates certain signs from the Unseen through them to His special servant. The key to the cypher is with that servant, and with his heirs. The All-Wise Qur’an addresses all ages and all the groups of mankind. The share of all the classes every age may encompass numerous different aspects and meanings. The purest share was that of the righteous ones of the first generations of Islam, and they expounded it. The people of sainthood and those who research into reality have found in their writings numerous allusions to the matters of the Unseen

6. Qur’an, 51:1.

7. Qur’an, 77:1.

8. Qur’an, 95:1.

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pertaining to spiritual journeying. In the commentary called Signs of Miraculousness, at the start of Sura al-Baqara, we discussed them to a small extent from the point of view of the miraculousness of the Qur’an’s eloquence; that work may be referred to.

FOURTH POINT

The Twenty-Fifth Word has proved that a true translation of the All-Wise Qur’an is not possible.

Also, the elevated style of its miraculousness cannot be translated. It would be extremely difficult to express and make understood the pleasure and reality arising from the elevated style in its miraculousness. But we shall allude to one or two aspects of it in order to show the way. As follows:

*And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours.⁹ * And the heavens will be rolled up in His right hand.¹⁰ * He creates you in the wombs of your mothers in stages, one after another, in three veils of darkness.¹¹ * Who created the heavens and the earth in six days.¹² * Comes in between a man and his heart.¹³ * From whom is not hidden the least little atom.¹⁴ * He merges night into day, and He merges day into night; and He has full knowledge of the secrets of [all] hearts.¹⁵*

Through verses like these, with a wondrously elevated style and miraculous comprehensiveness, the Qur'an of Miraculous Exposition depicts the reality of creativity for the imagination, showing the following: "With whichever hammer the universe's builder, Who is the Maker of the world, fastened the sun and moon in their places, with the same hammer and at the same instant He fixes atoms in their places, for example in the pupils of living creatures' eyes. And with whichever measure, whichever immaterial instrument, He arranged the heavens and unfolded them, at the same instant and with the same arrangement, He opens up the eye removing its veils; He makes it, orders it, and situates it. And with whichever immaterial hammer of His power, the All-Glorious Maker fastens the stars to the skies, with that same immaterial hammer He fastens man's innumerable distinguishing marks on his countenance and his external and inner senses in their places."

9. Qur'an, 30:22.

10. Qur'an, 39:67.

11. Qur'an, 39:6.

12. Qur'an, 7:54, etc.

13. Qur'an, 8:24.

14. Qur'an, 34:3.

15. Qur'an, 57:6.

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That is to say, in order to show His works to both the eye and the ear while He is at work, the All-Glorious Maker strikes a hammer on an atom with the verses of the Qur'an, and with another word of the same verse strikes the hammer on the sun; with an elevated style as though striking it right in the centre, He demonstrates His Unity within His Oneness, and His infinite Glory within His infinite Beauty, and His infinite tremendousness within His infinite concealedness, and His infinite breadth within His infinite precision, and His infinite majesty within His infinite mercy, and His infinite distance within His infinite proximity. It expresses the ultimate degree of the combining of opposites, which is considered to be impossible, in a way that is necessary; it proves this and demonstrates it. Thus, it is this sort of exposition and style that causes the most wondrous of literary scholars to prostrate before its eloquence.

And for example, through the verse,

And among His signs is this, that heaven and earth stand by His command; then when He calls you, by a single call, from the earth, behold, you [straight away] come forth,¹⁶

Almighty God shows the magnificence of the sovereignty of His dominicality in the following elevated style:

“At a single command or a signal like a bugle, the beings in the heavens and earth, which are like two obedient barracks or two orderly army headquarters, will spring up with alacrity and perfect obedience from their sleep in the veils of transience and non-existence. Saying: “At your service!”, they will assemble on the field of the Resurrection and Judgement.

With what miraculous and elevated style it describes the resurrection of the dead and Great Gathering and points to the following convincing proof contained in its assertion: observedly, the seeds concealed as though dead in the darkness of the earth and drops of water hidden and dispersed, non-existent, in the atmosphere are raised to life swiftly and with perfect order every spring, and they emerge into the field of trial and examination, perpetual examples of resurrection. At the supreme resurrection, beings will emerge with same ease. Since you observe the one here, you cannot deny the other. And so on. You can compare the degree of eloquence in other verses with this one. Would a true translation of this sort of verse be possible then? Surely it would not! At the most it would have to be an abbreviated meaning, or an interpretation, with five or six lines for each phrase.

16. Qur'an, 30:25.

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FIFTH POINT

For example, “All praise be to God” [*al-hamdulillah*] is a Qur'anic phrase. Its briefest meaning, required by the rules of grammar and rhetoric, is this: “Each individual instance of all the sorts of praise that has been offered by whatever to whatever since pre-eternity and will be offered to post-eternity is particular to and due to the Necessarily Existent One alone, Who is named Allah.” It is as follows: “Each individual instance of all the sorts of praise” is the consequence of the definite article “*al*” in “*al-hamd*.” As for the qualification of “that has been offered by whatever,” since “praise” (*hamd*) is the verbal noun and the active participle has been omitted, it expresses generality in that sense. And by omitting the passive participle it again expresses universality and generality, and therefore expresses the qualification “to whatever.” As for the qualification of “from pre-eternity to post-eternity,” it expresses this meaning because the rule of transposing from a verbal clause to a noun clause indicates continuity. The prepositional “*lam*” in “*lillah*” [to God], expresses the meaning of sole possession and worthiness. As for the qualification of “the Necessarily Existent One, Who is named Allah,” since necessary existence is the necessary requisite of the Godhead and a term signifying the All-Glorious Essence; comprising all the Divine Names and attributes and being the Greatest Name, the Name of “Allah” necessarily indicates both the necessary existence and the title of “Necessarily Existent One.”

If the shortest apparent meaning of the phrase “All praise be to God” on which all the scholars of Arabic are agreed is thus, how could it be translated into another language with the same

miraculousness and power?

Furthermore, among all the languages of the world, there is only one which can compare with Arabic in being ‘the language of grammar,’ and that can never achieve the comprehensiveness of Arabic. Is it possible for translations made by means of other composite and inflectional languages by people whose understanding is partial, comprehension short, ideas confused, and hearts dark, to take the place of the sacred words of the Qur’an, which have emerged in miraculous fashion in that comprehensive and wondrous grammatical language within an all-encompassing knowledge which knows all its aspects at once and wills them. I can even say, and perhaps prove, that each of the Qur’an’s words is like a treasury of truths, with sometimes a single letter teaching a page of truths.

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SIXTH POINT

I shall recount a luminous experience and true vision I had in order to illuminate this meaning. It was as follows:

At one time I was pondering over the use of the first person plural in the verse *You alone do we worship and from You alone do we seek help*,¹⁷ and my heart was seeking the reason why the first person singular had been transposed into the first person plural of “we worship” (*na ‘budu*). Suddenly from that “*Nun*” the mystery and virtues of performing the prayers in congregation was unfolded to me. I saw that my participating in the congregation in Bayezid Mosque, where I was performing the prayer, made each member of the congregation a sort of intercessor for me, who testified to and affirmed each of the statements I pronounced in reciting the prayers. In the midst of the great, multiple worship of the congregation, I received the courage to offer my deficient worship to the Divine Court. Then a further veil was lifted. That is, all the mosques of Istanbul were added. The city became like Bayezid Mosque. Suddenly I felt as though I was receiving their prayers and affirmation. Then within that, I saw myself in the mosque of the face of the earth, in the circular rows around the Ka‘ba. I declared: “All praise be to God, the Sustainer of All the Worlds!” I have intercessors to this great number; they say exactly the same words as I say in the prayers, confirming me. Since this veil was raised by the imagination, the Noble Ka‘ba became like the *mihrab*. Taking advantage of this opportunity, I called on the ranks of the congregation to testify and entrusted the interpreter of belief, “I testify that there is no god but God, and I testify that Muhammad is the Messenger of God” to the Black Stone. While saying this, a further situation was laid open before me: I saw that the congregation of which I was a part was separated into three circles:

The First Circle was the vast congregation of believers and those who affirm Divine Unity on the face of the earth.

The Second Circle: I looked and saw that I was part of a congregation consisting of all beings, all of which, performing prayers and glorification, were occupied with the benedictions and glorification particular to its group and species. Their worship consists of the activities we observe, called “the duties of things.” Declaring: “God is Most Great!” before this, I bowed my head in wonderment, and looked at myself:

Within a **Third Circle** I saw an astonishing microcosm which was apparently and in quality

small, but in reality, number, and duties, great

17. Qur'an, 1:4

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This, from the particles of my being to my external senses was a congregation in which every group was occupied with duties of worship and thanks. In this circle, the dominical inner faculty in my heart was saying: "You alone do we worship and from You alone do we seek help" in the name of the congregation. Just as in the two former congregations my tongue had said it, having formed the intention to say it in their names.

In Short: The 'Nun' of 'na'budu' indicates these three congregations. While pondering over this, the collective personality of God's Noble Messenger (Upon whom be blessings and peace), the Interpreter and Herald of the All-Wise Qur'an, was suddenly embodied in all its majesty in his immaterial pulpit in Madinah. Like everyone, I as though heard his address of "O you people!

Worship your Sustainer,"¹⁸ and everyone in those three congregations responded like me, saying, "You alone do we worship." In accordance with the rule, "When something is established, it is so through the things that necessitate it," the following truth was imparted to my mind:

Taking mankind as His addressee, the Sustainer of All the Worlds speaks with all beings, and His Messenger (Upon whom be blessings and peace) conveys that lofty address to mankind, indeed, to all beings with spirits and consciousness. All the past and the future have become like the present; the address is being delivered to mankind, all of which is in a single gathering, in the form of a congregation the rows of which all differ. I then saw that each Qur'anic verse possesses an elevated power, eloquence, and beauty which it had received from the grandeur and compass of its station, its extremely numerous, various, and significant addressees, from the Pre-Eternal Speaker, the One of infinite glory and grandeur, and from its exalted Interpreter, who is at the rank of God's beloved; I saw each verse within a brilliant, truly brilliant, light of miraculousness. Then, not the whole Qur'an, or a Sura, or a verse, but each of its words seemed a miracle. "All praise be to God for the light of belief and the Qur'an," I said. And I emerged from my imagining, which was pure reality, the same as I had entered the 'Nun' of 'na'budu,' and I understood that not only the Qur'an's verses and words, but some of its letters, like the 'Nun' of 'na'budu,' were luminous keys to important truths.

After my heart and imagination had emerged from the 'Nun' of 'na'budu,' my mind came forward and said: "I want my share too. I cannot fly like you; my feet are evidences and proofs. The way leading to the Creator, the Worshipped One and One from Whom help is sought, has to be pointed out in the same 'na'budu' and 'nasta'in' [You alone do

18. Qur'an, 2:21.

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we worship and from You alone *do we seek help*], so that I can accompany you." It then occurred to my heart to say the following to my bewildered mind:

Consider all the beings in the universe; whether living or inanimate, in perfect order and obedience they all have their worship which is in the form of duties. Although some of them lack feelings and intelligence, they perform their duties in most conscious, orderly, and worshipful fashion. That means there is a True Object of Worship, an Absolute Commander, Who impels

them to worship and employs them.

Also consider the beings and particularly the living ones; while each has extremely numerous and various needs, which have to be met for its continued existence, its hands cannot reach the smallest of them; its power is insufficient. Yet they all receive their innumerable needs regularly, from unexpected places, at the appropriate time; this is clearly to be seen.

Thus, these boundless needs and this boundless want of beings and that extraordinary assistance from the Unseen and merciful succour self-evidently demonstrate that they have a Protector and Provider Who possesses absolute riches, is Absolutely Generous and Absolutely Powerful; it is from Him that everything and all living beings seek help and await succour, in effect saying: *From You alone do we seek help*. So then my mind declared: “We believe in this and assent to it!”

SEVENTH POINT

Then, when I said:

*Guide us to the Straight Path, * The path of those on whom You have bestowed Your bounty,*¹⁹

I saw among the convoys of mankind that were travelling towards the past, was the luminous, radiant caravan of the prophets, the veracious ones, the martyrs, the saints, and the righteous. They were scattering the darkness of the future and travelling the road to post-eternity on a straight way, a direct highway. The phrase was showing me the way to join the caravan, indeed, it was joining me to it. Suddenly I exclaimed: “Glory be to God! Anyone with an iota of intelligence must know what a loss it is not to join that long, light-scattering caravan which is illuminating the future and travelling in perfect safety. Where can one who deviates from it by creating innovations find a light; which road can he take? Our guide, God’s Most Noble Messenger (Upon whom be blessings and

19. Qur’an, 1:5-6.

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peace) decreed: “All innovations are misguidance, and all misguidance is in Hell-fire.”²⁰

I wonder what advantage do certain wretches worthy of the epithet ‘bad religious scholars’ find in the face of this certain statement? What *fatwa* do they issue so that unnecessarily and harmfully they oppose the clear matters of ‘the marks of Islam,’ and deem it possible to change them? It must be that a temporary awakening caused by a fleeting manifestation of meaning deceived those ‘bad scholars.’ For example, if an animal or fruit is stripped of its skin, it displays a temporary delicacy, but in a very short time the delicate flesh and delicious fruit go black and rot under the skin which is now a stranger, withered, dense, and extraneous. In exactly the same way, the prophetic and Divine phrases in ‘the marks of Islam’ are like a living and meritorious skin. On being stripped, the luminosity of the meanings is temporarily naked and visible to an

extent. But like a fruit that has been separated from its skin, the spirit of those blessed meanings flies away leaving behind the human skin in darkened hearts and minds. The light flies away, while its smoke remains. However....

EIGHTH POINT

It is necessary to explain a principle of reality concerning this. It is like this:

Just as there are two sort of rights, ‘personal rights’ and ‘general rights,’ which are considered to be a sort of ‘God’s rights,’ so too in the matters of the Shari‘a, certain matters concern individuals, and others, with regard to generality, concern the public; these last are called ‘the marks of Islam.’ Since these marks concern all, all participate in them. To interfere in them without the consent of the public is an infringement of the public’s rights. The most minor of those marks (a matter of the status of *Sunna*) is the equivalent of the greatest matter in regard to importance. They directly concern the whole World of Islam. Those who are trying to break the luminous chain to which all the great figures of Islam since the Era of the Prophet till now have been bound, and to destroy it and corrupt it, and those who assist them, should dwell on what a ghastly error they are making. If they possess the smallest grain of intelligence, they should tremble.

20. Muslim, Jum‘a 43; *Abu Da‘ud*, Sunna 5; *Nasa‘i*, ‘Idayn 22; *Ibn Maja*, Muqaddima 6-7; *Darimi*, Muqaddima 16, 23; *Musnad* iii, 310, 371; iv, 126-7.

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NINTH POINT

There are certain matters of the Shari‘a concerning worship which are not tied to the reason, and are done because they are commanded. The reason for them is the command.

There are others which have ‘reasonable meaning.’ That is, they possess some wisdom or benefit by reason of which they have been incorporated into the Shari‘a. But it is not the true reason or cause; the true reason is Divine command and prohibition.

Instances of wisdom or benefits cannot change those matters of ‘the marks of Islam’ which pertain to worship; their aspect of pertaining to worship preponderates and they may not be interfered with. They may not be changed, even for a hundred thousand benefits. Similarly, it may not be said that “the benefits of the Shari‘a are restricted to those that are known.” To suppose such a thing is wrong. Those benefits may rather be only one out of many instances of wisdom and purposes. For instance, someone may say: “The wisdom and purpose of the call to prayer is to summon Muslims to prayer; in which case, firing a rifle would be sufficient.” However, the foolish person does not know that it is only one benefit out of the thousands of the call to prayer. Even if the sound of a rifle shot provides that benefit, how, in the name of mankind, or in the name of the people of the town, can it take the place of the call to prayer, the means to proclaiming worship before Divine dominicality and the proclamation of Divine Unity, which is the greatest result of the creation of the universe and the result of mankind’s creation?

In Short: Hell is not unnecessary; there are many things which cry out “Long live Hell!” with all their strength. Paradise is not cheap, either; it demands a high price.

*Not equal are the Companions of the Fire and the Companions of the Garden; it is the Companions of the Garden who will achieve felicity.... [To the end of the verse.]*²¹



21. Qur'an, 59:20.

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The Second Section, which is the Second Treatise

On the Month of Ramadan

[There having been a brief discussion of 'the marks of Islam' at the end of the First Section, the most brilliant and splendid of the marks, Ramadan the Noble, is discussed in this Second Section. This Section consists of Nine Points, which explain nine of the numerous instances of wisdom in the month of Ramadan.]

In the Name of God, the Merciful, the Compassionate.

It was the month of Ramadan in which the Qur'an was bestowed from on high as a guidance unto man and a self-evident proof of that guidance, and as the standard to discern true from false.¹

FIRST POINT

The fast of Ramadan is one of the five pillars of Islam, and it is one of the greatest of the marks and observances of Islam.

There are many purposes and instances of wisdom in the fast of Ramadan which look to both God Almighty's dominicality, and to man's social life, his personal life and the training of his instinctual soul, and to his gratitude for Divine bounties. One of the many instances of wisdom in fasting from the point of view of God Almighty's dominicality is as follows:

God Almighty created the face of the earth in the form of a table laden with bounties, and arranged on the table every sort of bounty in a form of *From whence he does not expect*,² in this way stating the perfection of His dominicality and His mercifulness and compassionateness. Human beings are unable to discern clearly the reality of this situation while in the sphere of causes, under the veil of heedlessness, and they sometimes forget it. However, during the month of Ramadan, the people of belief suddenly become like a well drawn-up army. As sunset approaches, they

1. Qur'an, 2: 185.

2. Qur'an, 65:3. **Letters / Twenty - Ninth Letter - On Ramadan - p.467**

display a worshipful attitude as though, having been invited to the Pre-Eternal Monarch's banquet, they are awaiting the command of "Fall to and help yourselves!" They are responding to that compassionate, illustrious, and universal mercy with comprehensive, exalted, and orderly

worship. Do you think those who do not participate in such elevated worship and noble bounties are worthy to be called human beings?

SECOND POINT

One of the many instances of wisdom in the fast of the blessed month of Ramadan with respect to thankfulness for God Almighty's bounties is as follows:

As is stated in the First Word, a price is required for the foods a tray-bearer brings from a royal kitchen. But, to give a tip to the tray-bearer, and to suppose those priceless bounties to be valueless and not to recognize the one who bestowed them would be the greatest foolishness.

God Almighty has spread innumerable sorts of bounties over the face of the earth for mankind, in return for which He wishes thanks, as the price of those bounties. The apparent causes and possessors of the bounties are like tray-bearers. We pay a certain price to them and are indebted to them, and even though they do not merit it, are over-respectful and grateful to them. Whereas the True Bestower of Bounties is infinitely more deserving of thanks than those causes which are merely the means for the bounty. To thank Him, then, is to recognize that the bounties come directly from Him; it is to appreciate their worth and to perceive one's own need for them.

Fasting in Ramadan, then, is the key to a true, sincere, extensive, and universal thankfulness. For at other times of the year, most of those who are not in difficult circumstances do not realize the value of many bounties since they do not experience real hunger. Those whose stomachs are full and especially if they are rich, do not understand the degree of bounty there is in a piece of dry bread. But when it is time to break the fast, the sense of taste testifies that the dry bread is a most valuable Divine bounty in the eyes of a believer. During Ramadan, everyone from the monarch to the destitute, manifests a sort of gratitude through understanding the value of those bounties.

Furthermore, since eating is prohibited during the day, they will say: "Those bounties do not belong to me. I am not free to eat them, for they are another's property and gift. I await his command." They will recognize the bounty to be bounty and so will be giving thanks. Thus, fasting in this way is in many respects like a key to gratitude; gratitude being man's fundamental duty.

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THIRD POINT

One of the many instances of wisdom in fasting from the point of view of man's social life is as follows:

Human beings have been created differently with regard to their livelihoods. As a consequence of the difference, God Almighty invites the rich to assist the poor, so that through the hunger experienced in fasting, the rich can truly understand the pains and hunger which the poor suffer. If there was no fasting, there would be many self-indulgent rich unable to perceive just how grievous is hunger and poverty and how needy of compassion are those who suffer them.

Compassion for one's fellow men is an essential of true thankfulness. Whoever a person is, there will always be someone poorer than himself in some respect. He is enjoined to be compassionate towards that person. If he was not himself compelled to suffer hunger, he would be unable give

the person-by means of compassion-the help and assistance which he is obliged to offer. And even if he was able, it would be deficient, for he would not have truly experienced the state of hunger himself.

FOURTH POINT

One instance of wisdom in fasting in Ramadan with respect to training the instinctual soul is as follows:

The instinctual soul wants to be free and independent, and considers itself to be thus. According to the dictates of its nature, it even desires an imaginary dominicality and to act as it pleases. It does not want to admit that it is being sustained and trained through innumerable bounties. Especially if it possesses wealth and power in this world, and if heedlessness also encourages it, it will devour God's bounties like a usurping, thieving animal.

Thus, in the month of Ramadan, the instinctual soul of everyone, from the richest to the poorest, may understand that it does not own itself, but is totally owned; that it is not free, but is a slave. It understands that if it receives no command, it is unable to do the simplest and easiest thing, it cannot even stretch out its hand towards water. Its imaginary dominicality is therefore shattered; it performs its worship and begins to offer thanks, its true duty.

FIFTH POINT

One of the many instances of wisdom in fasting in Ramadan from the point of view of improving the conduct of the instinctual soul and giving up its rebellious habits is as follows:

The human soul forgets itself through heedlessness. It cannot see the

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utter powerlessness, want, and deficiency within itself and it does not wish to see them. And it does not think of just how weak it is, and how subject to transience and to disasters, nor of the fact that it consists merely of flesh and bones, which quickly decline and are dispersed.

Simply, it assaults the world as though it possessed a body made of steel and imagined itself to be undying and eternal. It hurls itself onto the world with intense greed and voracity and passionate attachment and love. It is captivated by anything that gives its pleasure or that benefits it.

Moreover, it forgets its Creator Who sustains it with perfect compassion, and it does not think of the results of its life and its life in the hereafter. Indeed, it wallows in dissipation and misconduct.

However, fasting in the month of Ramadan awakens even the most heedless and obstinate to their weakness, impotence, and want. By means of hunger, they think of their stomachs; they understand the need therein. They realize how unsound are their weak bodies, and perceive how needy they are for kindness and compassion. So they abandon the soul's pharaoh-like despotism, and through recognizing their utter impotence and want, perceive a desire to take refuge at the Divine Court. And they prepare themselves to knock at the door of mercy with the hands of thankfulness. So long as heedlessness has not destroyed their hearts, that is.

SIXTH POINT

One of the many instances of wisdom in fasting in Ramadan from the point of view of the revelation of the All-Wise Qur'an, and with respect to the fact that the month of Ramadan was the most important time in its revelation, is as follows:

Since the All-Wise Qur'an was revealed in the month of Ramadan, to shun the lower demands of the soul and trivialities and to resemble the angelic state by abstaining from food and drink in order to greet that heavenly address in the best manner, is to attain to a holy state. And to read and listen to the Qur'an as though it was just revealed, to listen to the Divine address in it as if it was being revealed that very instant, to listen to that address as though hearing it from God's Noble Messenger (Upon whom be blessings and peace), indeed, from the Angel Gabriel, or from the Pre-Eternal Speaker Himself, is to attain to that same holy state. To act in this way is to act as an interpreter and to cause others to listen to it and in some degree to demonstrate the wisdom in the Qur'an's revelation.

Indeed, it is as if the world of Islam becomes a mosque during the month of Ramadan. In every corner of that mighty mosque millions of those who know the whole Qur'an by heart cause the dwellers on the earth to hear the heavenly address. Each Ramadan displays the verse *It*

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was the month of Ramadan in which the Qur'an was bestowed from on high in luminous shining manner. It proves that Ramadan is the month of the Qur'an. Some of the members of the vast congregation listen to the reciters with reverence, while others read it themselves.

Following the appetites of the base instinctual soul while in a sacred mosque that is such, and quitting that luminous condition through eating and drinking, is truly loathsome and makes such a person the target of the aversion and disgust of the congregation in the mosque. In the same way, people who oppose those who fast during Ramadan are to the same extent the target of the aversion and disgust of the whole world of Islam.

SEVENTH POINT

One of the many instances of wisdom in the fast of Ramadan with respect to mankind's gain and profit, who comes to this world in order to cultivate and trade for the hereafter, is as follows:

The reward for actions in the month of Ramadan is a thousandfold. According to Hadith, each word of the All-Wise Qur'an has ten merits; each is counted as ten merits and will yield ten fruits in Paradise. While during Ramadan, each word bears not ten fruits but a thousand, and verses like *Ayat al-Kursi*³ thousands for each word, and on Fridays in Ramadan it is even more. And on the Night of Power, each word is counted as thirty thousand merits.

Indeed, the All-Wise Qur'an, each of whose words yield thirty thousand eternal fruits, is like a luminous Tree of Tuba that gains for believers in Ramadan millions of those eternal fruits. So, come and look at this sacred, eternal profitable trade, then consider it and understand the infinite loss of those who do not appreciate the value of those words.

To put it simply, the month of Ramadan is an extremely profitable display and market for the trade of the hereafter. It is an extremely fertile piece of land for the crops of the hereafter. For the

growth and flourishing of actions it is like April showers in the spring. It is like a brilliant holy festival for the parade of mankind's worship in the face of the sovereignty of Divine dominicality. Since it is thus, mankind has been charged with fasting in order not to heedlessly indulge the animal needs of the instinctual soul like eating and drinking, nor to indulge the appetites lustfully and in trivialities. For, by temporarily rising above animality and quitting the calls of this world, man approaches the angelic state and enters upon the trade of the hereafter. And by fasting, he approaches the state of the hereafter and that of a spirit appearing in

3. Qur'an, 2:255.

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bodily form. It is as if man then becomes a sort of mirror reflecting the Eternally Besought One. Indeed, the month of Ramadan comprises and gains a permanent and eternal life in this fleeting world and brief transient life.

Certainly, a single Ramadan can produce fruits equal to that of a lifetime of eighty years. The fact that, according to the Qur'an, the Night of Power is more auspicious than a thousand months is a decisive proof of this.

For example, a monarch may declare certain days to be festivals during his reign, or perhaps once a year. Either on his accession to the throne or on some other days which reflect a glittering manifestation of his sovereignty. On those days, he favours his subjects, not within the general sphere of the law, but with his special bounties and favours, with his presence without veil and his wondrous activities. And he favours with his especial regard and attention those of his nation who are completely loyal and worthy .

In the same way, the All-Glorious Monarch of eighteen thousand worlds, Who is the Sovereign of Pre-Eternity and Post-Eternity, revealed in Ramadan the illustrious decree of the All-Wise Qur'an, which looks to the eighteen thousand worlds. It is a requirement of wisdom, then, that Ramadan should be like special Divine festival, a dominical display, and a spiritual gathering. Since Ramadan is such festival, God has commanded man to fast, in order to disengage him to a degree from base and animal activities.

The most excellent fasting is to make the human senses and organs, like the eyes, ears, heart, and thoughts, fast together with the stomach. That is, to withdraw them from all unlawful things and from trivia, and to urge each of them to their particular worship.

For example, to ban the tongue from lying, back-biting, and obscene language and to make it fast. And to busy it with activities like reciting the Qur'an, praying, glorifying God's Names, asking for God's blessings on the Prophet Muhammad (Upon whom be blessings and peace), and seeking forgiveness for sins. And for example, to prevent the eyes looking at members of the opposite sex outside the stipulated degrees of kinship, and the ears from hearing harmful things, and to use the eyes to take lessons and the ears to listen to the truth and to the Qur'an, is to make other organs fast too. As a matter of fact, since the stomach is the largest factory, if it has an enforced holiday from work through fasting, the other small workshops will be made to follow it easily.

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EIGHTH POINT

One of the many instances of wisdom in Ramadan from the point of view of man's personal life is as follows:

It is a healing physical and spiritual diet of the most important kind. When man's instinctual soul eats and drinks just as it pleases, it is both harmful for man's physical life from the medical point of view, and when it hurls itself on everything it encounters without considering whether it is licit or illicit, it quite simply poisons his spiritual life. Further, it is difficult for such a soul to obey the heart and the spirit. It wilfully takes the reins into its own hands, and then man cannot ride it, it rather rides man. But by means of fasting in Ramadan, it becomes accustomed to a sort of diet. It tries to discipline itself and learns to listen to commands.

Furthermore, it will not be attracting illness to that miserable, weak stomach by cramming it with food before the previous consignment has been digested. And by abandoning even licit actions as it is commanded, it will acquire the ability to listen to the commands of the Shari'a and the reason, and so to avoid illicit actions. It will try not to destroy his spiritual life.

Moreover, the great majority of mankind frequently suffer from hunger. Man, therefore, needs hunger and discipline, which are training for patience and endurance. Fasting in Ramadan is patient endurance of a period of hunger that continues for fifteen hours, or for twenty-four if the pre-dawn meal is not eaten, and it is a discipline and a training. That is to say, fasting is also a cure for impatience and lack of endurance, which double man's afflictions.

Furthermore, the factory of the stomach has many workers. And many of the human organs are connected to it. If the instinctual soul does not have a rest from activity during the day for a month, it makes the factory's workers and those organs forget their particular duties. It makes them busy with itself so that they remain under its tyranny. Also, it confuses the rest of the organs in the human body with the clangour and steam of the factory's machinery. It continuously attracts their attention to itself, making them temporarily forget their exalted duties. It is because of this that for centuries those closest to God have accustomed themselves to discipline and to eating and drinking little in order to be perfected.

However, through fasting in Ramadan the factory's workers understand that they were not created for the factory only. While the rest of the organs, instead of delighting in the lowly amusements of the factory, take [Letters / Twenty - Ninth Letter - On Ramadan - p.473](#)

pleasure in angelic and spiritual amusements, and fix their gazes on them. It is for this reason that in Ramadan the believers experience enlightenment, fruitfulness, and spiritual joys which differ according to their degrees. Their subtle faculties, such as the heart, spirit, and intellect, make great progress and advancement in that blessed month by means of fasting. They laugh with innocent joy in spite of the stomach's weeping.

NINTH POINT

One of the instances of wisdom in fasting in Ramadan with regard to shattering the instinctual soul's imaginary dominicality and making known its worship through pointing out its impotence is as follows:

The instinctual soul does not want to recognize its Sustainer; it wants its own lordship, like Pharaoh. However much torment it suffers, that character remains in it. It is however destroyed through hunger. And so, fasting in Ramadan strikes direct blows at the soul's pharaoh-like front, shattering it. It demonstrates its impotence, weakness, and want. It makes it realize that it is a slave.

Among the narrations of Hadith is the following: "God Almighty said to the instinctual soul: 'What am I and what are you?' The soul replied: 'I am myself and You are Yourself.' So He punished it and cast it into Hell, then asked it again. Again it replied: 'I am myself and You are Yourself.' However He punished it, it did not give up its egoism. Finally He punished it with hunger. That is, He left it hungry. Then again He asked it: 'Who am I and who are you?' And the soul replied: 'You are my Compassionate Sustainer and I am your impotent slave.'"

O God! Grant blessings and peace to our master Muhammad, that will be pleasing to You and fulfilment of his truth to the number of the merits of the words of the Qur'an in the month of Ramadan, and to his Family and Companions, and grant them peace.

*Limitless in His glory is your Sustainer, the Lord of Almighty, [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!⁴*



APOLOGY: This Second Section was written at speed when both myself and the rough-copy scribe were ill; it is bound therefô_

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The Third Section, which is the Third Treatise

[I wrote this Section in order to present an important intention of mine to my brothers of the hereafter for their consideration. This intention concerns the writing of a Qur'an in a way that will show one sort of the two hundred sorts of the Qur'an of Miraculous Exposition's miraculousness -a sort pertaining to its patterns- with the pages specified in accordance with the style of Hafiz Osman and taking the *Mudayana* Verse¹ as the measure, and taking Sura al-Ikhlâs as the standard for the lines. This Third Section, which I also wrote to consult them concerning this matter and to learn their ideas, and also as a reminder to myself, consists of Nine Matters.]

FIRST MATTER

It is established with proofs in the Twenty-Fifth Word, called the Miraculousness of the Qur'an, that the varieties of the Qur'an of Mighty Stature's miraculousness reach forty. Some of these are demonstrated in detail, and some briefly, so as to convince even the obdurate. Also, the different miraculousness the Qur'an shows to each of forty of the classes of humanity were explained in the Eighteenth Sign of the Nineteenth Letter, and proved were the different shares of the miraculousness of ten of those groups. The remaining thirty classes are the people of sainthood

and the scholars; their verified belief to the degrees of ‘knowledge of certainty,’ ‘vision of certainty,’ and ‘absolute certainty’ that the Qur’an is the true Word of God demonstrates a different aspect of miraculousness to the followers of all the different ways of sainthood and to the scholars of all the different sciences. That is to say, they see a different aspect of its miraculousness in a different way. Yes, just as the miraculousness a saint who seeks knowledge of God understands and the beauty of the miraculousness a saint who is a lover of God witnesses are not the same, so the manifestations of the beauty of its miraculousness vary according to the different ways and paths. And the aspect of miraculousness a profound scholar of the principles of religion sees and that an authoritative interpreter of the secondary matters of the Shari‘a sees will not be the

1.Qur’an, 2:282

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same; and so on. I am not able to show in detail all these different aspects of its miraculousness. My comprehension cannot encompass them; my view falls short of them. For this reason, only ten classes were explained and the rest were alluded to briefly. Now, of those, two which were only inadequately described in the Miracles of Muhammad, while much needing to be elucidated, were the following:

The First Class is the uneducated mass of people, whom we call ‘the listening class;’ they only listen to the Qur’an, understanding its miraculousness by means of their ears. They say: “The Qur’an which I hear does not resemble any other books, so it must either be inferior to all of them, or superior. That it is inferior, no one can say, nor has said, nor even the Devil can say it. So it must be superior to all of them.” It was written as briefly as this in the Eighteenth Sign. Then, to elucidate it, the First Topic of the Twenty-Sixth Letter, called A Dispute with the Devil, illustrates and proves that class’s understanding of the miraculousness.

The Second Class is ‘the seeing class.’ That is to say, in the face of the uneducated common people, or of materialists whose minds see no further than their eyes, a sign of the Qur’an’s miraculousness which may be seen with the eyes; this is asserted in the Eighteenth Sign. Much elucidation is necessary to illuminate and prove this assertion. It was not elucidated at that time due to an important instance of dominical wisdom which we now understand. Only a few very minor particulars were pointed out. The wisdom in that may now be understood and we are now certain that its postponement was preferable. In order to facilitate this class’s understanding, we had a Qur’an written which shows the aspect, one of the forty aspects of its miraculousness, which can be seen with the eyes.

[The remaining Matters of this Third Section together with the Fourth Section are about ‘coincidences’ (*tawafuqat*). They have been included in the Index, and therefore not repeated here. Included here are only a Reminder concerning the Fourth Section and its Third Point.]

REMINDER: One hundred and sixty verses were written in the explanation of the important point concerning the word ‘Messenger.’ In addition to these verses having a glorious quality, since they prove and complete one another with regard to the meaning and their meanings are very profound, they make a Qur’anic supplication for those who want to memorize or recite

different verses. The degree of eloquence and beauty of the sixty-nine verses in the explanation of the sublime point concerning the word ‘Qur’an’ is also most wondrous and elevated. This may be recommended as a second Qur’anic supplication for our brothers. In

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regard to the word ‘Qur’an,’ it was present in the seven lines of the word, which included all of them with the exception of two, and since they had the meaning of *qira’at*, their remaining outside the pattern strengthened the point. As for the word ‘Messenger,’ since the Suras most connected with the word are Sura Muhammad and Sura al-Fath, and since we limited it to the lines of the word appearing in those two Suras, the instances of the word outside those have not been included. If time permits, the mysteries in these will be written, God willing.

The Third Point consists of Four Points.

FIRST POINT

The word ‘Allah’ is mentioned two thousand eight hundred and six times. Including in the Bismillah’s (In the Name of God’s), the word Merciful (*Rahman*) one hundred and fifty-nine; Compassionate (*Rahim*), two hundred and twenty; Forgiving (*Ghafur*), sixty-one; Sustainer (*Rabb*), eight hundred and forty-six; Wise (*Hakim*), eighty-six; Knowing (‘*Alim*), one hundred and twenty-six; Powerful (*Qadir*), thirty-one; the He (*Hu*) in ‘There is no god but He,’ twenty-six times.² In the number of the word ‘Alla’h’ are many mysteries and subtle points. For instance, Merciful, Compassionate, Forgiving, and Wise, which are the most mentioned after Allah and Sustainer, together with the word Allah, are half the number of the Qur’an’s verses. And Allah, together with Sustainer, which is mentioned instead of the word Allah, is again half the number of the Qur’an’s verses. The word Sustainer is mentioned eight hundred and forty-six times, but if these are studied carefully, it will be seen that around five hundred of them are mentioned in place of the word ‘Allah,’ while around two hundred are not.

Also, ‘Allah’ together with ‘Merciful,’ ‘Compassionate,’ ‘Knowing,’ and the ‘He’ of the phrase ‘There is no god but He’ is again half of the verses; the difference is only four. And together with ‘All-Powerful’ instead of ‘He,’ is again half the number of verses; the difference here is nine. There are numerous subtle points in the total of the word ‘Allah,’ but for now we deem this point to be sufficient.

SECOND POINT

This is in respect of the Suras, and it too contains many subtle points. It contains ‘coincidences’ in a way that points to an order, an intention, and a will.

2. The total number of the Qur’an’s verses being six thousand six hundred and sixty-six, and on the eighty-ninth page here the above-mentioned number of Divine Names being connected with the number six, indicates an important mystery, but it has been left aside for now.

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In Sura al-Baqara, the number of instances of the word ‘Allah’ and the number of the verses is

the same. There is a difference of four, but there are four 'He's in place of the word 'Allah.' For example, the 'He' in 'There is no god but He' corresponds exactly with it. In Sura Al-i 'Imran, again the word 'Allah' and the number of verses 'coincide' and are equal. Only, the word 'Allah' is two hundred and nine and the verses, two hundred, making the difference nine. In the fine points of eloquence and literary merits such as these, small differences do not mar them; an approximate 'coincidence' is sufficient. In Suras al-Nisa, al-Ma'ida, and al-An'am, the total number of verses 'coincides' with the total number of instances of the word 'Allah': the number of verses is four hundred and sixty-four, and the number of instances of the word 'Allah' four hundred and sixty-one; with the word 'Allah' in the Bismillah's, it coincides exactly.

And for example, the number of instances of the word 'Allah' in the first five Suras is twice the number of the word in Suras al-A'raf, al-Anfal, al-Tawba, Yunus, and Hud. That is, the second five are half the first five. The number of instances of the word 'Allah' in the following Suras Yusuf, al-Ra'd, Ibrahim, al-Hijr, and al-Nahl is half that, and in the following Suras al-Isra, al-Kahf, Maryam, Ta. Ha., al-Anbiya, and al-Hajj it is again halved.³ And so it continues to decrease in approximately the same ratio in the following groups of five Suras. Only, there are some differences and deficiencies. Such differences cause no harm in such stations of address. For example, some are one hundred and twenty-one, some are one hundred and twenty-five, some are one hundred and fifty-four, and some are one hundred and fifty-nine. Then, the five Suras which begin with Sura al-Zukhruf decrease to a sixteenth, but this is approximate. Differences arising from small errors do not harm stations of address such as these. The subsequent three groups of five short Suras contain only three instances each of the word 'Allah.' And this shows that chance has not interfered at all in the number of the word; the numbers of it have been specified in accordance with wisdom and order.

THIRD POINT, concerning the word 'Allah'

This concerns its relation to the pages, and is as follows:

The number of instances of the word 'Allah' on one page looks to that page's reverse side, and that page sometimes looks to its facing page, and

3. A mystery was unfolded through this division into fives. Whithout one of us begin aware of it, six Suras were written here. We have no doubt that outside our wills, and from the Unseen, the sixth was added here so that the important mystery concerning these halves should not be lost.

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sometimes it looks to the left-hand facing page and to the reverse face of the facing page. I studied a 'coincidence' in my own copy of the Qur'an, and I saw what was generally a very fine numerical relationship. I marked them in my copy. Very often they are equal, and sometimes they are a half or a third. They have a situation which tells of a wisdom, purpose, and order.

FOURTH POINT

This is 'coincidences' on a single page. My brothers and I compared three or four different copies, and we formed the opinion that the 'coincidences' were intended in all of them. Only, since copyists for printed copies followed different aims, the 'coincidences' lost their order to a degree. If they were set in order, 'coincidences' would appear to the number of the two thousand

eight hundred and six instances of the word ‘Allah’ in the whole Qur’an with only rare exceptions. A light of miraculousness shines in this, because the human mind could not encompass a page as extensive as this, and interfere in it. And the hand of chance could not reach this situation so full of meaning and wisdom.

We are having a new Qur’an written in order to show this Fourth Point to a degree, which together with preserving the same pages and lines of the most widely used copies of the Qur’an, will set in order the places which have lost their order due to the slackness of calligraphers, and will show the true order of the ‘coincidences,’ God willing. And it was shown.

O God! O Revealer of the Qur’an! For the sake of the Qur’an, allow us to understand the mysteries of the Qur’an so long as the spheres revolve. And grant blessings and peace to the one to whom You revealed the Qur’an, and to all his Family and Companions. Amen.

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The Fifth Section, which is the Fifth Treatise

In the Name of God, the Merciful, the Compassionate.

God is the Light of the heavens and the earth.¹

While in a state of spirituality during the month of Ramadan, I perceived one light of the many luminous mysteries of this light-filled verse; I saw it as though from afar. It was like this:

I had a vision of the heart and imagination which afforded me the conviction that, as in the famous supplication of Uvays al-Qarani,

O God! You are our Sustainer, for we are mere slaves; we are powerless to sustain and raise ourselves. That is to say, the One Who sustains us is You! And it is You Who is the Creator, for we are creatures, we are being made! And it is You Who is the Provider, for we are in need of provision, we have no power!,

all living creatures are offering supplications to Almighty God, and that what illuminates each of the eighteen thousand worlds is a Divine Name. It was like this:

I saw that within this world are thousands of worlds enwrapped in veil after veil, one within the other like a rose-bud of numerous petals. As one veil was unfolded, I saw another world. It was as the verse following the Light Verse depicts,

Or [the unbelievers’ state] is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped with billow, topped by [dark] clouds; depths of darkness, one above the other; if a man stretches out his hand, he can hardly see it; for any to whom God gives not light, there is no light;²

it appeared to me in a darkness, desolation, and terrible blackness. Suddenly, the manifestation of

a Divine Name appeared like a refulgent light, illuminating it. Whichever veil was folded back before the mind, another world appeared. But while appearing dark due to heedlessness, a

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1. Qur'an, 24:35.
 2. Qur'an, 24:40.

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Divine Name would be manifested like the sun, filling the world with light from top to bottom. And so on. This journey of the heart and imagination continued for a long time. In short:

When I saw the animal world, the endless needs and acute hunger of the animals together with their weakness and impotence showed it to me as most dark and grievous. Then suddenly the Name of Most Merciful rose in the sign (that is, meaning) of Provider like a shining sun, gilding that world from top to bottom with the radiance of its mercy.

Then within the animal world, I saw another world in which young and offspring were struggling in weakness, helplessness, and need within a grievous darkness that would fill anyone with pity. Suddenly the Name of All-Compassionate rose in the sign of clemency, illuminating that world in so beautiful and sweet a fashion that it transformed the complaint, pity, and tears of sorrow into joy, happiness, and tears of pleasurable thanks.

Then a further veil was lifted, as though revealing a cinema screen, and the world of man appeared to me. I saw that world to be so dark, so oppressive, so terrible that I cried out in my anguish. "Alas!" I cried. For I saw that men had desires and hopes that stretched to eternity, and thoughts and imaginings that encompassed the universe, and a disposition and abilities that most earnestly yearned for eternity and everlasting happiness and Paradise, and wants and needs directed towards endless goals and aims. Yet despite this, they were weak and impotent, and exposed to the attacks of innumerable calamities and enemies; they lived tumultuous lives for a brief span with the greatest hardship and difficulties. Amid the continuous tribulations of decline and separation, the most grievous state for the heart, they were looking towards the grave, which for the heedless and neglectful appears as the door to everlasting darkness; singly and in groups, they were being cast into that dark well.

The moment I saw this world in the midst of the darkness, my heart, spirit, and mind, and all my human faculties, indeed, all the particles of my being, were ready to weep and cry out in pain. But suddenly, Almighty God's Name of All-Just rose in the sign of All-Wise, and the Name of Most Merciful in the sign of Munificent, the Name of All-Compassionate in the sign of (that is, in the meaning of) All-Forgiving, the Name of Resurrector in the sign of Inheritor, the Name of Giver of Life in the sign of Bountiful, and the Name of Sustainer rose in the sign of Owner. They gilded and filled with light many worlds within the world of humanity. Opening up windows onto the luminous world of the hereafter, they scattered lights over the dark human world.

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Then another, vast, veil was folded back and the world of the earth appeared. Philosophy's dark

laws of science showed a terrifying world to the imagination. The situation of wretched human kind journeying through infinite space on the aged earth appeared to me, which covers in one year a distance of twenty-five thousand years moving seventy times faster than a cannon-ball, and whose inside is in a state of upheaval, ever ready to split up and disintegrate. My head started spinning and my eyes darkened. Then suddenly the Names of Creator of the Heavens and the Earth, All-Powerful, All-Knowing, Sustainer, Allah, Sustainer of the Heavens and the Earth, and Subduer of the Sun and Moon rose in the signs of Mercy, Tremendousness, and Dominicality. They illuminated that world so that I saw the globe of the earth to be a safe liner, well-ordered, subjugated, perfect, and agreeable, all decked out for voyages of pleasure and trade.

In Short: Each of the thousand and one Divine Names turned towards the universe appeared like a sun, illuminating a world and the worlds within that world, and with respect to Divine Oneness, within the manifestation of each of them the manifestations of the rest of the Names appeared to a degree. Then my heart saw a different light behind all the darknesses, and felt an appetite for travel. It wanted to mount the imagination and rise to the heavens. At that point, a further, most extensive, veil was folded back, and my heart entered the world of the heavens. It saw that the stars, which appeared as twinkling smiles, larger than the earth, were spinning and journeying faster than the earth one within the other. If one of them had confused its motion, it would clash with another causing such an explosion that the universe would have exploded causing the whole world to scatter. They were scattering fire, not light, and were regarding me, not with smiles, but with savagery. I saw the heavens within endless, all-enveloping, empty, awesome, terrifying darkness. I was sorry a thousand times over that I had come. Suddenly the Names of Sustainer of the Heavens and the Earth and Sustainer of the Angels and Spirits appeared with their manifestations in the sign of *He has subjected the sun and the moon,*³ and, *And We adorned the lower heaven with lights.*⁴ The stars, which in accordance with the former meaning had collapsed into darkness, each received a flash from that mighty light and lit up that world of the heavens like shining electric lamps. The heavens too, which had been supposed to be empty and uninhabited, filled with angels and spirit beings. I saw that the suns and moons, which were in motion like an army of the Monarch of Pre-Eternity and Post-Eternity -one of

3. Qur'an, 13:2, etc.

4. Qur'an, 41:12.

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His innumerable armies- were with their lofty manoeuvres displaying the majesty and magnificent dominicality of that All-Glorious Sultan. I declared with all my strength, and had it been possible with all the particles of my being, and if they had listened to me with the tongues of all creatures:

*God is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp; the lamp enclosed by glass; the glass as it were a brilliant star; lit from a blessed tree, an olive, neither of the East nor of the West, whose oil is well-nigh luminous, though fire scarce touched it; Light upon Light! God guides to His Light whom He will.*⁵

I recited this verse in the name of all creatures. Then I returned, descended to the earth, and awoke. "All praise be to God for the light of belief and the Qur'an," I said.



5. Qur'an, 24:25

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The Sixth Section, which is the Sixth Treatise

[This was written to warn students and servants of the All-Wise Qur'an, so that they should not be deceived.]

In the Name of God, the Merciful, the Compassionate.

And incline not towards those who do wrong, or the Fire will seize you.¹

God willing, this Sixth Section will confound Six Stratagems of satans among jinn and men, and block up six of their ways of attack.

FIRST STRATAGEM

As a consequence of the instruction they have received from satans among the jinn, human satans want to deceive, by means of the desire for rank and position, the self-sacrificing servants of the party of the Qur'an, and to make them give up their sacred service and elevated 'jihad of the word.' It is as follows:

Present in most people is the hypocritical desire to be seen by people and hold a position in the public view, which is the ambition for fame and acclaim, and self-advertisement; this desire for rank and position is present to a lesser or greater extent in all those who seek this world. To accomplish this ambition, the desire for fame will drive a person to sacrifice his life even. This ambition is exceedingly dangerous for those who seek the hereafter. And for those who seek this world it is a rough road, is also the source of many bad morals and is man's weakest vein of character. In order to get possession of someone and draw him to himself, a person only has to gratify this ambition; this ties the man to him, and he is defeated by him. My greatest fear for my brothers is the possibility that the atheists will take advantage of this weak vein of theirs. It has caused me much thought. For in that way they attracted some unfortunates who were not truly friends, drawing them into a dangerous situation.²

1. Qur'an, 11:113.

2. Those unfortunates suppose themselves to be in no danger through thinking: "Our hearts are together with Ustad." But someone who strengthens the atheists' current and is carried away by their propaganda, offering the possibility of perhaps unknowingly being used in spying activities, saying: "My heart is pure, and loyal to Ustad's way" resembles the following example: While performing the obligatory prayers, someone cannot hold his wind and expels it; and his prayer is invalidated. When he is told that his prayers are invalid, he replies: "Why should they be? My heart is pure."

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My brothers and friends in the service of the Qur'an! Say the following to the secret agents of the cunning 'worldly,' or the propagandists of the people of misguidance, or the students of Satan, who try to deceive you through the desire for rank: "Firstly, Divine pleasure, the favours of the Merciful One, and dominical acceptance are such a position that the regard and admiration of men is worth virtually nothing beside them. If one receives Divine mercy, that is sufficient. The regard of men is acceptable in respect of its being the reflection and shadow of the regard of mercy; otherwise it is not something to be desired. For it is extinguished at the door of the grave, so worth nothing!"

If the desire for rank and position is not silenced and eliminated, it has to be directed towards something else, like this: in accordance with the following comparison, perhaps the emotion may have a licit side; if it is for reward in the hereafter, or with the intention of being prayed for, or from the point of view of the effectiveness of service.

For example, at a time Aya Sophia Mosque is filled with eminent and blessed people, the virtuous and excellent, there are one or two idle youths and immoral loafers around the entrance and porch, while by the windows and in front of them are a few Europeans watching for amusement. A man enters the mosque and joins the congregation, then recites a passage from the Qur'an beautifully in a fine voice; the gazes of thousands of the people of truth are turned on him, and they gain reward for him through their regard and prayers. Only, this does not please the idle youths and heretic loafers and the one or two Europeans. If when the man had entered the blessed mosque and joined the huge congregation, he had shouted out disgraceful, rude, indecent songs, and danced and jumped around, then it would have made the idle youths laugh, have pleased the dissolute loafers since it encouraged immorality, and made the Europeans smile mockingly, who receive pleasure at seeing any faults in Islam. But it would have attracted looks of disgust and contempt from the vast and blessed congregation; he would have appeared in their view to have fallen to the very lowest of the low.

Exactly like this example, the World of Islam and Asia is a huge mosque, and the people of belief and truth within it are the respected congregation in the mosque. The idle youths are the sycophants with the

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minds of children. The dissolute loafers are those villains who follow Europe and have no nation or religion. While the European spectators are the journalists who spread the ideas of the Europeans. All Muslims, and especially the virtuous and perfected ones, have a place in the mosque according to their degree; they are seen and attention is turned towards them. If they perform actions and works proceeding from the injunctions and sacred truths the All-Wise Qur'an teaches, in regard to the sincerity and Divine pleasure which are a fundamental of Islam, and if their tongues of disposition recite Qur'anic verses, they will then be included in the prayer: *O God, grant forgiveness to all believing men and to all believing women*, which is constantly uttered by all individuals in the World of Islam, and will have a share of it, and they will become connected to them all in brotherly fashion. Only, its value will not be apparent to some of the people of misguidance who are like harmful beasts and to some idiots who are like bearded children. If the man disowns all his forefathers, the source of honour, and all the past, the cause

of pride, and abandons in the spirit the luminous highway of his righteous predecessors, which they considered to be their point of support, and performs actions following his own whims and passions, hypocritically, seeking fame, and following innovations, he will fall to the very lowest position in the view of all the people of truth and belief. In accordance with: “*Beware the insight of the believer, for he sees with the light of God,*”³ however common and ignorant a believer is, even if his mind does not realize it, his heart looks coldly and in disgust on such boastful, selfish men.

And so, the man carried away by love of position and rank and obsessed by the desire for fame—the second man, descends to the very lowest of the low in the view of that numberless congregation. And he gains a temporary and inauspicious position in the view of a number of insignificant, mocking, raving loafers. In accordance with the verse,

*Friends on that Day will be foes, one to another—except the righteous,*⁴

he will find a few false friends who will be harmful in this world, torment in the Intermediate Realm, and enemies in the hereafter.

As for the first man, even if he does not expunge from his heart the desire for position, on condition he takes sincerity and Divine pleasure as basic and does not make rank and position his goal, he will attain a sort of spiritual rank, and a glorious one at that, which will perfectly satisfy

3. *Tirmidhi*, Tafsiru Sura 156; Abu Na'im, *Hilyat al-Awliya'* iv, 94; al-Haythami, *Majma' al-Zawa'id* x, 268; al-'Ajluni, *Kashf al-Khafa'* i, 42.

4. Qur'an, 43:67. [Letters / Twenty - Ninth Letter - Sixth Section - p.486](#)

his desire for rank. This man will lose something insignificant, very insignificant, and find in place of it many, very many, valuable and harmless things. Indeed, he will chase away a few snakes, and find numerous blessed creatures in their place; he will become familiar with them. Or he will ward off stinging wild hornets, and draw to himself blessed bees, the sherbert-sellers of mercy. He will eat honey at their hand, and find such friends that from all parts of the Islamic world his spirit will be given effulgences like the water of Kawthar to imbibe through their prayers, which will pass to his book of good deeds.

At one time, when through perpetrating a great wrong due to the desire for fame, a little man who was occupying a high worldly position became a laughing-stock in the eyes of the World of Islam, I spoke to him teaching him the meaning of the above comparison; I hit him over the head with it. He was well-shaken, but because I had not been able to save myself from the desire for rank and position, my warning did not arouse him.

SECOND STRATAGEM

One of the most important and fundamental emotions in man is the sense of fear. Scheming oppressors profit greatly from the vein of fear. They restrain the pusillanimous with it. The agents of the worldly and propagandists of the people of misguidance take advantage of this vein of the common people and of the religious scholars in particular. They frighten them and excite their groundless fears. For example, in order to throw someone on a roof into danger, a scheming man shows the fearful one something which he supposes is harmful; he excites his fear and draws him gradually towards the edge of the roof; then he makes him fall and break his neck. In exactly the

same way, they make people sacrifice most important things through most unimportant fears. Thinking, Don't let this mosquito bite me, they flee into the dragon's mouth.

One time, an eminent person -May God have mercy on him- was frightened of climbing into a rowing-boat. One evening, we walked together in Istanbul to the Bridge. We had to board a boat; there was no carriage, and we had to go to Eyüp Sultan. I insisted. He said: "I'm frightened. Perhaps it will sink!" I said to him: "How many boats do you reckon there are, here on the Golden Horn?" He replied: "Perhaps a thousand." So I asked him: "How many boats sink in a year?" He said: "One or two. Perhaps none at all." I asked him: "How many days are there in a year?" "Three hundred and sixty," he replied. Then I said to him: "The possibility of sinking, which arouses groundless fears in you and makes you anxious, is one in three hundred and sixty thousand. Someone who is

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frightened at such a possibility is not a human being, he could not even be an animal!" Then I asked him: "How long do you reckon you will live?" He replied: "I am old; perhaps I shall live another ten years." So I said to him: "Because the appointed hour of death is secret, every day there is the possibility of dying. In which case, you might die on any day of the three thousand six hundred. You see, it is not a possibility of one in three hundred thousand like the boat; rather one in three thousand, that you might die today; so tremble and weep, and write your will!" He came to his senses, and I got him trembling to board the boat. When on board, I said to him: "Almighty God gave the sense of fear to preserve life, not to destroy it! He did not give life to make it burdensome, difficult, painful, and torment. If fear is due to a possibility of one in two, three, or four, or even one in five or six, it is a precautionary fear and may be licit. But to have fear at a possibility of one in twenty, thirty, or forty, is a groundless fear, and makes life torture!"

And so, my brothers, if those who toady to the atheists attack you by frightening you into giving up your sacred 'jihad of the word,' say to them: "We are the party of the Qur'an. According to the verse,

*We have, without doubt, sent down the Message; and We will assuredly guard it,*⁵

we are in the citadel of the Qur'an. The verse,

*For us God suffices, and He is the Best Disposer of Affairs*⁶

is a firm bastion surrounding us. Through fear at the possibility of one in thousands of some minor harm coming to our fleeting transient lives here, you cannot drive us through our own wills down a way which with a hundred per cent possibility will cause thousandfold harm to our eternal lives!" And say too: "Is there anyone who has suffered harm due to Said Nursi, our friend in the service of the Qur'an and Master and foreman in running this sacred service, or from the people of truth like us who are his companions on the way of truth? Is there anyone who has suffered any trouble due to his close students, so that we might suffer it too? So should we be anxious at the possibility of suffering it? This brother of ours has thousands of friends and brothers of the hereafter. Although for twenty to thirty years he played an effective role in the social life of this world, we have not heard of a single of his brothers suffering harm due to him. Especially at that time, he was carrying the club of politics. Now in place of that club, he has the light of reality. For sure, long ago they

5. Qur'an, 15:9.

6. Qur'an, 3:173.

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mixed him up in the Thirty-First of March Incident and they crushed some of his friends, but it later became evident that the affair had erupted due to others. His friends suffered misfortune, not because of him, but because of his enemies. Moreover, at that time, he saved very many of his friends. So satans like you shouldn't get it into their minds to make us throw away an eternal treasury through fear of a danger the possibility of which is one in not a thousand but thousands." You should say that, hit those toadies of the people of misguidance in the mouth, and drive them away! And tell them this:

"And if the possibility of death is not one in hundreds of thousands but a hundred per cent probability, if we have a jot of sense, we will not be frightened and leave him and flee!" Because it has been seen through repeated experiences, and it is seen, that the calamity which is visited on those who betray their elder brother or their Master in times of danger, strikes them first. And they are punished mercilessly and they are looked down upon contemptuously. Both physically dead, and their spirits abased, they are dead in meaning. Those who torment them feel no pity for them, for they say: "Since they betrayed their Master who was loyal and kind to them, they must be completely despicable, and worthy not of pity but contempt."

Yes, the reality is this. Also, if a tyrannical, unscrupulous man throws someone to the ground and stands over him certain to crush his head with his foot, and the man on the ground kisses that savage oppressor's foot, through his abasement, his heart will be crushed before his head, and his spirit will die before his body. He will lose his head, and his self-respect and pride will be destroyed. By displaying weakness before that savage tyrant without conscience, he emboldens him to crush him. But if the oppressed man under his foot spits in the tyrant's face, he will save his heart and his spirit, and his body will be a wronged martyr. Yes, spit in the shameless faces of the oppressors!

One time when the British had destroyed the guns on the Bosphorus and occupied Istanbul, the head clergyman of the Anglican Church, the main religious establishment of that country, asked six questions of the Shaykh al-Islam's Office. I was a member of the *Darü 'l-Hikmeti 'l-Islamiye* at the time. They asked me to answer them, saying that they wanted a six-hundred-word reply to their six questions. But I said to them: "I shall answer them not with six hundred words, and not even with six words, or even a single word, but with a mouthful of spit! For you can see that government; the moment it set foot on our Bosphorus, its clergyman arrogantly asked us six questions. In the face of this, we should spit in his face. So spit in the pitiless faces of those tyrants!" And now I say:

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My brothers! Since at a time a tyrannical government like the British had occupied us the protection of the Qur'an was enough for me, despite the danger of confronting them in this way through the tongue of the press being a hundred per cent, it is certainly a hundred times more sufficient for you in the face of the harm that comes to you at the hand of insignificant bullies, the possibility of which is only one in a hundred.

Furthermore, my brothers! Most of you have done your military service. Those that have not, have certainly heard this. And those who have not heard it, let them hear it from me: “Those who receive most wounds are those who abandon their trenches and run away. While those who receive fewest wounds are those who persevere in their trenches!”

The allusive meaning of the verse,

Say: “The death from which you flee will truly overtake you”⁷

shows that those who run away are more likely to meet death through their flight!

THIRD SATANIC STRATAGEM

They hunt many people through greed.

We have proved in many treatises with certain proofs that have issued forth from the clear verses of the All-Wise Qur’an that “Licit sustenance comes not in accordance with power and will, but in relation to powerlessness and want.” There are numerous signs, indications, and evidences demonstrating this truth. For instance:

Trees, which are animate beings of a sort and in need of sustenance, remain in their places and their sustenance comes hastening to them. While since animals chase after their sustenance greedily, they are not nurtured as perfectly as trees.

Also, although fishes are the most stupid and powerless of the animals, and are found in sand, their being the best nourished and generally appearing fat, while intelligent and capable animals like the monkey and fox are weak and thin from their scanty sustenance, shows that “the means of sustenance is not power, but want.”

Also, the fine sustenance of all young, whether human or animal, and a most delicate gift of the treasury of mercy like milk being bestowed on them in an unexpected way out of compassion for their weakness and impotence, and the difficult circumstances of wild animals, show that the means of licit sustenance is impotence and want, it is not intelligence and power.

7. Qur’an, 62:8.

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Also, among the nations of the world there is none which pursues sustenance more than the Jewish nation, which is notorious for its intense greed. Whereas they have suffered more than any from poor livelihoods amid degradation and poverty. Even the rich among them live in lowly fashion. In any event, the possessions they have acquired by illicit means like usury are not licit sustenance so that it might refute our discussion here.

Also, the poverty of many literary figures and scholars, and the wealth and riches of many stupid people shows that the means of attracting sustenance is not intelligence and power, but impotence and want; it is submitting to God while relying on Him, and supplication by word, state, and deed.

The verse,

*For God is He Who gives [all] sustenance, Lord of Power, and Steadfast [for ever],*⁸

proclaims this truth, and is a powerful and firm proof of this assertion of ours which all plants and animals and young recite. Every group of creature which seeks sustenance recites the verse through the tongue of disposition.

Since sustenance is appointed and bestowed and the one who gives it is Almighty God, and since He is both All-Compassionate and Munificent, let those who degrade themselves through illicit gain in a way that accuses His mercy and insults His munificence, giving their consciences and even certain sacred matters as bribes and accepting things which are unlawful and inauspicious-let them ponder over just what a compounded lunacy this is.

Yes, 'the worldly' and especially the people of misguidance do not give away their money cheaply; they sell it at a high price. Sometimes something which may help a little towards a year of worldly life is the means to destroying infinite eternal life. And through that vile greed, the person draws Divine wrath on himself and tries to attract the pleasure of the people of misguidance.

Yes, my brothers! If those who toady to 'the worldly' and the dissemblers among the misguided lay hold of you due to this weak vein in human nature, think of the above truth and take this poor brother of yours as an example. I assure you with all my strength that contentment and frugality ensure your life and sustenance more than does a salary. Especially any unlawful money that is given you, they will want a price a

8. Qur'an, 51:58.

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thousand times higher in return. It may also be an obstacle to service of the Qur'an, which may open for you an everlasting treasury, or it may make you slack in that service. And that would be such a loss and emptiness that even if they gave you a thousand salaries every month, they could not fill its place.

WARNING: The people of misguidance are not able to defend themselves and reply to the truths of belief and the Qur'an which we take from the All-Wise Qur'an and disseminate, therefore, through intrigue and dissembling they employ snares of deception and wile. They want to deceive my friends through the desire for position, greed, and fear, and to refute me by ascribing certain things to me. In our sacred service, we always act positively. But unfortunately, sometimes the duty of removing the obstacles in the way of some good matter impels us to act negatively.

It is because of this that I am warning my brothers concerning the above-mentioned three points, in the face of the cunning propaganda of the dissemblers. I am trying to rebuff the attacks which are levelled at them.

The most significant attack now is at my person. They say: "Said is a Kurd. Why do you show him so much respect, and follow him?" So I am forced to mention the Fourth Satanic Stratagem in the language of the Old Said, although I do not want to, in order to silence such villains.

FOURTH SATANIC STRATAGEM

In order to deceive my brothers and excite their nationalist feelings, certain irreligious people who occupy high positions and attack me by means of propaganda, through the promptings of Satan and suggestions of the people of misguidance, say: "You are Turks. Thanks be to God, among the Turks are religious scholars and people of perfection of every sort. Said is a Kurd. To work along with someone who does not share your nationality is unpatriotic."

The Answer : You miserable person without religion! All praise be to God, I am a Muslim. At all times there are three hundred and fifty million members of my sacred nation. I seek refuge with God a hundred thousand times from sacrificing three hundred and fifty million brothers who establish an eternal brotherhood, and who help me with their prayers, and among whom are the vast majority of Kurds, for the idea of racialism and negative nationalism, and from gaining in place of those innumerable blessed brothers a few who have embarked on a way which is without religion or belongs to no school of law, who bear the name of Kurd and are reckoned to belong to the Kurdish people. O you without religion! There would have to have been some idiots like you who would

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abandon the everlasting brotherhood of a luminous beneficial community of three hundred and fifty million true brothers in order to gain the brotherhood -which even in this world is without benefit- of a handful of Hungarian infidels or Europeanized Turks who have lost their religion. Since, in the Third Matter of the Twenty-Sixth Letter, we have shown together with the evidences the nature of negative nationalism and its harms, we refer you to that, and here only explain a truth which was mentioned briefly at the end of the Third Matter. It is as follows:

I say to those pseudo-patriotic irreligious deviants who hide under the veil of Turkism and in reality are enemies of the Turks: "I am closely and most truly connected by means of an eternal and true brotherhood with the nation of Islam, with the believers of this country who are called Turks. On account of Islam, I have a proud and partial love for the sons of this land who for close on a thousand years victoriously carried the banner of the Qur'an to every corner of the world. As for you, you pseudo-patriotic imposters! You possess in a way that will make you forget the true national pride of the Turks, a metaphorical, racial, temporary, and hateful brotherhood. I ask you: does the Turkish nation consist only of heedless and lustful youths between the ages of twenty and forty? And is what is beneficial for them and will serve them -as demanded by nationalist patriotism- an European education which will only increase their heedlessness, accustom them to immorality, and encourage them in what is forbidden? Is it to amuse them temporarily, which will make them weep in old age? If nationalist patriotism consists of this, and this is progress and the happiness of life, yes, if you are a Turkist and nationalist like that, I flee from such Turkism, and you can flee from me, too! If you have even a jot of patriotism, intelligence, and fairness, consider the following divisions of society and give me an answer. It is like this:

The sons of this land known as the Turkish nation consist of six parts. The first part are the righteous and the pious. The second are the sick and those stricken by disaster. The third are the elderly. The fourth are the children. The fifth are the poor and the weak. And the sixth are the young. Are the first five groups not Turks? Do they have no share of nationalist patriotism? Is it nationalist patriotism to vex those five groups, destroy their pleasure in life, and destroy those things which console them on the way of giving drunken enjoyment to the sixth group? Or is that

enmity towards the nation? According to the rule “The word is with the majority,” that which harms the majority is inimical, not friendly!

I ask you, is the greatest benefit of the believers and the pious, the first group, to be found in an European-type civilization? Or is it to be

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found in thinking of eternal happiness by means of the truths of belief, in travelling the way of truth, for which they are most desirous, and in finding a true solace? The way that the misguided and bogus patriots like you have taken extinguishes the spiritual lights of the pious people of belief, destroys their true consolation, and shows death to be eternal nothingness and the grave to be the door to everlasting separation.

Are the benefits of the disaster-stricken, the sick, and those who have despaired of life, who form the second group, to be found in the way of a European-type, irreligious civilization? For those unfortunates want a light, a solace. They want a reward in return for the calamities they have suffered. They want to take their revenge on those who have oppressed them. They want to repulse the terrors at the door of the grave, which they are approaching. Through their false patriotism, those like you plunge a needle into the hearts of those unhappy victims of disaster who are much in need of compassion, soothing, and healing, and worthy of them. You hit them over the head! You mercilessly destroy all their hopes! You cast them into absolute despair! Is this nationalist patriotism? Is that how you provide benefits for the nation?

The elderly, the third group, forms a third. They are approaching the grave, drawing close to death, growing distant from the world, coming close to the hereafter. Are their benefits, lights, and consolation to be found in listening to the cruel adventures of tyrants like Hulagu and Jenghiz? Do they have a place in your modern-type movements which make the hereafter forgotten, bind a person to the world, are without result, and have the meaning of decline while being superficially progress? Is the light of the hereafter to be found in the cinema? Is true solace to be found in the theatre? If nationalist patriotism is in effect to slaughter them with an immaterial knife, and give them the idea that “you are being impelled towards everlasting nothingness,” and to transform the grave, which they consider to be the gate of mercy, into the dragon’s mouth, and to breathe in their ears: “You too will enter there!”-if, while these unhappy elderly people want respect from patriotism, that is what it is, “I seek refuge with God” a hundred thousand times from such patriotism!

The fourth group are the children. These want kindness from nationalist patriotism; they await compassion. Also, in respect of their weakness, impotence, and powerlessness, their spirits may expand through knowing a compassionate and powerful Creator; their abilities may unfold in happy manner. Through being instilled with reliance on God springing from belief and with the submission of Islam which may withstand the awesome fears and situations of the world in the future, these innocents may look eagerly to life. Could this be achieved by teaching them things

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concerning the progress of civilization, with which they have little connection, and the principles of lightless, purely materialist philosophy, which destroys their morale and extinguishes their spirits? If man consisted only of an animal body and he had no mind in his head, perhaps these

European principles which you fancifully call civilized education and national education could have afforded these innocent children some worldly benefit in the form of some temporary childish amusement. Since those innocents are going to be cast onto the upheavals of life, and since they are human beings, they will certainly have far-reaching desires in their small hearts and large goals will be born in their little heads. Since the reality is thus, what compassion requires for them is to place in their hearts in the form of belief in God and belief in the hereafter, an extremely powerful support and inexhaustible place of recourse in the face of their infinite want and impotence. Kindness and compassion to them is in this way. Otherwise, through the drunkenness of nationalist patriotism, it has the meaning of slaughtering those wretched innocents, like a crazy mother slaughtering her child with a knife. It is a savage cruelty and wrong, like pulling out their brains and hearts and making them eat them to nourish their bodies.

The fifth group are the poor and the weak. The poor, who, because of their poverty, suffer greatly from the heavy burdens of life, and the weak, who are grieved at life's awesome upheavals - do they not receive a share from nationalist patriotism? Is it to be found in the movements which you have instituted under the name of European-style, unveiled, Pharaoh-like civilization, which only increase the despair and suffering of these unfortunates? The salve for the wound of indigence of these poor may be found, not in the idea of racialism, but in the sacred pharmacy of Islam. The weak cannot receive strength and resistance from the philosophy of Naturalism, which is dark, lacks consciousness, and is bound to chance; they may rather obtain strength from Islamic zeal and the sacred nationhood of Islam!

The sixth group is the youth. If the youth of these young people had been perpetual, the wine you have given them to drink through negative nationalism would have had some temporary benefit and use. But on their painfully coming to their senses when they advance in years, on awakening from that sweet sleep in the morning of old age, distress and sorrow at the pleasurable drunkenness of youth will make them weep, and the sorrow at the passing of their pleasant dream will cause them much grief. It will make them exclaim: "Alas! Both my youth has gone, and my life has departed, and I am approaching the grave bankrupt; if only I had used my head!" Is the share of nationalist patriotism for this

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group to enjoy themselves briefly and temporarily, and to be made to weep with sorrow for a very long time? Or is their worldly happiness and pleasure in life to be found in making permanent through worship that fleeting youth by spending the bounty of fine, sweet youth, not on the way of dissipation, but on the straight path, in the form of offering thanks for the bounty, and in that way gaining eternal youth in the Realm of Bliss? You say, if you possess even a grain of intelligence!

In Short: If the Turkish nation consisted only of young people, and if their youth was perpetual, and they had no place other than this world, your European-style movement under the screen of Turkism might have been counted as nationalist patriotism. Then you might have been able to say to me, someone who attaches little importance to the life of this world, considers racialism to be a sickness like 'the European disease,' tries to prevent young people pursuing illicit amusements and vices, and came into the world in another country: "He is a Kurd. Don't follow him!", and you might have been right to say it. But since, as explained above, the sons of this land, who go under the name of Turks, consist of six groups, to cause harm to five of the

groups and spoil their pleasure in life, and to afford a temporary, worldly pleasure the consequences of which are bad, to only one group, rather, to intoxicate them, is scarcely friendship to the Turkish nation; it is enmity.

Yes, according to race, I am not counted as a Turk, but I have worked with all my strength, with complete eagerness, in compassionate and brotherly fashion, for the group of the God-fearing, and the disaster-stricken, and the elderly, and the children, and the weak and the poor among the Turks. I have worked for the young people as well, who are the sixth group; I want them to forego illicit actions which will poison their worldly life, destroy their lives in the hereafter, and for one hour's laughter, produce a year of weeping. The works I have taken from the Qur'an and published in the Turkish language -not only these six or seven years, but for twenty years- are there for everyone to see. Yes, Praise be to God, through these works derived from the All-Wise Qur'an's mine of lights, are shown the light which the group of the elderly wants more than anything. The most efficacious remedies for the disaster-stricken and the sick are shown in the sacred pharmacy of the Qur'an. Through those lights of the Qur'an, the door of the grave, which causes more thought to the elderly than anything else, is shown to be the door of mercy, and not the door leading to execution. A most powerful point of support in the face of the calamities and harmful things confronting the sensitive hearts of children, and a place of recourse to meet all their hopes and desires, have been extracted from the mine of the All-

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Wise Qur'an, and they have been demonstrated and profited from in fact. And the heavy obligations of life which crush most the poor and weak have been lightened by the truths of belief of the All-Wise Qur'an.

Thus, these five groups are five out of the six parts of the Turkish nation, and we are working for their benefit. The sixth group are the young people. We feel powerful brotherhood towards the good ones from among them. But between those like you who have deviated from the straight path, and us, there is no friendship at all! Because we do not recognize as Turks those who embrace misguidance and want to abandon Islamic nationhood, which holds all the true causes of pride of the Turks. We consider them to be Europeans hiding behind the screen of Turkishness! Because even if they claim to be Turkists a hundred thousand times over, they could not deceive the people of truth. For their actions and works would give the lie to what they claim.

O you who follow European ways, and you deviants who try to make my true brothers look coldly on me through your propaganda! How do you benefit this nation? You extinguish the lights of the first group, the pious and the righteous. You scatter poison on the wounds of the second group, who deserve kindness and care. You destroy the solace of the third group, who are most worthy of respect, and you cast them into despair. You destroy completely the morale of the fourth group, who are truly in need of compassion, and you extinguish their true humanity. You make fruitless the hopes and calls for help of the fifth group, who are most needy for assistance, help, and solace, and in their eyes, you turn life into something more ghastly than death. And to the sixth group, who need to be warned and to come to their senses, you give such a heady wine to drink in the sleep of youth that its hangover is truly grievous and terrible. Is this your nationalist patriotism for the sake of which you sacrifice numerous sacred things? Is this what Turkism has to offer the Turks? I seek refuge with God from it a hundred thousand times!

Sirs! I know that when you are defeated in the face of truth, you have recourse to force. In accordance with the fact that power lies in the truth, not in force, you can set fire to the world around my head, but this head, which has been sacrificed for the truth of the Qur'an, will not bow before you. And I tell you this, that not a limited number of people like you who are in effect despised by the nation, but if thousands like you were physically hostile to me, I would pay them no attention, attaching no more value to them than to injurious animals. Because what can you do to me? All you can do is to either bring my life to an end, or spoil my work and service. I am attached to nothing else in the world apart from these. As for the appointed hour which befalls life, I believe as certainly

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as witnessing it that it does not change, it is determined. Since this is so, if I die as a martyr on the way of truth, I do not hang back from it, I await it longingly. Especially since I am old; I find it hard to believe that I shall live for more than another year. To transform one year's apparent life into everlasting eternal life by means of martyrdom is an exalted aim for those like me. As for my work and service, through His mercy, Almighty God has given such brothers in the service of belief and the Qur'an that through my death it will be carried out in numerous centres instead of one. If my tongue is silenced by death, powerful tongues will speak in its place, continuing my work. I can even say that just as with entering the earth and dying, a single seed produces the life of a shoot, then a hundred seeds perform their duties in place of one, so I nourish the hope that my death will be the means to service greater than was my life!

FIFTH SATANIC STRATAGEM

Profiting from egotism, the supporters of the people of misguidance want to draw away my brothers from me. Truly, man's most dangerous vein is egotism. It is his weakest vein, too. They can make people do terrible things by encouraging it. My brothers! Beware, do not let them strike you with egotism, do not let them hunt you with it! You should know that this century the people of misguidance have mounted the ego and are galloping through the valleys of misguidance. The people of truth have to give up the ego if they are to serve the truth. Even if a person is justified in making use of the ego, since he will resemble the others and they too will suppose he is self-seeking like them, it is an injustice to the service of the truth. In any event, the service of the Qur'an around which we are gathered does not accept the 'I', it requires the 'we.' It says: "Don't say 'I', say 'we.'"

Of course, you have realized that this poor brother of yours did not set out with the 'I'. And he did not make you serve it. Indeed, he showed himself to you as an ego-free servant of the Qur'an. He does not care for himself and has taken as his way not taking the part of his ego. In any event, he has proved to you with decisive evidence that the works that have been presented for general benefit are common property; that is, they have issued from the All-Wise Qur'an. Nobody can claim ownership of them through his ego. Even if, to suppose the impossible, I did claim them as my own through my ego, as one of my brothers said: since this door of Qur'anic truth has been opened, the scholars and those seeking perfection should not consider my defects and insignificance, and hold back from following me; they should not consider themselves

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self-sufficient. For sure, the works of the former righteous and exacting religious scholars are a

huge treasury sufficient for every ill, but it sometimes happens that a key has more importance than the treasury. For the treasury is closed, while the key may open lots of treasuries.

I reckon that those whose egotism in regard to their learning is excessive have understood that the Words that have been published are each keys to the truths of the Qur'an and diamonds swords smiting those who try to deny those truths. The people of virtue and perfection and those who are strongly egotistical in regard to their learning should know that the students are students not of me, but of the All-Wise Qur'an, and I study along with them.

And so, if, to suppose the impossible, I claimed to be the master, since we have a way of saving all the classes of the people of belief -from the common people to the upper classes- from the doubts and scepticism to which they are exposed, then let those scholars either find an easier solution, or let them take the part of our solution, and teach it and support it. There is a grave threat towards the 'bad religious scholars.' Religious scholars have to be especially careful at this time. So suppose, like my enemies, that I perform a service like this for the sake of egotism. Since a large number of people give up their egotism and gather around a Pharaoh-like man with complete loyalty for some worldly and national aim and carry out their work in complete solidarity, does this brother of yours not have the right to ask of you solidarity around the truths of belief and the Qur'an by giving up egotism, like those corporals of that worldly society, so long as he concealed his egotism? If even the greatest of the scholars among you were not to agree, would they not be in the wrong?

My brothers! The most dangerous aspect of egotism in our work is jealousy. If it is not purely for God's sake, jealousy interferes and spoils it. Just as one of a person's hands cannot be jealous of the other, and his eye cannot envy his ear, and his heart cannot compete with his reason, so each of you is like one sense, one member, of the collective personality of the totality we make up. It is not being rivals to one another, on the contrary, to take pride and pleasure in one another's good qualities is a basic obligation springing from the conscience.

One other thing remains and it is the most dangerous: among yourselves and among your friends to feel jealous of this poor brother of yours is most dangerous. There are scholars of standing among you, and some scholars are egotistical in regard to their learning. Even if they themselves are modest, they are egotistical in that respect. They cannot easily give it up. Whatever their hearts and minds may do, their evil-

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commanding souls want eminence, to sell themselves, and even to dispute the treatises that have been written. Although their hearts love the treatises and their minds appreciate them and recognize their worth, due to jealousy arising from the egotism of learning, their souls want to reduce the value of the Words, as though nurturing an implicit enmity towards them, so that the products of their own thought can compete with them and be sold like them. But I have to tell them this:

Even if those in this circle of Qur'anic teaching are leading scholars and authorities on the Law, their duties in respect of the sciences of belief are only explanations and elucidations of the Words that have been written, or the ordering of them. For I have understood through many signs that *we have been charged with the duty of issuing fatwas concerning these sciences of belief*. If someone within our circle writes some things outside an explanation or elucidation due to a

feeling in his soul arising from the egotism of learning, it will be like a cold dispute or a deficient plagiarism. Because it has become established through numerous evidences and signs that the parts of the Risale-i Nur have issued from the Qur'an. In accordance with the rule of the division of labour, each of us has undertaken a duty, and we make those distillations of the water of life reach those who are in need of them!

SIXTH SATANIC STRATAGEM

It is this: they take advantage of the human characteristics of laziness, the desire for physical comfort, and attachment to other duties. Yes, the satans among jinn and men attack from every angle. When they see those from among our friends whose hearts are stout, intentions pure, loyalty strong, and enterprise, elevated, they attack from other points. As follows:

In order to put a stop to our work and discourage from our service, they profit from their laziness, desire for physical comfort, and attachment to other duties. They keep people from the service of the Qur'an with every kind of trick, so that without their being aware of it, they find more work for some of them. Then they cannot find the time to serve the Qur'an. And to some, they show them the enticing things of this world, so that arousing their desires, they become slack in their service; and so on. These ways of attack are lengthy, so, cutting them short, we refer them to your perspicacious understanding.

And so, my brothers, take great care: your duty is sacred, your service, elevated. Every hour of your time may acquire the value of a day's worship. Be aware of this and do not waste any of them!

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*O you who believe! Persevere in patience and constancy; vie in such perseverance, strengthen each other; and fear God, that you may prosper.⁹ * And sell not My signs for a miserable price.¹⁰ * Glory to your Sustainer, the Lord of Honour and Power! [He is free] from what they ascribe [to Him]! * And peace be on the prophets! * And praise be to God, the Sustainer of All the Worlds.¹¹*

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!¹²

O God! Grant blessings and peace to our master Muhammad, the Beloved Unlettered Prophet, of Mighty Stature and Exalted Rank, and to his Family and Companions. Amen.



9. Qur'an, 3:200.

10. Qur'an, 5:44.

11. Qur'an, 37:180-2.

12. Qur'an, 2:32.<div align="center">

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A Sacred Date

The date a significant mystery of the All-Wise Qur'an became clear was again in a word of the

Qur'an's. It was like this:

According to the *abjad* system the numerical value of the word 'Qur'an' is three hundred and fifty-one. It contains two *alifs*; if the concealed *alif* is read '*alfun*,' it is '*alfun*' with the value of a thousand.¹ That is to say, the year one thousand three hundred and fifty-one may be called the Year of the Qur'an. Because that year the strange mystery of the 'coincidences' in the word 'Qur'an' became apparent in the parts of the Risale-i Nur, which is the Qur'an's commentary. The miraculous mystery of the 'coincidences' of the word 'Allah' in the Qur'an appeared the same year. A Qur'an showing miraculous patterns, arranged in a new way, was written the same year. That year students of the Qur'an endeavoured to preserve the Qur'anic script with all their strength in the face of its being changed. Important aspects of the Qur'an's miraculousness became apparent that same year. And the same year numerous events occurred which were related with the Qur'an, and it seems they will continue to occur...



1. According to the rules of grammar, *failun* is read *fa'lun*, like *katifun* is read *katfun*. Therefore, *alifun* is read *alfun*. Then it becomes one thousand three hundred and fifty-one

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Addendum to the Sixth Section, which is the Sixth Treatise

Six Questions

[This Addendum was written in order to avoid the disgust and insults that will levelled at us in the future. That is to say, it was written so that when it is said: "Look at the spineless people of that age!", their spit should not hit us in the face, or else to wipe it off. Let the ears ring of the leaders of Europe, savage beneath their humanitarian masks! And let this be thrust in the unseeing eyes of those unjust oppressors who inflicted these unscrupulous tyrants on us! It is a petition with which to hit over the head the followers of modern low civilization, who this century have a hundred thousand times over necessitated the existence of Hell.]

In the Name of God, the Merciful, the Compassionate.

No reason have we why we should not put our trust on God. Indeed He has guided us to the way we [follow]. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on God.¹

Recently the concealed aggression of the irreligious has taken on a most ugly form; tyrannical aggression against the unfortunate people of belief and against religion. Our private and unofficial call to prayer and *iqama* was interrupted during the private worship of myself and one or two brothers in the mosque I myself repaired. "Why are you reciting the *iqama* in Arabic and making the call to prayer secretly?" they asked. My patience was exhausted in keeping silent. So I say, not to those unscrupulous vile men who are not worth addressing, but to the heads of the Pharaoh-like society who with arbitrary despotism plays with the fate of this nation: O you people of innovation who have deviated from the straight path of religion, I want the answer to

six questions.

1. Qur'an, 14:12.

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THE FIRST

Every government in the world, every people which rules, and even cannibals, and the chief of a band of brigands, have some principle, some law, by which they rule. So according to which principle do you carry out this extraordinary aggression? Show your law! Or do you accept as the law the arbitrary whims of a handful of contemptible officials? Because no law can interrupt private worship in that way; there cannot be such a law!

THE SECOND

On what force do you rely that you are so bold as to violate the principle of 'freedom of conscience,' which governs almost everywhere in mankind, especially in this age of freedom and in civilized circles, and to treat it lightly and so indirectly to insult mankind and dismiss their objections? What power do you have that you attack religion and the people of religion in this way as though you had taken irreligion as a religion for yourselves in bigoted fashion, although by calling yourselves 'secular' you proclaim that you will interfere with neither religion nor irreligion? Such a thing will not remain secret! You will have to answer for it! So what answer will you give? Although you could not hold out against the objections of the smallest of twenty governments, you try to violate by force freedom of conscience, as though you completely disregard the objections of twenty governments.

THE THIRD

According to what principle do you propose to people like me who follow the Shafi'i school of law, the Hanafi school, in a way opposed to the elevatedness and purity of that school, due to the wrong *fatwas* of certain 'bad religious scholars' who have sold their consciences to gain the world? If, after abrogating the Shafi'i school, which has millions of followers, and making them all follow the Hanafi school, it is forcibly proposed to me in tyrannical fashion, it may perhaps be said that it is a principle of irreligious people like you. Otherwise it is arbitrary and despicable, and we do not follow the whims of people such as that, and we do not recognize them!

THE FOURTH

In accordance with which principle is it to propose through a corrupt and innovative *fatwa*, "performing the *iqama* in Turkish," in a way completely contrary to Turkish nationalism, which is sincerely religious and sincerely respectful towards religion and has since early times blended and united with Islam, in the name of Turkism, which has the meaning of

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Europeanism, to those like me who belong to another nation? Yes, although I have friendly and brotherly relations with true Turks, I have in no respect any relation with the Turkism of imitators of Europe like you. How can you propose such a thing to me? Through which law? Perhaps, if you abolish the nationhood of the Kurds, of whom there are millions and who for thousands of

years have not forgotten their nationhood and language, and are the true fellow-citizens and companions in *jihad* of the Turks, and make them forget their language, then perhaps your proposal to those like me who are reckoned to be of a different race would be in accordance with some sort of savage principle. Otherwise it is purely arbitrary. The arbitrary whims of individuals may not be followed, and we do not follow them!

THE FIFTH

A government may apply all laws to its citizens and to those it accepts as its citizens, but it cannot apply its laws to those it does not accept. For they are able to say: "Since we are not citizens, you are not our government!"

Furthermore, no government can inflict two penalties at the same time. It either imprisons a murderer, or it executes him. To punish by both imprisonment and capital punishment is a principle nowhere!

However, despite the fact that I have caused no harm whatsoever to this country and nation, for eight years you have held me in captivity in a way not inflicted on even a criminal belonging to a most wild and foreign nation. Although you have pardoned criminals, you have negated my freedom and deprived me of all civil rights. You have not said: "He too is a son of this land," so in accordance with what principle and law do you propose, contrary to the wishes of your nation, these freedom-destroying principles to someone like me who is a foreigner to you in every respect? Since in the Great War you have counted all the heroic deeds to which this person was the means and were testified to by the Army's commanders, as nothing and considered his self-sacrificing struggles for the sake of this country as crimes; and since you deemed his preserving the good morality of this unfortunate nation and his serious and effective work to secure its happiness in this world and the next to be treason; and since you have punished for eight years (and now the punishment has been for twenty-eight years) someone who does not for himself accept your injurious, dangerous, arbitrary principles, which in reality are without benefit and spring from unbelief and from Europe; the punishment is the same. I did not accept its application, so you made me suffer it. So according to what principle is it to enforce a second punishment?

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THE SIXTH

In view of the treatment you have meted out to me, according to your belief, I oppose you in general fashion. You are sacrificing your religion and life in the hereafter for the sake of your lives in this world. According to you, due to the opposition between us and contrary to you, we are all the time ready to sacrifice our life in this world for our religion and for the hereafter. To sacrifice two or three years of humiliating life under your domination in order to gain sacred martyrdom, is like the water of Kawthar for us. However, in order to make you tremble, relying on the effulgence and indications of the All-Wise Qur'an, I tell you this with certainty:

You shall not live after killing me! You shall be driven out of the world, your Paradise and your beloved, by an irresistible hand, and swiftly cast into everlasting darkness. Behind me, your Nimrod-like chiefs will be quickly killed and sent to me. In the Divine Presence I shall grasp hold of them by their collars, and on Divine Justice casting them down to the lowest of the low, I shall

take my revenge!

O you miserable wretches who sell religion and your lives in the hereafter for this world! If you want to live, do not interfere with me! I hope from Divine Mercy that my death will serve religion more than my life, and my death explode over your heads like a bomb, scattering you! Cause me trouble if you have the courage! If you do anything, you shall see! With all my strength I read this verse in the face of all your threats:

*Men said to them: "A great army is gathering against you;" and frightened them; but it only increased their faith. they said: "For us God suffices, and He is the Best Disposer of Affairs."*²



2. Qur'an, 3:173

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Seventh Section

The Seven Signs

[These Seven Signs are the answers to three questions. The first question consists of four Signs.]

In the Name of God, the Merciful, the Compassionate.

*So believe in God and His Apostle, the unlettered Prophet, who believes in God and His Words; follow him that [so] you may be guided.¹ * Fain would they extinguish God's Light with their mouths, but God will not allow but that His Light should be perfected, even though the unbelievers may detest [it].²*

FIRST SIGN

Like all the bad things they do, the arguments which those who are attempting to change the 'marks of Islam' cite to support themselves spring from their blind imitation of Europe. They say:

"In London, Europeans who have embraced Islam translate many things like the call to prayer and *iqama* into their own languages in their own country. The World of Islam says nothing in the face of this and does not object. That must mean it is permissible according to the Shari'a, since they are silent?"

The Answer : There is such a glaring difference here that no conscious being could make such an analogy and imitate them. For the European lands are called the Abode of War in the terminology of the Shari'a, and there are numerous things which are permissible in the Abode of War which are not lawful in the Abode of Islam.

Furthermore, the lands of Europe are the realm of Christendom. Since they are not an environment in which the meanings of the terms of the Shari'a and concepts of the sacred words are communicated and instilled by the tongue of disposition, necessarily the sacred meanings have been

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1. Qur'an, 7:158.
 2. Qur'an, 9:32.

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preferred to the sacred words; the words have been abandoned for the meaning; the lesser of two evils has been chosen. In the Abode of Islam, however, the people of Islam are instructed in the abbreviated meanings of those sacred words through the tongue of disposition. The conversations of Muslims about Islamic traditions and Islamic history and the marks of Islam and the pillars of Islam, all continuously instill into them the concise meanings of those blessed words. In this country, besides the mosques and the *madrasas*, even the gravestones in the graveyards are like teachers instilling those sacred meanings in the people of belief and recalling them to them. If for some worldly advantage, someone who calls himself a Muslim learns fifty words every day from a French dictionary, and then in fifty years does not learn the sacred words like 'Glory be to God,' 'All praise be to God,' 'There is no god but God,' and 'God is Most Great,' which are repeated fifty times daily, would he not fall lower than an animal? These sacred words cannot be translated and corrupted and deported for animals such as that! To change and deport them is to erase all the gravestones; it is to turn against them all the dead in the graveyards, who would turn in their graves at such an insult.

In order to deceive the nation, the 'bad religious scholars,' who have been misled by the irreligious, say that contrary to the other Imams, Imam-i A'zam said: "If the need arises in distant countries, it is permissible to recite the Fatiha in translation for those who know no Arabic at all." We are in need of this, so can we recite it in Turkish?

The Answer: The most important of the leading authorities as well as the other twelve leading *mujtahids* have given *fatwas* opposing this *fatwa* of Imam-i A'zam. The great highway of the World of Islam is their highway; the Muslim community may follow that way. Those who drive it to another particular and narrow way are leading them astray. Imam-i A'zam's *fatwa* is particular in five respects:

The First: It concerns people in places distant from the centre of Islam.

The Second: It is in consequence of real need.

The Third: According to one narration, it is particular to translations into Persian, which is supposed to be language of the people of Paradise.

The Fourth: The ruling is particular to the Fatiha, so that those who do not know it will not give up performing the obligatory prayers.

The Fifth: Permission was given so that, due to Islamic zeal arising from strength of belief, the sacred meanings could be understood by the ordinary people. But to translate them and give up the Arabic original

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due to weakness of belief, negative nationalism, and hatred for the Arabic language, driven by a destructive urge, is to make others give up religion.

SECOND SIGN

The people of innovation who have changed ‘the marks of Islam’ first of all sought *fatwas* from the ‘bad religious scholars.’ Before that, they had pointed out the *fatwa* we demonstrated was particular in five respects. Secondly, the people of innovation obtained the following inauspicious idea from the European reformists: being dissatisfied with the Catholic Church, foremost the revolutionaries, reformists, and philosophers, who were innovators according to the Catholic Church, favoured Protestantism, which was considered to Mu‘tazilite, and taking advantage of the French Revolution they partially destroyed the Catholic Church, and proclaimed Protestantism.

Then the pseudo-patriots here, who are accustomed to imitating blindly, say: “A revolution like that came about in the Christian religion. At first the revolutionaries were called apostates, then later they were again accepted as Christians. So why should there not be such a religious revolution in Islam?”

The Answer : The difference here is even greater than in the false analogy in the First Sign. Because in the religion of Jesus, only the fundamentals of religion were taken from Jesus (Upon whom be peace). Most of the injunctions concerning social life and the secondary matters of the Law were formulated by the disciples and other spiritual leaders. The greater part were taken from former holy scriptures. Since Jesus (Upon whom be peace) was not a worldly ruler and sovereign, and since he was not the source of general social laws, the fundamentals of his religion were as though clothed with the garment of common laws and civil rules taken from outside, having been given a different form and called the Christian law. If this form is changed and the garment transformed, the fundamental religion of Jesus (Upon whom be peace) may persist. It does not infer denying or giving the lie to Jesus (Upon whom be peace).

However, the Glory of the World (Upon whom be blessings and peace), who was the owner of the religion and Shari‘a of Islam, was the sovereign of the two worlds, and the East and West and Andalusia and India were his seat of rule, he himself therefore both demonstrated the fundamentals of the religion of Islam, and brought the secondary matters and other injunctions of the religion, including even the most minor matters of conduct; he himself taught them; he commanded them. That is to

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say, the secondary matters of Islam are not like a garment capable of change, so that if they were changed, the essential religion would persist. They are rather a body to the fundamentals of religion, or at least a skin. They have blended and combined with it, so that they cannot be separated. To change them infers direct denial and contradiction of the owner of the Shari‘a.

As for the differences in the schools of law; this has arisen from differences in the way of understanding the theoretical principles shown by the Shari‘a’s owner. Principles called ‘the essentials of religion’ which are not open to interpretation, and those called ‘incontrovertible,’ cannot be changed in any way and may not be interpreted. One who does change them leaves the religion, being included under the rule: “They renounce religion as the arrow flies from the bow.”³

The people of innovation have found the following pretext for their irreligion and deviation from

the straight path. They say: “The French Revolution was the cause of a sequence of events in the world of humanity; in it, the clergy and spiritual leaders and the Catholic Church, which was their Church, was attacked and destroyed. Later the Revolution was condoned by a lot of people, and the French also made greater progress. Is this not so?”

The Answer : Like in the previous analogies, the differences in this one are clear. Because for a long time in France, the Christian religion and particularly the Catholic Church, had been a means of domination and despotism in the hands of the upper and ruling classes. It was by that means that the upper class perpetuated its influence over the ordinary people. And since it was the means of oppressing the patriots, who were those who were awakened among the common people and were called “Jacobins,” and was the means of oppressing the freedom-seeking thinkers, who attacked the despotism of the upper class tyrants, and since for nearly four hundred years it had been considered to be a cause, through revolutions in Europe, of overturning the stability of social life, the Catholic Church had been attacked, not in the name of irreligion, but by the other Christian sects. A feeling of indignation and enmity was engendered among the common people and philosophers due to which the above-mentioned historical event came about.

However, no oppressed person and no thinker has the right to

3. *Bukhari*, Anbiya' 6; *Manaqib* 25; *Maghazi* 61; *Fada'il al-Qur'an* 36; *Adab* 95; *Tawhid* 23, 57; *Istitaba* 95; *Muslim*, Zakat 142-4, 147, 148, 154, 159; *Abu Da'ud*, Sunna 28; *Tirmidhi*, Fitan 24; *Nasa'i*, Zakat 79; *Tahrim* 26; *Ibn Maja*, Muqaddima 12; *Muwatta'*, Nass al-Qur'an 10; *Musnad* i, 88; iii, 5; iv, 145; v, 42.

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complain about the religion of Muhammad (PBUH) and the Shari'a of Islam. For it does not injure them, it protects them. Islamic history is there for all to see. Apart from one or two incidents, no internal wars of religion have occurred. Whereas the Catholic Church caused four hundred years of internal revolutions.

Furthermore, Islam has been the stronghold of the common people rather than of the upper classes. Through enjoining the payment of *zakat* and prohibiting usury and interest, it has made the upper classes not despots over the common people, but servants in a way! It says: “The master of a people is its servant.”⁴ And, “The best of people is the one most useful to people.”⁵ Also, through sacred phrases like,

*So will they not think? * So will they not reflect on it? * So will they not reason?,*

the All-Wise Qur'an calls on the intellect to testify; it warns, refers to the reason, it urges investigation. Through this, it gives scholars and the people of reason a position; it gives them importance. It does not dismiss the reason like the Catholic Church; it does not silence thinkers, or require blind imitation of them.

Since the fundamentals of, not true Christianity, but the present-day Christian religion and the fundamentals of Islam have parted on an important point, they go their separate ways in many respects like the above-mentioned differences. The important point is this:

Islam is the religion of the true affirmation of Divine Unity so that it dismisses intermediaries and causes. It breaks egotism and establishes sincere worship. It cuts every sort of false dominicality, starting from that of the soul, and rejects it. It is because of this that if a person of high position

from among the upper class is going to be completely religious, he will have to give up his egotism. If he does not give up egotism, he will lose his strength of religion and to an extent give up his religion.

As for the Christian religion of the present day, since it has accepted the belief of Jesus (Upon whom be peace) being the Son of God, it ascribes a true effect to causes and intermediaries. It cannot break egotism in the name of religion. Rather, saying that it is a holy deputy of Jesus (Upon whom be peace), it attributes a sacredness to that egotism. For this reason, members of the Christian upper classes who occupy the highest worldly positions may be completely religious. In fact, there are many like the former American President, Wilson, and the former British

4. al-Maghribi, *Jami' al-Shaml* i, 450, no: 1668; al-'Ajluni, *Kashf al-Khafa'* ii, 463.

5. al-'Ajluni, *Kashf al-Khafa'* ii, 463; al-Manawi, *Fayd al-Qadir* iii, 481, no: 4044.

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Prime Minister, Lloyd George, who were as religious as bigoted priests. But those who rise to those positions among the Muslims rarely remain completely religious and firm in their religion, for they cannot give up their pride and egotism. And true *taqwa* cannot be combined with pride and egotism.

Yes, just as the religious bigotry of the Christian upper class and slackness in religion of the Muslim upper class demonstrate an important difference, so too, the fact that the philosophers who emerged from Christianity were indifferent towards religion or else opposed it, while the great majority of those who emerged from Islam constructed their philosophy on Islamic fundamentals, demonstrates yet another important difference.

Furthermore, generally, ordinary Christians who have fallen on hard times or are sent to prison cannot expect assistance from religion. Formerly, most of them became irreligious. In fact, the revolutionaries famous in history who instigated the French Revolution and were called “irreligious Jacobins,” were mostly those disaster-stricken common people. Whereas in Islam, the great majority of those who suffer disaster or imprisonment await succour from religion and they become religious. This situation too, demonstrates an important difference.

THIRD SIGN

The people of innovation say: “Religious bigotry made us backward. Living this age is possible if one gives up bigotry. Europe advanced on giving up bigotry. Is this not so?”

The Answer: You are wrong and you have been deceived! Or else you are deceiving, because Europe is bigoted in religion. Tell an ordinary Bulgar, or an English soldier, or a French Jacobin: “Wear this turban, or else you shall be thrown into prison!”, and their bigotry will force them to reply: “Not prison, if you kill me even, I won’t insult my religion and nation in that way!”

Also, history testifies that whenever the people of Islam have adhered to their religion, they have advanced in relation to the strength of their adherence. And whenever they have become less firm in their religion, they have declined. Whereas with Christianity, it is the opposite. This too arises from an essential difference.

Also, Islam cannot be compared with other religions; if a Muslim abandons Islam and gives up his religion, he cannot accept any other prophet; indeed, he cannot acknowledge Almighty God either and probably does not recognize anything sacred. He will have no conscience that will be the means to moral and spiritual attainment; it will be corrupted.

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Therefore, in the view of Islam, in war, an unbeliever has the right to life. If it is outside the country and he makes peace, or if it is inside the country and pays the head-tax, his life is protected according to Islam. But an apostate does not have the right to life. For his conscience is corrupted and he becomes like poison in the life of society. But a Christian may still contribute to society, even if he is irreligious. He may accept some sacred matters and may believe in some of the prophets, and may assent to Almighty God in some respects.

I wonder, what advantage do these innovators, or more accurately, deviants or heretics, find in this irreligion? If they are thinking of government and public order, to govern ten irreligious anarchists who do not know God and to repulse their evils is much more difficult than governing a thousand people with religion. If they are thinking of progress, irreligious people like that are an obstacle to progress, just as they are harmful for the administration and government. They destroy security and public order, which are the basis of progress and commerce. In truth, they are destructive due to the very way they have taken. The biggest fool in the world is he who expects progress, prosperity, and happiness from irreligious anarchists like them. One of those fools who occupied a high position, said: "We said 'Allah! Allah!' and remained backward. Europe said 'Guns and cannons,' and advanced."

According to the rule, "a fool should be answered with silence," the answer for such people is silence. But because behind certain fools there are inauspicious clever people, we say this:

O you wretches! This world is a guest-house. Every day thirty thousand witnesses put their signature to the decree "Death is a reality" with their corpses, and they testify to the assertion. Can you kill death? Can you contradict these witnesses? Since you can't, death causes people to say: "Allah! Allah!" Which of your guns and cannons can illuminate the everlasting darkness confronting someone in the throes of death in place of "Allah! Allah!", and transform his absolute despair into absolute hope? Since there is death and we shall enter the grave, and this life departs and an eternal life comes, if guns and cannons are said once, "Allah! Allah!" should be said a thousand times. And if it is in Allah's way, the gun also says "Allah!", and the cannon booms "Allahu Akbar!" It breaks the fast with "Allah," and starts it...

FOURTH SIGN

The destructive innovators are of two kinds:

The First Kind, as though on account of religion and in the name of loyalty to Islam, as though to strengthen religion with nationalism, say:

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"We want to plant the luminous tree of religion, which has weak, in the earth nationalism, and so to strengthen it." They show themselves as supporting religion.

The Second Sort, in the name of the nation and on account of nationalism, in order to strengthen racialism, say: "We want to graft Islam onto the nation," thus creating innovations.

To the First Sort, we say: O unhappy 'bad scholars of religion' who confirm the title 'loyal fools,' or ecstatic, unthinking, ignorant Sufis! The Tuba-tree of Islam, whose roots are founded in the reality of the universe and branches spread through of the universe, cannot be planted in the earth of imaginary, temporary, partial, particular, negative, indeed, baseless, rancorous, tyrannical, and dark racialism! To try to do so is to attempt something foolish, destructive, and innovative.

To the Second Sort of nationalists, we say this: O you drunken pseudo-patriots! Perhaps the previous century could have been the age of nationalism. This century is not the age of racialism! Communism and socialism occupy all matters, destroying the idea of racialism. The age of racialism is passing. Eternal and permanent Islamic nationalism cannot be bound onto temporary unstable racialism and grafted onto it. And even if it was to be just as it would corrupt the Islamic nation, so it would not reform racist nationalism. Yes, there appears to be a pleasure and temporary strength in a temporary graft, but it is very temporary and the consequence are dangerous.

Furthermore, it would open up a split in the Turkish people that could not be healed in all eternity. Then the nation's strength would be reduced to nothing, since one section would have destroyed the strength of the other. If two mountains are placed in the two pans of some scales, a few pounds weight can move the two, raising one, and lowering the other.

The Second Question consists of Two Signs:

The First Sign is the

Fifth Sign,

and is a very brief answer to an important question:

Question: There are numerous authentic narrations about the appearance of the Mahdi at the end of time and his putting the world to rights, which will have been corrupted. However, the present time is the time of the group, or social collectivity, not of the individual. However great a genius an individual is, even a hundredfold genius, if he is not the representative of a group and if he doesn't represent the collective personality of a group, he will be defeated in the face of the collective

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personality of an opposing group. However elevated and great the power of his sainthood, how will he be able to reform the world at this time amid the widespread corruption of a human group such as that? If all the Mahdi's works are wondrous, it would be contrary to the Divine wisdom and Divine laws in the world. We want to understand the true meaning of this matter of the Mahdi. How should we?

The Answer: Out of His perfect mercy, every time the Muslim community has been corrupted, Almighty God has sent a reformer, or a regenerator, or a vicegerent of high standing, or a supreme spiritual pole, or a perfect guide, or blessed persons resembling a Mahdi, as a mark of

His protecting the Shari'a of Islam until eternity; they have removed the corruption, reformed the nation, and preserved the religion of Muhammad (PBUH). Since His custom has proceeded in this way, certainly, at the time of the greatest corruption at the end of time, He will send a luminous person as both the greastest interpreter of the Law, and the greatest renewer, and ruler, and the Mahdi, and as guide, and spiritual pole, and that person will be from the Family of the Prophet. Almighty God, Who fills and empties the world between the heavens and earth with clouds, and in an instant stills the storms of the sea, and in an hour in spring creates samples of the summer and in an hour in summer creates a winter storm, such an All-Powerful One of Glory can also scatter the darkness of the World of Islam by means of the Mahdi. He has promised this, and certainly He will carry out His promise.

If considered from the point of view of Divine power, it is most easy. If it is thought of from the point of view of causes and Divine wisdom, it is again so reasonable and necessary that thinkers have asserted that even if it had not been narrated from the Bringer of Sure News, it still should have been. And it will be. It is like this: All praise be to God, the prayer, O God, grant blessings to our master Muhammad and to the Family of our master Muhammad, as you granted blessings to Abraham and to the Family of Abraham, in all the world; indeed You are worthy of all praise, exalted!, which is repeated by all the Muslim community five times every day in all the abligatory prayers, has self-evidently been accepted. For like the Family of Abraham (Upon whom be peace), the Family of Muhammad (Upon whom be blessings and peace) have assumed a position whereat they stand as commanders at the head of all blessed chains of spiritual authorities in the assemblies of all the regions of the world in all centuries.⁶ They are so numerous that all these commanders together

6. Just one of them is Sayyid Ahmad al-Sanusi, who commands millions of followers. Another is Sayyid Idris, who commands more than one hundred thousand. Another Sayyid like Sayyid Yahya commands hundreds of thousands of men. And so on. Just as among the individuals of this tribe of Sayyids there are numerous outward commanders, so too there are the heroes of spiritual heroes, like Sayyid 'Abd al-Qadir Gilani, Sayyid Abu'l-Hasan al-Shazali, and Sayyid Ahmad Badawi. Individuals of this tribe of Sayyids there are numerous outward commanders, so too there are the heroes of spiritual heroes, like Sayyid 'Abd al-Qâdir Gîlânî, Sayyid Abu'l-Hasan al-Shâzâlî, and Sayyid Ahmad Badawî.

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form a mighty army. If they took on physical form and through their solidarity were formed into a division, if they awakened the religion of Islam and bound it together in unity, which would be like a sacred nationhood, the army of no other nation could withstand them. Thus, that numerous and powerful army is the Family of the Muhammad (Upon whom be blessings and peace), the most select army of the Mahdi.

Yes, today in the world there is no family distinguished by such high honour and elevated qualities and nobility in its descendants, in unbroken succession and well-documented genealogy, which is as powerful and important as the line of Sayyids of the Family of the Prophet. Since early times it is they who have been at the heads of all the groups of the people of truth, and they who have been the renowned leaders of the people of perfection. Now it is a blessed line numbering millions. Vigilant and circumspect, their hearts full of belief and love of the Prophet, they are distinguished by the honour of their world-renowned lineage. Momentous events shall occur which will awaken and arouse that sacred force within that vast community... Certainly, the

elevated ardour in that huge force will surge up and the Mahdi shall come to lead it, guiding it to the way of truth and reality. We await from the Divine law and Divine mercy that it should be such, and its being such, like we await the coming of spring after winter; and we are right to await it...

The Second Sign, that is, the

SIXTH SIGN

The Mahdi's luminous community will repair the destruction of the innovative regime of the secret society of the Sufyan, and will restore the Prophet's glorious Sunna. That is to say, the secret society of the Sufyan will try to destroy the Shari'a of Muhammad (PBUH) in the World of Islam with the intention of denying his Prophethood, and will be killed and routed by the miraculous immaterial sword of the Mahdi's community.

Moreover, in the world of humanity, the secret society of the Dajjal will overturn civilization and subvert all mankind's sacred matters, with the intention of denying the Godhead. A zealous and self-sacrificing community known as a Christian community but worthy of being called "Muslim Christians," will the reality of Islam, and will kill and rout that society of the Dajjal, thus saving humanity from atheism.

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This important mystery is very lengthy. Since we have discussed it briefly in other places, here we make do with this indication.

SEVENTH SIGN

That is, **the Third Question**. They say: "Your former refutations and strivings in the way of Islam were not in your present style. Also you do not defend Islam against Europe in the manner of the philosophers and thinkers. Why have you changed the style of the Old Said? Why do you not act in the same way as those who strive for the cause of Islam by non-physical means?"

The Answer: The Old Said and certain thinkers in part accepted the principles of human and European philosophy, and contested them with their own weapons; they accepted them to a degree. They submitted unshakeably to some of their principles in the form of the physical sciences, and therefore could not demonstrate the true worth of Islam. It was quite simply as though they were grafting Islam with the branches of philosophy, the roots of which they supposed to be very deep; as though strengthening it. But since this method produced few victories and it reduced Islam's worth to a degree, I gave up that way. And I showed in fact that Islam's principles are so profound that the deepest principles of philosophy cannot reach them; indeed, they remain superficial beside them. The Thirtieth Word, Twenty-Fourth Letter, and Twenty-Ninth Word have demonstrated this truth with proofs. In the former way, philosophy was supposed to be profound and the matters of Islam, external; it was supposed that by binding it with the branches of philosophy, Islam would be preserved and made to endure. As if the principles of philosophy could in any way reach the matters of Islam!

Glory be unto You! We have no knowledge save that which you have taught us; indeed,

*You are All-Knowing, All-Wise!*⁷

*And they shall say: "Praise be to God, Who has guided us to this [felicity]; never could we have found guidance, had it not been for the guidance of God; indeed, it was the truth that the prophets of our Sustainer brought to us!"*⁸

O God! Grant blessings to our master Muhammad and to the Family of our master Muhammad, as you granted blessings to our master Abraham and to the Family of Abraham, in all the worlds; indeed, You are worthy of all praise, exalted!

7. Qur'an, 2:32.

8. Qur'an, 7:43.

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The Eight Symbols, Which is the Eighth Section

This treatise consists of Eight Symbols, that is, eight short treatises. The basis of these Symbols is 'coincidence,' which is an important principle of the science of *jafr*, and an important key to the occult sciences, and to certain of the mysteries of the Qur'an pertaining to the Unseen. It has not been included here, since it is to be published in another collection.



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The Ninth Section

The Nine Allusions

[This Section is about the paths of sainthood, and consists of Nine Allusions.]

In the Name of God, the Merciful, the Compassionate.

*Behold! Verily on the friends of God there is no fear, nor shall they grieve.*¹

FIRST ALLUSION

Underlying the terms 'Sufism,' 'path,' 'sainthood,' and 'spiritual journeying,' is an agreeable, luminous, joyful, and spiritual sacred truth. This truth has been proclaimed, taught, and described in thousands of books written by the scholars among the people of illumination and those who have had unfolded to them the reality of creation, who have told the Muslim community and us of that truth. May God reward them abundantly! In consequence of some of the compelling circumstances of the present time, we shall point out a few droplets, like sprinklings, from that vast ocean.

Question: What is the Sufi path?

The Answer: The aim and goal of the Sufi path is -knowledge of God and the unfolding of the truths of belief- through a spiritual journeying with the feet of the heart under the shadow of the Ascension of Muhammad (PBUH), to manifest the truths of belief and the Qur'an through illumination and certain states, and to a degree by 'witnessing;' it is an elevated human mystery and human perfection which is called 'the Sufi path' or 'Sufism.'

Yes, since man is a comprehensive index of the universe, his heart resembles a map of thousands of worlds. For just as innumerable human sciences and fields of knowledge show that man's brain in his head is a

1. Qur'an, 10:62. [Letters / Twenty - Ninth Letter - Ninth Section - p.519](#)

sort of centre of the universe, like a telephone and telegraph exchange for innumerable lines, so too the millions of luminous books written by incalculable saints show that man's heart in his essential being is the place of manifestation of innumerable truths of the universe, and is their means, and seed.

Thus, since the human heart and brain are at this centre, and comprise the members of a mighty tree in the form of a seed in which have been encapsulated the parts and components of an eternal, majestic machine pertaining to the hereafter, certainly the heart's Creator willed that the heart should be worked and brought out from the potential to the actual, and developed, and put into action, for that is what He did. Since He willed it, the heart will certainly work like the mind. And the most effective means of working the heart is to be turned towards the truths of belief on the Sufi path through the remembrance of God in the degrees of sainthood.

SECOND ALLUSION

The keys and means to this journeying of the heart and spiritual progress are remembrance of God and reflective thought. The virtues of these are too numerous to be described. Apart from uncountable benefits in the hereafter and human attainments and perfections, a minor benefit pertaining to this tumultuous worldly life is as follows: everyone wants a solace and seeks a pleasure in order to be saved a little from the upheavals of life and its heavy burdens, and to take a breather; everyone searches out something familiar and friendly to banish the loneliness. The social gatherings in civilized life afford a temporary, but heedless and drunken familiarity, intimacy, and solace for one or two out of ten people. However, eighty per cent live solitary lives in mountains or valleys, or are driven to distant places in search of a livelihood, or due to agencies like calamities and old age which make them think of the hereafter, they are deprived of the sociableness of man's groups and societies. The situation affords them no familiarity, friendliness, or consolation.

And so, the true solace and intimacy and sweet pleasure of such a person is, being turned to his heart in those distant places and desolate mountains and distressing valleys, to work it by means of the remembrance of God and reflective thought. Saying: "Allah!", it is to become familiar with Him with his heart, and through that familiarity to think of the things around him, which were regarding him savagely, as smiling on him familiarly, and saying: "My Creator, Whom I am

recollecting, has innumerable servants here in my place of solitude, just as He has everywhere. I am not alone; loneliness has no meaning.” Through his belief,

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he receives pleasure from that familiarity. He understands the meaning of the happiness of life, and offers thanks to God.

THIRD ALLUSION

Sainthood is a proof of Divine Messengership; the Sufi path is a proof of the Shari‘a. For the truths of belief which Messengership preaches, sainthood sees and confirms with a sort of witnessing of the heart and illumination of the spirit at the degree of ‘the vision of certainty.’ Its confirmation is a certain proof of the truth of Messengership. Through its illuminations and unfoldings, and through its being benefited from and effulgence being received from it, the Sufi path is a clear proof of the truths and the matters which the Shari‘a teaches; that they are the truth and that they come from the truth. Yes, just as sainthood and the Sufi path are evidence and proof of Messengership and the Shari‘a, so too they are a perfection of Islam and a means to its lights, and through Islam, a source of the progress and prosperity of humanity.

Despite the great importance of this vast mystery, certain deviant sects have denied it. They have been deprived of those lights, and they have caused others to be deprived. The most regrettable thing is this: making a pretext certain abuses and faults they have seen among the followers of the Sufi path, some externalist scholars from among the Sunnis and some neglectful politicians who are also Sunnis are trying to close up that supreme treasury, indeed, to destroy it, and to dry up that source of Kawthar which distributes a sort of water of life. However, there are few things and ways and paths which are without fault and are altogether good. There are bound to be some faults and abuses. For if the uninitiated undertake a matter, they are sure to misuse it. But in accordance with the accounting of deeds in the hereafter, Almighty God shows His dominical justice through the weighing up of good deeds and bad deeds. That is to say, if good deeds preponderate and weigh heavier, He rewards them and accepts them; whereas if evil deeds preponderate, he punishes for them, and rejects them. The balancing of good and evil deeds looks not to quantity, but to quality. It sometimes happens that a single good deed will weigh heavier than a thousand evils, and cause them to be forgiven. Divine justice judges thus and reality too sees it to be true. Thus, the evidence that the good deeds of the Sufi path -that is, the Sufi paths within the bounds of the Practices of the Prophet- definitely preponderate over their evils is that those who follow them preserve their belief at the times they are attacked by the people of misguidance. A sincere ordinary follower of the Sufi path preserves himself better than a superficial, externalist person with a modern, scientific background. Through the

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illumination of the Sufi path and the love of the saints, he saves his belief. If he commits grievous sins, he becomes a sinner, but not an unbeliever; he is not easily drawn into atheism. No power at all can refute in his view the chain of shaykhs he accepts, with a strong love and firm belief, to be spiritual poles. And because no power can refute it, his confidence in them cannot be destroyed. And so long as his confidence is not shaken, he cannot accept atheism. In the face of the stratagems of the atheists at the present time, it has become difficult for one who is not connected

with the Sufi path and whose heart has not been brought to action, to preserve himself completely, even if he is a learned scholar.

There is another thing; the Sufi path may not be condemned because of the evils of certain ways which have adopted practices outside the bounds of *taqwa*, and even of Islam, and have wrongfully given themselves the name of Sufi paths. Quite apart from the important and elevated religious and spiritual results of the Sufi path and those that look to the hereafter, it is the Sufi paths which are the first and most effective and fervent means of expanding and developing brotherhood, a sacred bond within the World of Islam. They are also one of the three most important, unshakeable strongholds of Islam against the awesome attacks of the world of unbelief and the politics of Christendom. What preserved Istanbul, the centre of the Caliphate for five hundred and fifty years against the whole Christian world, were the lights of belief which poured out of five hundred places in Istanbul and the strength of belief of those who recited “Allah! Allah!” in the *tekkes* behind the big mosques, a firm point of support of the people of belief in that centre of Islam, and their spiritual love arising from knowledge of God, and their fervent murmurings.

O you unreasoning pseudo-patriots and false nationalists! Which of the evils of the Sufi paths can refute this good in the life of your society? You say!

FOURTH ALLUSION

Together with being very easy, the way of sainthood is very difficult. And together with being very short, it is very long. And in addition to being most valuable, it is very dangerous. And together with being very broad, it is very narrow. It is because of this that some of those who journey on the path sometimes drown, sometimes become harmful, and sometimes return and lead others away from the path.

In Short: There are two ways on the Sufi path, known by the terms of ‘inner journeying’ and ‘outer journeying.’

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The Inner Way starts from the self, and drawing the eyes away from the outer world, it looks at the heart. It pierces egotism, opens up a way from the heart, and finds reality. Then it enters the outer world. The outer world now looks luminous. It completes the journey quickly. The reality it sees in the inner world, it sees on a large scale in the outer world. Most of the paths which practise silent recollection take this way. The most important basis of this is to break the ego, give up desires of the flesh, and kill the evil-commanding soul.

The Second Way starts from the outer world; it gazes on the reflections of the Divine Names and attributes in their places of manifestation in that greater sphere, then it enters the inner world. It observes those lights on a small scale in the sphere of the heart and opens up the closest way in them. It sees that the heart is the mirror of the Eternally Besoughted One, and becomes united with the goal it was seeking.

Thus, if people who travel on the first way are not successful in killing the evil-commanding soul, and if they cannot give up desires of the flesh, and break the ego, they fall from the rank of thanks to that of pride, then from pride to conceit. If such a person experiences a captivation

arising from love, and a sort of intoxication arising from the captivation, he will pour forth high-flown claims far exceeding his mark, called ecstatic utterances (*shatahat*). This is harmful both for himself and for others.

For example, if a lieutenant becomes conceited out of pleasure at his position of command, he will suppose himself to be a field marshal, and confuse his small sphere with the universal one. He will become the cause of a sun which appears in a small mirror being confused with the sun whose manifestation is seen in all its splendour on the surface of the sea, due to their similarity in one respect.

In just the same way, as with the degree of difference between a fly and a peacock, there are many people of sainthood who see themselves greater than those who in reality are greater than them to the same degree; they observe it thus, and consider themselves to be right. I myself even saw someone whose heart had just been awakened and had faintly perceived in himself the mystery of sainthood; he supposed himself to be the supreme spiritual pole and assumed airs accordingly. I said to him: "My brother, just as the law of sovereignty has particular and universal manifestations from the office of Prime Minister to that of District Officer, so sainthood and the rank of spiritual pole have varying spheres and manifestations. Each station has many shades and shadows. You have evidently seen the manifestation of the rank of supreme spiritual pole, the

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equivalent of Prime Minister, in your own sphere, which is like that of a District Officer, and you have been deceived. What you saw was right, but your judgement of it was wrong. To a fly, a cup of water is a small sea." The person came to his senses, God willing, as a result of this answer of mine, and was saved from that abyss.

I have also seen many people who thought themselves to be a sort of Mahdi, and they said that they were going to be the Mahdi. These people are not liars and deceivers, they are deceived. They suppose what they see to be reality. As the Divine Names have manifestations from the sphere of the Sublime Throne down to an atom, and the places of manifestation differ in that relation, so the degrees of sainthood, which consist of manifesting the Names, differ in the same way. The most important reason for the confusion is this:

In some of the stations of the saints, the characteristics of the Mahdi's function are found, or there is a special relation with the Supreme Spiritual Pole, or with Khidr; there are certain stations which are connected with certain famous persons. In fact, the stations are called 'the station of Khidr,' 'the station of Uvays,' or 'the station of the Mahdi.' As a consequence of this, those who attain to these stations, or to minor samples or shadows of them, suppose themselves to be the famous persons related with the station. They suppose themselves to be Khidr, or the Mahdi, or the Supreme Spiritual Pole. If such a person has no ego which seeks rank or position, then he is not condemned to that state. His excessive high-flown claims are considered to be ecstatic utterances; he is probably not responsible for them. But if his ego is secretly set on acquiring rank and position, and if he defeated by his ego, and leaves off thanks and becomes proud, from there he will gradually fall into conceit, or else fall to the depths of madness, or deviate from the path of truth. For he reckons the great saints to be like himself and his good opinion of them is destroyed. Because however arrogant a soul is, it still perceives its own faults. Comparing those

great saints with himself, he imagines them to be at fault. His respect towards the prophets even lessens.

It is necessary for those afflicted with this state to hold fast to the balance of the Shari‘a, and take for themselves the rules of the scholars of the principles of religion, and to take as their guides the instructions of the authoritative scholars from among the saints like Imam Ghazali and Imam-i Rabbani. They should constantly accuse their own souls, and attribute nothing to their souls other than fault, impotence, and want. The ecstatic utterances in this way arise from love of self, because the eye of love sees no faults. Since such a person loves his self, he supposes that

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faulty, unworthy fragment of glass to be a brilliant or a diamond. The most dangerous fault among these is this, that he imagines the partial meanings which occur to his heart in the form of inspiration to be “God’s Word,” and his calling them “verses.” This is disrespect towards Revelation and its most holy and exalted degree. Yes, all the inspirations from the inspirations of bees and animals to those of ordinary people and the elite among men, and from the inspirations of ordinary angels to those of the sublime cherubim, are Divine words of a sort. But they are dominical speech in accordance with the capacity of the places of manifestation and their stations; they are the varying manifestations of dominical address shining through seventy thousand veils.

However, to signify such inspirations with the proper nouns, “Revelation” and “God’s Word,” and the word “verse,” which is a noun proper to the stars of the Qur’an -the most evident exemplification of God’s Word- is absolutely wrong. As is explained and proved in the Twelfth, Twenty-Fifth, and Thirty-First Words, whatever relation the tiny, dim, and obscure image of the sun which appears in the coloured mirror in your hand has with the sun in the sky, it is similar to the relation between the inspiration in the hearts of those making the above claims and the verses of the sun of the Qur’an, which is directly the Divine Word. Yes, if it said that the sun’s images appearing in all mirrors are of the sun and are related to it, it would be right. But the globe of the earth cannot be attached to the mirrors of those tiny suns, and cannot be bound through their attraction!

FIFTH ALLUSION

Of the ways of the Sufi path, an extremely important one is ‘the Unity of Witnessing,’ which is called ‘the Unity of Existence.’ This way restricts the gaze to the existence of the Necessarily Existent, and sees other beings to be so weak and shadow-like in relation to the Necessarily Existent that it states that they are not worthy of the name of existence. Enveloping them in veils of imagination, it counts them as nothing in the station of ‘abandoning all things other than God,’ and even imagines them to be non-existent, going so far as relegating the manifestations of the Divine Names to the state of being mere imaginary mirrors.

A significant fact about this way is that through the existence of the Necessarily Existent One being unfolded to the degree of ‘absolute certainty’ through the strength of belief and unfolding of an elevated sainthood, the existence of contingent beings is so diminished that nothing remains in its view other than imagination and non-existence; it is as though it denies the universe on account of the Necessarily Existent One.

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But this way holds dangers, the first of which is this: the pillars of belief are six. There are pillars like belief in the Last Day, in addition to belief in God, and these pillars require the existence of contingent beings. Those firmly-founded pillars of belief cannot be constructed on imagination! For this reason, when one who follows this way re-enters the world of sobriety from the worlds of ecstasy and intoxication, he should not bring that way together with him, and he should not act in accordance with it.

Furthermore, he should not change this way, which pertains to the heart and to illuminations and certain states, into a form which pertains to the reason, knowledge, and words. For the laws and principles pertaining to the reason, knowledge, and speech, which proceed from the Qur'an and the *Sunna* of the Prophet, cannot sustain that way; they cannot be applied. For this reason, this way is not to be seen explicitly in the Four Rightly-Guided Caliphs, the leading authorities and interpreters of the Law, and the authorities of the first generations of Islam. That means it is not the most elevated way. Perhaps it is elevated, but it is deficient. It is very important, but it is very perilous and difficult, yet still very pleasurable. Those who enter it for the pleasure, do not want to leave it; due to their self-centredness, they suppose it to be the highest degree. Since we have explained the basis and nature of this way to an extent in the treatise called *Nokta Risalesi*, and in some of the Words and the Letters, we shall suffice with them, and here describe an important abyss of that important way. It is as follows:

For the highest of the elite, who pass out of the sphere of causes and in accordance with renouncing everything other than God, sever their attachment to contingent beings and enter a state of absolute absorption in God, this way is a righteous way. But, to present it as intellectual knowledge to those who are submerged in causes, enamoured of the world, and plunged into materialist philosophy and Nature, is to drown them in Nature and materiality and to distance them from the reality of Islam. For one who is enamoured of the world and attached to the sphere of causes wants to attribute a sort of permanence to this transitory world. He does not want to lose his beloved, the world; through the pretext of the Unity of Existence, he imagines it to have a permanent existence; on account of the world, his beloved, and through ascribing permanence and eternity to it, he raises his beloved to being an object of worship; and, I seek refuge with God, this opens up the way to the abyss of denying God.

This century, materialism is so widespread, materiality is thought to

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be the source of everything. If in such an age, the elite believers consider materiality to be so unimportant as to be non-existent, thus furthering the way of the Unity of Existence, the materialists will lay claim to it, saying: "We say the same thing." Whereas, among all the ways in the world, the way furthest from that of the materialists and Nature-worshippers, is the way of the Unity of Existence. For the followers of the Unity of Existence attach so much importance, through their belief, to the Divine existence that they deny the universe and beings. Whereas the materialists attach so much importance to beings that on account of the universe they deny God. How can the two come together or be compared?

SIXTH ALLUSION

This consists of Three Points.

First Point: Among the ways of sainthood, the finest, straightest, richest, and most brilliant is following the Practices of the Prophet (PBUH), That is, think of the Practices in acts and deeds, and to follow and imitate them, and in conduct and dealings with others, to think of the rulings of the Shari'a and take them as guide.

By means of following them in this way, together with daily conduct and dealings and natural acts becoming worship, by thinking of the Practices and Shari'a for all actions, it recalls the injunctions of the Shari'a. This causes a person to think of their owner of the Shari'a. By thinking of him, it brings to mind Almighty God, and that affords a sort of sense of His presence. This may take all the moments of a person's life like worship in the Divine presence. Thus, this great highway is the highway of the Companions and the righteous of the first generations of Islam, who received the legacy of prophethood, the 'greater sainthood.'

Second Point: The most important basis of the ways of sainthood and the branches of the Sufi path is sincerity, for salvation from the hidden association of partners with God is through sincerity. One who does not obtain sincerity cannot travel those ways. The most powerful force of those ways is love. Yes, love does not seek pretexts for its beloved and does not wish to see its faults. And it sees frail signs to its beloved's perfection as powerful proofs. It always takes the part of its beloved.

It is because of this that those who are turned towards knowledge, of God with the feet of love, do not give ear to doubts and objections; they are saved easily. If even a thousand satans were to gather, they could not deny in their view a hint to the perfection of their true beloved. If they did not love, then they would struggle desperately in the face of their souls and Satan and the objections of the outside satans. They would

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have to possess an heroic fortitude and strength of belief and attentive gaze in order to save themselves.

It is because of this that in all the degrees of sainthood, the love arising from knowledge of God is the most important leaven and elixir. But love contains an abyss, which is this: it jumps from beseeching and self-effacement, which are the essence of worship, to complaint and claims and to imbalanced action. By passing from the signified meaning of things to their literal meaning when regarding things other than God, while being in the cure, it becomes poison. That is to say, although when loving things other than God, it is necessary for a person to bind his heart for God's sake and in His name and due to their being mirrors of His Names, sometimes he thinks of the objects of his love on account of objects themselves, and their personal perfections and in the name of their essential beauty; he loves them for themselves. Even if he does not think of God and His Messenger, he still loves them. This love is not a means to love of God; it is a veil to it. Whereas if he loves the persons for the meaning they signify, it is the means to love of God; indeed, it may be said to be manifestation of it.

Third Point: this world is the realm of wisdom, the realm of service; it is not the realm of reward and recompense. The wage for deeds and acts of service here is given in the Intermediate Realm and the hereafter. Acts here produce fruits in the Intermediate Realm and the hereafter. Since the

reality is this, the results of actions pertaining of the hereafter should not be sought in this world. If they are given, they should be received not gratefully, but regretfully. Because since in Paradise the more its fruits are picket the more they are produced, to eat in this world in transient fashion the fruits of actions pertaining to the hereafter, which are lasting, is not sensible. It is like exchanging a permanent lamp for one that will last a minute and then be extinguished.

It is because of this that the people of sainthood consider service, difficulty, misfortune, and hardship to be agreeable, and they do not complain and lament, but say: "All praise be to god for all conditions!" When illuminations and wonders, unfoldings and lights are given them, they accept them as sorts of Divine favour, and try to conceal them. They do not become proud, but offer more thanks and worship. Many of them have wanted those states of be concealed of to cease, lest they spoil the sincerity of their actions. Yes, the most important Divine favour for an acceptable person to make them realize His favour, so that they do not cease beseeching and offering thanks, and start complaining and become proud.

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It is due to this truth that if those who seek sainthood and the Sufi path do so for illuminations and wonders, which are some of the emanations of sainthood, and they are turned towards those and receive pleasure from them, they as though consume in transient fashion in this transient world the enduring fruits of the hereafter. This too opens up the way to losing sincerity, the leaven of sainthood, and to sainthood eluding them.

SEVENTH ALLUSION

This consists of Four points.

F i r s t P o i n t : The Shari‘a is directly, without shadow or veil, the result of the Divine address, through the mystery of Divine Oneness in respect of absolute dominicality. The highest degrees of the Sufi path and of reality are like parts of the Shari‘a. Or they are always like the means, introduction, and servant. Their results are the incontrovertible matters of the Shari‘a. That is to say, the ways of the Sufi path and of reality are like means, servants, and steps for reaching the truths of the Shari‘a, till at the highest level they are transformed into the meaning of reality and essence of the Sufi way, which are at the heart of the Shari‘a. So then they become parts of the Greater Shari‘a. So it is not right to think of the Shari‘a as an outer shell, and reality as its inner part and result and aim, as some Sufis do. Yes, the Shari‘a unfolds according to the levels of men. It is wrong to suppose what the mass of people imagine is the external aspect of the Shari‘a to be its reality, and to give the name of ‘reality’ and ‘Sufi path’ to the degrees of the Shari‘a which are unfolded to the elite. The Shari‘a has degrees which look to all classes.

It is as a consequence of this that the further the Sufis and those who seek reality advance, their longing for the truths of the Shari‘a and captivation by them, and their following them, increase. Considering the smallest aspect of the Practices of the Prophet to be their greatest aim, they work to follow them and imitate them. For to whatever degree Revelation is higher than inspiration, the conduct of the Shari‘a, which is the fruit of Revelation, is that much higher and more important than the conduct of the Sufi path, the fruit of inspiration. Therefore, following the Practices of the Prophet is the most important basis of the Sufi path.

S e c o n d P o i n t : The Sufi path and way of reality should not exceed being means. If they

become like the ultimate aim, then the incontrovertible teachings and actions of the Shari‘a and following the Practices of the Prophet become as though official, while the heart is turned beyond them. That is to say, such a person thinks of his circle for the remembrance of God rather than the obligatory prayers; he is drawn

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more to his recitations and supplications than to his religious obligations; he is more concerned with avoiding offending against the rules of behaviour of the Sufi path more than avoiding grievous sins. Whereas the recitations of the Sufi path cannot be the equivalent of the obligatory acts which are the incontestible matters of the Shari‘a; they cannot take their place. The rules of behaviour of the Sufi path and the invocations of Sufism should be a solace and means to true pleasure within those obligatory acts, not themselves be the source. That is, his *tekke* should be the means to the pleasure and correct performance of the five daily prayers in the mosque; one who hurriedly performs the prayers in the mosque as a formality and thinks he will find his true pleasure and perfection in the *tekke*, is drawing away from reality.

Third Point : It is sometimes asked: “Can there be any Sufi path outside the Practices of the Prophet and matters of the Shari‘a?”

The Answer : There are, and there are not. There are, because some of the highest saints were executed by the sword of the Shari‘a. And there are not, because the authoritative scholars among the saints have agreed on this rule of Sa‘di-i Shirazi: “*It is impossible, Sa‘di, to be victorious on the way of felicity, except by following the Chosen One.*” That is, it is impossible for one outside the highway of God’s Messenger (Upon whom be blessings and peace), who does not follow him, to attain the true lights of reality. The true meaning of this matter is this:

Since God’s Messenger (Upon whom be blessings and peace) was the Seal of the Prophets and was the addressee of God in the name of all mankind, mankind cannot advance outside his highway; it is essential to be under his banner. But since ecstasies and those immersed in Divine contemplation are not responsible for their opposition; and since in man are certain subtle faculties which cannot be bound by obligation, and when such faculties dominate, a person cannot be held responsible for opposing the obligations of the Shari‘a; and since in man there are certain subtle faculties which just as they cannot be bound by obligation, they are also not under the jurisdiction of the will, and also cannot be controlled by the mind, for they do not heed the heart or the mind; certainly, when those faculties dominate in a person, -but only at that time- he does not fall from the position of sainthood by opposing the Shari‘a, he is considered excused. On condition, however, that he displays no denial, insult, or contempt towards the truths of the Shari‘a and rules of belief. Even if he does not carry out the injunctions, he has to know that they are right. But if he is overcome by that state and assumes a position, I seek refuge with God, which infers denial and giving the lie to those incontestible truths, it is the sign that he has fallen from the path!

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In Short : There are two groups of those who follow the Sufi path outside the bounds of the Shari‘a.

One group: As described above, these are either overwhelmed by their state, their immersion,

their ecstasy or intoxication, or they are dominated by certain of their subtle faculties which do not heed the commands of religion or do not listen to the will, and so exceed the bounds of the Shari‘a. But this is not due to their disliking the rulings of the Shari‘a or not wanting to follow them; they are rather compelled to, involuntarily. There are people of sainthood among this group, among whom have been temporarily found important saints. Scholars from among the saints have stated even that some of these have been not only outside the bounds of the Shari‘a, but outside the bounds of Islam. But they are people of sainthood on this condition, that they have not denied any of the injunctions Muhammad (Upon whom be blessings and peace) brought. They rather do not think of them, or cannot keep them in view, or are not aware of them. It is not acceptable for them not to accept them if they are aware of them.

As for the Second Group, these are carried away by the brilliant pleasures of the Sufi path and way of reality, and since they cannot attain to the pleasures of the truths of the Shari‘a, which are far more elevated, they suppose them to be dull formalities and are indifferent towards them. They gradually accept the idea that the Shari‘a is an external shell, and that the reality they have found is the basis and essential goal. They say: “I have found it; it is enough for me,” and act in a way contrary to the injunctions of the Shari‘a. Those from this group who are in their right minds are responsible; they stray from the path, indeed, become the playthings of Satan to an extent.

Fourth Point: Some persons from the divisions of the people of misguidance and innovation are found acceptable by the Muslim community, while others, just like them with no apparent difference, are rejected. I always wondered at this. For example, although someone like Zamakhshari was one of the most bigoted members of the Mu‘tazila sect, the Sunni scholars did not declare him to be an unbeliever or misguided in the face of his severe objections; they rather searched for a way to save him. But then they considered that Mu‘tazila authorities like Abu ‘Ali Jubba‘i, whose bigotry was far less strong than Zamakhshari’s, should be rejected and refuted. I was curious about this for a long time. Then through Divine favour I understood that Zamakhshari’s objections concerning the Sunnis arose from the love of truth of his way, which he considered to be right. That is to say, for example, the reason for declaring God to be free of all

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fault and deficiency is because in his view, animals create their own actions. Therefore, because of his love of declaring God free of all fault, he did not accept the principles of the Sunnis concerning the creation of actions. Whereas, rather than love of the truth, the other Mu‘tazila authorities were rejected because their inadequate intelligences could not aspire to the elevated principles of the Sunnis and they could not situate the Sunni’s extensive laws within their own narrow ideas, and therefore denied them. In just the same way that the Mu‘tazila opposed the Sunnis in theology, the opposition of some of those who follow the Sufi path outside the Practices of the Prophet is also of two kinds:

The First: Like Zamakhshari, out of love for their way or state, they remain somewhat indifferent towards the conduct of the Shari‘a, because they cannot attain the same degree of pleasure.

As for the Other Kind: God forbid! They look on the conduct of the Shari‘a as unimportant in relation to the principles of the Sufi path. For their narrow understanding cannot comprehend those broad pleasures, and their short stations cannot attain to that elevated conduct.

EIGHTH ALLUSION

This describes Eight Abysses.

The First: Some of those who embark on spiritual journeying do not conform completely to the Practices of the Prophet (PBUH), and fall into the abyss of preferring sainthood to prophethood. It is proved in the Twenty-Fourth and Thirty-First Words how elevated is prophethood, and how dull sainthood is in relation to it.

The Second: Some of those who follow the Sufi path fall into the abyss of preferring extremist saints to the Companions of the Prophet. It is proved decisively in the Twelfth and Twenty-Seventh Words and in the Addendum on the Companions, that the Companions acquired such qualities through conversation with the Prophet (PBUH) that it cannot be attained through sainthood, and the Companions cannot be surpassed, and that the saints can never reach the degree of the Companions.

The Third: Some of those who are excessively bigoted concerning the Sufi path oppose the Practices of the Prophet and give them up because of their preference for the customs, conduct, and recitations of the Sufi way, which they do not give up. In this way, they become slack in practising the conduct of the Shari‘a, and fall into that abyss.

As is proved in many of the Words, and as leading scholars of the Sufi path like Imam Ghazali and Imam-i Rabbani said: “The degree of accep

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tance gained by following a single of the Practices of the Prophet (PBUH) cannot be won by means of a hundred personal practices and private acts of worship. And just as a single obligatory act is superior to a thousand acts taken from the Practices of the Prophet, a single of those Practices is superior to a thousand practices of Sufism.”

The Fourth: Some extremist Sufis suppose inspiration to be like Revelation, and of similar kind to Revelation, and fall into an abyss. It has been proved most definitely in the Twelfth Word and in the Twenty-Fifth Word on the Miraculousness of the Qur’an, how elevated, universal, and sacred is Revelation, and how insignificant and dull inspirations are in relation to it.

The Fifth: Some Sufis who do not understand the essence of the Sufi path, in order to strengthen the weak, encourage the slack, and to lighten the hardships and weariness arising from strenuous service, find the lights, illuminations, and wonders, which are not sought but given, to be pleasurable, and they become captivated by them and fall into the abyss of preferring them to worship, acts of service, and reciting of supplications. It is mentioned briefly in the Third Point of the Sixth Allusion in the present treatise and proved decisively in others of the Words that this world is the realm of service, not the realm of reward. For those who seek their recompense here, together with transforming enduring, perpetual fruits into a transitory and temporary form, permanence in this world is pleasing and they do not yearn for the Intermediate Realm; quite simply, they love the life of this world in one respect, for they find a sort of hereafter within it.

The Sixth: Some of those who embark on spiritual journeying fall into an abyss by confusing the shades and shadows and partial samples of the stations of sainthood with the fundamental,

universal stations. As is proved clearly in the Second Branch of the Twenty-Fourth Word and in others of the Words, the sun becomes numerous by means of mirrors and thousands of similitudes of the sun possess light and heat like the sun itself, despite being very weak in relation to the actual sun. In exactly the same way, the stations of the prophets and of the great saints possess shades and shadows. Those who journey with the spirit enter these, and see themselves as greater than those great saints, or even to have advanced further than the prophets, thus falling into an abyss. However, the way to avoid falling into all these abysses is to always take the principles of belief and fundamentals of the Shari‘a as the basis and the guide, and to consider to be opposed to them the illuminations or what is witnessed.

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The Seventh: Some of the people of illumination and ecstasy fall into the abyss in their spiritual journeyings of preferring pride, complaint, ecstatic utterances, public regard, and being a place of recourse to offering thanks and supplication, beseeching Almighty God, and self-sufficiency. Whereas the highest degree is Muhammadan worship, which is termed ‘belovedness.’ While the basis and essence of worship is to manifest the perfection of that reality by reason of supplicating and beseeching Almighty God, showing deep humility before Him, offering thanks, through impotence and want, and through self-sufficiency before the people. Some of the great saints have involuntarily and temporarily become proud, complained, and made ecstatic utterances, but they may not be voluntarily followed on such points; they are rightly-guided but not the guide; their way may not be taken!

The Eighth Abyss: Some of those who journey spiritually who are self-centered and precipitate want to consume in this world the fruits of sainthood, which will be received in the hereafter, and fall into an abyss through seeking them on their spiritual journeyings. But, as verses like,

But the life of this world is but goods and chattels²

proclaim, and as is proved decisively in many of the Words, a single fruit in the realm of eternity is superior to a thousand gardens in this fleeting world. For this reason, those blessed fruits should not be consumed here. If without being wanted they are given to eat here, they should be thanked for, and considered to be Divine favours bestowed, not as reward, but for encouragement.

NINTH ALLUSION

Here we shall describe briefly Nine out of the truly numerous fruits and benefits of the Sufi path.

The First is the unfolding and clarification, by means of Sufi paths which are on the straight way, of the truths of belief, which are the keys, sources, and springs of the eternal treasures in everlasting happiness; it is their manifestation at the degree of ‘the vision of certainty.’

The Second: Through the Sufi path being a means of working the heart, the mainspring of the human machine, and causing the heart to stir into motion the other subtle faculties, it is to drive them to fulfil the purposes of their creation, and thus to making man into a true human being.

2. Qur'an, 3:185, etc.

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The Third: On the journey to the Intermediate Realm and the hereafter, it is to join one of the chains of the Sufi paths, and to be a companion in such a luminous caravan on the road to eternity, and to be saved from the desolation of loneliness, and to find familiarity with them in this world and in the Intermediate Realm; and relying on their consensus and accord in the face of the attacks of doubts and fears, and seeing each of their masters as a powerful support and proof, it is to repulse through them those doubts and instances of misguidance.

The Fourth is to understand by means of the pure Sufi way the knowledge of God to be found in belief in God, and the pleasure of love of God within the knowledge of God, and by so understanding, to be saved from the absolute desolation of this world and man's absolute exile in the universe. We have proved in many of the Words that the happiness of both worlds, and pain-free pleasure, and familiarity without loneliness, and true pleasure, and untroubled happiness are all to be found in the reality of belief and Islam. As explained in the Second Word, belief bears the seed of a Tuba-tree of Paradise. It is through the training and nurturing of the Sufi path that the seed grows and develops.

The Fifth is to perceive through an awakening of the heart resulting from the Sufi path and remembrance of God, the subtle truths contained in the obligations of the Shari'a, and to appreciate them. Then one obeys and performs his worship, not under compulsion, but with longing.

The Sixth is to rise to the station of reliance on God and rank of submission to Him and to gain His pleasure, which are the means to true pleasure, real solace, painfree pleasure, and familiarity without loneliness.

The Seventh is, through sincerity, the most important condition for travelling the Sufi way and its most important result, to be delivered from base qualities like the hidden associating of partners with God, hypocrisy, and artificiality. And it is to be saved by means of the purification of the soul, which is like the surgical operation of the Sufi path, from the dangers of the evil-commanding soul and the perils of egotism.

The Eighth : By means of the regard, sense of the Divine presence, and powerful intentions which are gained through the remembrance of God with the heart and reflective thought of the mind on the Sufi path, it is to transform customary actions into worship and make mundane dealings into actions for the hereafter. And through utilizing the capital of life, it is to make all its minutes into seeds which will produce the shoots of eternal happiness.

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The Ninth is to work to be a perfect human being through journeying with the heart and striving with the spirit and spiritual progress; that is to say, to be a true believer and total Muslim; that is, to gain not superficial belief, but the reality of belief and the reality of Islam; that is, to be directly the slave of the Glorious Creator of the Universe, in the universe and in one respect as the universe's representative, and to be His addressee, and His friend, and His beloved, and to be a

mirror to Him; and through showing man to be on the best of patterns, it is to prove man's superiority over the angels. It is to fly through the lofty stations with the wings of belief and actions of the Shari'a, and to look on eternal happiness in this world, and even to enter that happiness.

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise!*³

O God! Grant blessings and peace to the Supreme Help in every age and the Sublime Spiritual Pole at all times, our master Muhammad, the magnificence of whose sainthood was manifested in his Ascension, as was the station of his being the beloved of God, and under the shadow of whose Ascension are included all sainthoods, and to all his Family and Companions. Amen. And all praise be to God, the Sustainer of All the Worlds.



3. Qur'an, 2:32.

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Addendum

In the Name of God, the Merciful, the Compassionate.

[This short Addendum has great importance; it is beneficial for everyone.]

The ways leading to Almighty God are truly numerous. While all true ways are taken from the Qur'an, some are shorter, safer, and more general than others. Of these ways taken from the Qur'an is that of **impotence**, **poverty**, **compassion**, and **reflection**, from which, with my defective understanding, I have benefited.

Indeed, like ecstatic love, impotence is a path which, by way of worship, leads to winning God's love; but it is safer. Poverty too leads to the Divine Name of All-Merciful. And, like ecstatic love, compassion leads to the Name of All-Compassionate, but it is a swifter and broader path. Also like ecstatic love, reflection leads to the Name of All-Wise, but it is richer, broader, and more brilliant path. This path consists not of ten steps like the 'ten subtle faculties' of some of the Sufi paths employing silent recollection, nor of seven stages like the 'seven souls' of those practising public recitation, but of Four Steps. It is reality (haqiqat), rather than a Sufi way (*tariqat*). It is Shari'a.

However, let it not be misunderstood. It means to see one's impotence, poverty and faults before Almighty God, not to fabricate them or display them to people. The method of this short path is to follow the Practices of the Prophet (PBUH), perform the religious obligations and give up serious sins. And it is especially to perform the prescribed prayers correctly and with attention, and following them to say the *tesbihat*.

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The verse, *Therefore, do not justify yourselves*,¹ points to the First Step.

The verse, *And be not like those who forget God, and He therefore makes them forget their own selves*,² points to the Second Step.

The verse, *Whatever good happens to you is from God, but whatever evil befalls you is from yourself*,³ points to the Third Step.

The verse, *Everything will perish save His countenance*,⁴ points to the Fourth Step.

A brief explanation of these Four Steps is as follows:

THE FIRST STEP

As the verse,

Therefore, do not justify yourselves

suggests, it is to not purify the soul. For on account of his nature and innate disposition, man loves himself. Indeed, he loves himself before anything else, and only himself. He sacrifices everything other than himself to his own soul. He praises himself in a manner befitting some object worthy of worship. He absolves and exonerates himself from faults in the same way. As far as he possibly can, he does not see faults as being appropriate for him, and does not accept them. He defends himself passionately as though worshipping himself. Even, using on himself the members and faculties given him as part of his nature in order to praise and glorify the True Object of Worship, he displays the meaning of the verse,

*Who takes as his god his own desires.*⁵

He considers himself, he relies on himself, he fancies himself. Thus, his purification and cleansing at this stage, in this step, is to not purify himself; it is not to absolve himself.

THE SECOND STEP

As the verse,

And be not like those who forget God, and He therefore makes them forget their own selves

teaches, man is oblivious of himself, and is not aware of himself. If he thinks of death, it is in relation to others. If he sees transience and

1. Qur'an, 53:32.

2. Qur'an, 59:19.

3. Qur'an, 4:79.

4. Qur'an, 28:88.

5. Qur'an, 25:43; 45:23.

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decline, he does not attribute them to himself. His evil-commanding soul demands that when it comes to inconvenience and service of others, he forgets himself, but when it comes to receiving his recompense, and to benefits and enjoyment, he thinks of himself, and takes his own part

ferently. His purification, cleansing, and training at this stage is the reverse of this state. That is to say, when oblivious of himself, it is not to be oblivious. That is, to forget himself when it comes to pleasure, and ambition and greed, and to think of himself when it comes to death and service of others.

THE THIRD STEP

As the verse,

Whatever good happens to you is from God, but whatever evil befalls you is from yourself

teaches, the nature of the evil-commanding soul demands that it always considers goodness to be from itself and it becomes vain and conceited. Thus, in this Step, a person sees only faults, defects, impotence, and poverty in himself, and understands that all his good qualities and perfections are bounties bestowed on him by the All-Glorious Creator. He gives thanks instead of being conceited, and offers praise instead of boasting. According to the meaning of the verse,

Truly he succeeds who purifies it,⁶

his purification at this stage is to know his perfection to lie in imperfection, his power in impotence, and his wealth in poverty.

THE FOURTH STEP

As the verse,

Everything will perish save His countenance

teaches, the evil-commanding soul considers itself to be free and independent and to exist of itself. Because of this, man claims to possess a sort of dominicality. He harbours a hostile rebelliousness towards his True Object of Worship. Thus, through understanding the following fact, he is saved from this. The fact is this:

According to the apparent meaning of things, which looks to each thing itself, everything is transitory, wanting, accidental, non-existent. But according to the meaning that signifies something other than itself and in respect of each thing being a mirror to the All-Glorious Maker's Names and charged with various duties, each is a witness, it is witnessed, it gives existence,

6. Qur'an, 91:9.

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and it is existent. The purification and cleansing of a person at this stage is as follows:

In his existence he is non-existent, and in his non-existence he has existence. That is to say, if he values himself and attributes existence to himself, he is in a darkness of non-existence as great as the universe. That is, if he relies on his individual existence and is unmindful of the True Giver of

Existence, he has an individual light of existence like that of a fire-fly and is submerged in an endless darkness of non-existence and separation. But if he gives up egotism and sees that he is a mirror of the manifestations of the True Giver of Existence, he gains all beings and an infinite existence. For he who finds the Necessary Existent One, the manifestation of Whose Names all beings manifest, finds everything.

Conclusion

The Four Steps in this way of impotence, poverty, compassion, and reflection have been explained in the twenty-six Words so far written,⁷ which are concerned with knowledge of reality, the reality of the Shari‘a, and the wisdom of the Qur’an. So here, we shall allude briefly to only one or two points, as follows:

Indeed, this path is shorter, because it consists of four steps. When impotence removes the hand from the soul, it gives it directly to the All-Powerful One of Glory. Whereas, when the way of ecstatic love, the swiftest way, takes the hand away from the soul, it attaches it to the metaphorical beloved. Only after the beloved is found to be impermanent does it go to the True Beloved.

Also, this path is much safer, because the ravings and high-flown claims of the soul are not present on it. For, apart from impotence, poverty, and defect, the soul possesses nothing so that it oversteps its mark.

Also, this path is much broader and more universal. For, in order to attain to a constant awareness of God’s presence, a person is not compelled to imagine the universe to be condemned to non-existence and to declare: “There is no existent but He,” like those who believe in ‘the Unity of Existence,’ nor to suppose the universe to be condemned to imprisonment in absolute oblivion and to say, “There is nothing witnessed but He,” like those who believe in ‘the Unity of Witnessing.’

7. This Addendum is also the Addendum to the Twenty-Sixth Word. (Tr.)

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Rather, since the Qur’an has most explicitly pardoned the universe and released it from execution and imprisonment, one on this path disregards the above, and dismissing beings from working on their own account and employing them on account of the All-Glorious Creator, and in the duty of manifesting the Most Beautiful Names and being mirrors to them, he considers them from the point of view of signifying something other than themselves; and being saved from absolute heedlessness, he enters the Divine presence permanently; he finds a way leading to the Almighty God in everything.

I n S h o r t : Dismissing beings from working on account of other beings, this way is to not look at them as signifying themselves.



Seeds of Reality

[This consists of aphorisms taken from a collection published thirty-five years ago called Seeds of Reality]

PREFACE to the original edition:

For some time now, my uncle considers matters with the heart alone, rather than with the intellect. If something is imparted to his heart clearly, he gets me to write it down. He says: "Knowledge is that which may be established in the heart. If it is only in the intellect, it lacks value for man." And he says: "These matters are not only scholarly rules, but certain principles of mine pertaining to the heart which I have taken as fundamental to my conscience." He told me to choose those I wanted from his "inspirations of the heart," and I have shown the works from which I have selected these aphorisms: *Nokta min Nuri Ma'rifeti'llah; Isharat al-I'jaz; Sunûhat; Shua'âtu Ma'rifeti'n-Nebi; Rumûz; Tulu'at; Muhâkemat; Münâzarat; Ishârât; Qizil Ijaz.*¹

Compiler, his nephew, *Abdurrahman*

(Istanbul 1336/1920)

1. These works were all written in Turkish with the exception of *Isharat al-I'jaz* and *Qizil Ijaz*, which were written in Arabic. The former was translated into Turkish in the 1950's by Bediuzzaman's brother Abdûlmecid. (Tr.)

*In the Name of God, the Merciful, the Compassionate.
All praise be to God, the Sustainer of All the Worlds,
and blessings and peace be upon our master Muhammad,
and on all his Family and Companions.*

1. The prescription for a sick age, an ailing nation, an ill member, is to follow the Qur'an.
2. The prescription for a glorious though unfortunate continent, an illustrious though hapless state, a noble though ownerless people, is Islamic Unity.
3. One who does not have the strength to raise and turn the earth and all the stars and suns as though they were beads of a *tesbih* cannot lay claim to creating anything in the universe. For everything is tied to everything else.
4. The raising to life of all animate beings at the resurrection of the dead can be no more difficult for Divine Power than restoring to life a fly in the spring, heavy with the death-stained sleep of winter. For Pre-Eternal Power is essential; it does not change; impotence cannot penetrate it; obstacles cannot intervene in it; there can be no degrees in it; everything is the same in relation to it.
5. He who created the eye of the mosquito is the one who created the sun.
6. The one who ordered the stomach of a flea is also the one who ordered the solar system.
7. There is such miraculousness in the universe's compilation that if to suppose the impossible all natural causes possessed will and the power to act, they would still prostrate in

utter impotence before such miraculousness, exclaiming: “Glory be unto You! We have no power; indeed You are the Mighty, the Wise!”

8. An actual effect has not been given to causes, for Divine Unity and Glory require it to be thus. Only, in the outer aspect of things, causes are a veil to the Hand of Power; and this, Divine Dignity and Grandeur require, so that in the superficial view the Hand of Power should not be seen to be directly in contact with lowly things.

9. The inner dimensions of things, where Divine Power has its connection, are transparent and pure.

10. The Manifest World is a lace veil strewn over the Worlds of the Unseen.

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11. An infinite power sufficient to create all the universe is necessary to create a single point and set it in its place. For every letter of this Mighty Book of the Universe, and particularly all its living letters, has a face looking to all the sentences, and an eye that beholds them.

12. It is well-known: they all looked for the crescent moon of the ‘Id, but no one could see it. An elderly man swore he had seen it. But what he had seen was not the crescent moon; it was a curved white eyelash. What is an eyelash compared with the moon?... What is the motion of minute particles compared with the one who fashions all beings?

13. Nature resembles a printing-press, not the printer. It is an embroidery, not the Embroiderer. It is passive, not active. It is a pattern, not a source. It is an order, and not the Orderer. It is a law, not a Power. It is a code of laws proceeding from a will, not an external reality.

14. The lure and attraction in the conscience, which is the essential nature of conscious beings, is felt through the appeal of a drawing truth.

15. The essential nature of beings does not lie. The inclination to grow in a seed declares: “I shall sprout and produce fruit!” It speaks the truth. In an egg is the desire for life; it says: “I shall be a hen!,” and this comes about, with Divine permission. It speaks the truth. Due to the inclination to freeze, a handful of water says: “I shall take up more space!,” and unyielding iron cannot give it the lie; the rightness of its words splits the iron. These inclinations are the manifestations of the creative commands proceeding from Divine Will.

16. Pre-Eternal Power, which does not leave ants without a prince, or bees without a queen, certainly does not leave mankind without prophets. As the Splitting of the Moon was a miracle of Muhammad (PBUH) for men in the Manifest World, so the Ascension was a supreme miracle of His before the angels and spirit beings in the World of the Inner Dimensions of Things. Through this clear wonder, the sainthood of his prophethood was proved, and like lightening or the moon, that shining Being scattered light through those inner worlds.

17. The two phrases of the confession of faith testify to each other. The first is ‘the proof of cause to effect’ of the second, while the second is ‘the proof of effect to cause’ of the first.

18. Life is a sort of manifestation of Unity within multiplicity, and therefore leads to unity. Life makes one thing the owner of everything.

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19. Spirit is a law possessing external existence, a conscious law. Like the stable and enduring laws of creation, spirit comes from the World of the Divine Command and the attribute of Will. Divine Power clothes it an existence decked out with senses. He makes a subtle, flowing being the shell to that jewel. Existent spirit is the brother of the conceivable law. They are both enduring and come from the World of the Divine Command. If Pre-Eternal Power had clothed the laws governing in the species of beings in external existence, they would have been spirits. And if the spirit banishes consciousness, it still would be an undying law.

20. Beings are visible through light, and their existence is known through life. Both are revealers.

21. Christianity will either erupt, or being purified, will lay down its arms before Islam. Christianity was split apart several times, and Protestantism emerged. Then Protestantism was rent, and approached the true affirmation of Divine Unity. It is preparing to be rent again. It will either erupt and be extinguished, or it will see before it the truths of Islam, which encompass the basis of true Christianity, and it will lay down its arms.

The Prophet Muhammad (Upon whom be blessings and peace) alluded to this great mystery when he said: "Jesus will appear having descended from the skies; he will be of my community and will act in accordance with my Shari'a."

22. It is the sacredness of the authority more than proof that drives the mass of the people to conform.

23. The essentials and incontestable matters of religion, which form ninety-nine per cent, are each diamond pillars, while the controversial matters which are open to interpretation form only ten per cent. Ninety diamond pillars may not be put under the protection of ten gold pillars. Books and interpretations should be telescopes for observing the Qur'an; they should be mirrors; not shadows or deputies!

24. Anyone who is capable may make interpretations of the Law for his own self; but he cannot make the Law.

25. Calling others to accept an idea is dependent on acceptance by the 'Ulama; otherwise it is innovation, and should be rejected.

26. Since by nature man is noble, he seeks the truth. Sometimes he encounters the false, but supposing it to be the truth preserves it in his

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heart. Then, when delving into reality, without his willing it, misguidance strikes him on the head; supposing it to be reality, he plunges his head into it.

27. Divine Power has many mirrors, each more subtle and transparent than the last; they vary from water to air, and air to ether, and ether to the World of Similitudes; from the World of Similitudes to the World of Spirits, and even to time, and to thought. A single word in the mirror of the air becomes millions of words. The Pen of Power writes this mystery of reproduction in truly wondrous manner. The reflection contains either its identity or its identity together with its nature. The images of dense beings are moving but dead. While the images of a luminous spirit in their own mirrors are living and linked with it; even if they are not identical, they are not other than it.

28. Since the sun shakes itself in its axial rotation, its fruits do not fall; whereas if it did not shake itself, the planets would fall and be scattered.

29. If the light of thought is not illuminated with the light of the heart and blended with it, it is darkness and breeds tyranny. If the white of the eye, which resembles day, was not together with its black pupil, which resembles night, the eye would not be the eye; it would be unseeing. Similarly, if the black core of the heart is not present in white thought, it lacks insight.

30. If knowledge lacks the insight of the heart, it is ignorance. Taking the part of something is one thing, belief is something else.

31. Embroidering meaningless things is to mislead simple minds.

32. A learned guide should be a sheep, not a bird. A sheep gives its lamb milk, while a bird gives its chick regurgitated food.

33. The existence of something is dependent on the existence of all its parts. As for non-existence, since it occurs though non-existence of one part, a weak man supports destruction in order to demonstrate his power; he acts negatively instead of positively.

34. If the laws of government are not combined with the principles of wisdom, and the bonds of force not combined with the laws of truth, they will not be fruitful among the mass of the people.

35. Tyranny has donned the hat of justice; treachery has clothed itself in the garment of patriotism; *jihad* has been given the name of rebellion; captivity has been called freedom! Opposites have exchanged forms!

36. Politics which revolves around benefit is savagery.

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37. To show friendliness towards a hungry beast does not excite its compassion, but its hunger. Both its fangs and its claws will want their rent!

38. Time has shown that Paradise is not cheap, and neither is Hell unnecessary.

39. While the virtues of those known by the world as the upper classes should be the cause of modesty and humility, they have led to oppression and arrogance. And while the poverty and powerlessness of the poor and common people should be the cause of compassion and bounty, they have resulted in captivity and condemnation.

40. So long as honour and good things are to be obtained from a thing, they offer it to the upper classes, but if it is a bad thing, they divide it among the ordinary people.

41. If there is no imagined goal, or if it is forgotten or pretended to be forgotten, thoughts perpetually revolve around the 'I'.

42. The origin of all revolutions and corruption, and the spur and source of all base morals are just two sayings:

The First Saying: "So long as I'm full, what is it to me if others die of hunger?"

The Second Saying: "You suffer hardship so that I can live in ease; you work so that I can eat."

There is only one remedy for extirpating the First Saying, and that is the obligatory

payment of *zakat*. While the remedy for the Second is the prohibition of usury and interest. Qur'anic justice stands at the door of the world and says to usury and interest: "No entry! It is forbidden! You don't have the right to enter here!" Mankind did not heed the command, and received a severe blow. So it must heed it before it receives one even more severe!

43. War between nations and states is relinquishing its place to war between the classes of mankind. For just as man does not want to be a slave, so he does not want to be a labourer.

44. Someone who follows his goal by an illicit path is usually punished by receiving the opposite of what he intended. The recompense for illicit love, like love for Europe, is the cruel enmity of the beloved.

45. The past and calamities should be considered with regard to Divine Determining, while the future and sins from the point of view of responsibility before God. The Jabariyya and Mu'tazila are reconciled on this point

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46. Impotence should not be resorted to in things for which a solution may be found, while for things for which there is no solution, punishment should not be resorted to.

47. The wounds of life may be healed. But Islamic pride and honour, and national pride, their wounds are extremely deep.

48. It sometimes happens that a single word causes an army to perish, and one bullet leads to the annihilation of thirty million.² Some conditions are such that a small act raises man to the highest of the high, while others are such that a small action reduces him to the lowest of the low.

49. One grain of truth consumes a stack of lies. One grain of reality is superior to a stack of illusions. Everything you say should be true, but it is not right to say everything true.

50. A person who sees the good in things has good thoughts. And he who has good thoughts receives pleasure from life.

51. What gives life to people is hope, while what kills them is despair.

52. Since early days, this Islamic state took on itself the upholding of the Word of God, the maintenance of independence, and jihad for Islam, an obligation which if undertaken by part of the community, released the rest; it considered itself to be charged with sacrificing itself for Islam, which was united, and carrying the banner of the Caliphate. The misfortune it now suffers will therefore be made up for by the future prosperity and freedom of the Islamic World. For this calamity has speeded up in wondrous fashion the growth of Islamic brotherhood, the leaven of our lives.

53. To attribute to Christianity the virtues of civilization, which are not its property, and to show retrogression, the enemy of Islam, to be its friend, is to suggest that the firmament is revolving in the opposite direction.

54. A tarnished, matchless diamond is always superior to a piece of glistening glass.

55. Those who seek everything in materiality know only what their eyes see, and such eyes are blind in spiritual matters.

56. If metaphors fall from the hands of learning into those of ignorance, they are transformed into their literal meanings, opening the door to superstition.

2. A single bullet fired by a Serbian soldier at the Austrian crown-prince set off the Great War, and was the cause of thirty million souls being lost.

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57. Favour greater than Divine favour is not favour. Everything has to be described as it is.

58. Fame also ascribes to man what is not his.

59. Hadiths are the source of life and inspirer of reality.

60. The revival of religion is the revival of the nation. The life of religion is the light of life.

61. The Qur'an, which is a mercy for mankind, only accepts a civilization that comprises the happiness of all, or at least of the majority. Modern civilization has been founded on five negative principles:

1. Its point of support is force, the mark of which is aggression.

2. Its aim and goal is benefit, the mark of which is jostling and tussling.

3. Its principle in life is conflict, the mark of which is strife.

4. The bond between the masses is racialism and negative nationalism, which is nourished through devouring others; its mark is collision.

5. Its enticing service is inciting lust and passion and gratifying the desires. But lust transforms man into a beast.

However, the civilization the Shari'a of Muhammad (PBUH) comprises and commands is this: its point of support is truth instead of force, the mark of which is justice and harmony. Its goal is virtue in place of benefit, the mark of which is love and attraction. Its means of unity are the ties of religion, country, and class, in place of racialism and nationalism, and the mark of these is sincere brotherhood, peace, and only defence against external aggression. In life is the principle of mutual assistance instead of the principle of conflict, the mark of which is accord and solidarity. And it offers guidance instead of lust, the mark of which is human progress and spiritual advancement.

Do not loosen your hands from Islam, the preserver of our existence; cling onto it with all your strength, or you shall be lost!

62. A general disaster results from the error of the majority. Disaster is the result of crime, and the introduction to reward.

63. A martyr thinks he is alive. Since he did not suffer the pangs of death, he considers the life he sacrificed to be perpetual and not to have been severed. Only, he finds it purer.

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64. The pure justice of the Qur'an does not spill the life and blood of an innocent, even for the whole of humanity. The two are the same both in the view of Divine Power, and in the view of justice. But through self-interest man becomes such that he will destroy everything that forms an obstacle to his ambition, even the world if he can, and he will wipe out mankind.

65. Fear and weakness encourage outside influences.

66. Definite benefits should not be sacrificed for imaginary harms.

67. Istanbul politics at the present time are a sickness like Spanish 'flu.

68. Tell a bad man, "You are good, you are good," and it is not unheard of that he will become good. And tell a good man "You are bad, you are bad," and it is not rare for him to become bad.

69. So long as the enemy of an enemy remains his enemy, he is a friend; while so long as the friend of an enemy remains his friend, he is an enemy.

70. Obduracy is this: if Satan assists someone, he calls him "an angel," and calls down blessings on him. But if among his opponents he encounters an angel, he calls him "a satan who has changed his clothes," and curses him.

71. The remedy for one ill person may be poison for another. If a remedy exceeds its limit, it is the cause of ills.

72. Solidarity in a society results in tranquility in all its activities, while mutual envy causes all its activities to come to a standstill.

73. If the community is not one and a whole, undivided number, addition makes smaller, like multiplying fractions.³

74. Non-acceptance is confused with the acceptance of non-being. The evidence for non-acceptance is the absence of established proof. The acceptance of non-being requires proof of non-being. One is doubt while the other is denial.

75. If doubt in the matters of belief destroys one, or even a hundred, evidences, it does not harm what is posited; for there are hundreds of evidences.

3. It is well-known that in arithmetic, multiplication and addition increase: four times four makes sixteen. While in fractions, on the contrary multiplication and addition make smaller: a third multiplied by a third makes a ninth. In just the same way, if there is not integral wholeness, correctness, and unity among people, by multiplying they become smaller, spoiled, and without value.

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76. The majority of Muslims should be followed. For when they followed the majority, the Umayyads, who were slack in religion, finally entered the Sunni community. As for the Shi'a, who were firm in religion but remained in the minority as regards their practices, finally only a part of them followed the Rafida.

77. If unanimity concerning good leads to conflict concerning what is better, then sometimes good is better than the better; right is truer than what is truer. Everyone should say about his own way that "It is right," he should not say "it is the only right way." Or he should say, "it is good," but he should not say "it is the only good way."

78. If there was no Paradise, Hell would not be torment.

79. As time grows older, the Qur'an grows younger; its signs become apparent. Like light sometimes appears as fire, sometimes intense eloquence appears as exaggeration.

80. Degrees in heat occur through the intervention of cold; the degrees of beauty occur through the intervention of ugliness. Pre-Eternal Power is essential, necessary, and inherent. Impotence cannot penetrate it; there can be no degrees in it; everything is equal in relation to it.

81. The sun's image, which is the effulgence of its manifestation, displays the same identity on the surface of the sea and in all its droplets.

82. Life is a manifestation of Unity; Unity is also its consequence.

83. So long as it remains unknown who are the saints among men, which moment prayers are accepted on Fridays, which night in Ramadan is the Night of Power, and which among the Divine Names is the Greatest Name, other things retain their value and importance is given to them. Twenty years of doubtful life is preferable to a thousand years' life the end of which is specified.

84. The consequence of sin in this world is evidence for its punishment in the hereafter.

85. In the view of Power, sustenance is as important as life. Power brings into existence, Divine Determining clothes in form, Divine favour nurtures. Life is a summary, a specified product and is apparent. Sustenance is not a summary; it is gradual and widespread, and causes thought. There is no death from hunger, for death occurs before the food stored up in the body in the form of fat is exhausted. That is to say, illness resulting from the giving up of habit kills, not lack of sustenance.

86. The licit sustenance of carnivorous wild animals are the innumerable

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remains of dead animals; they both cleanse the face of the earth, and they find their food.

87. Before entering the mouth and disappearing down the throat, a mouthful worth one *kurush* and one worth ten are the same. There is only a few seconds' difference in the mouth. To raise the price from one to ten in order to gratify and please the sense of taste, which is like an inspector and doorkeeper, is most prodigal and wasteful.

88. When pleasure calls, a person should say: "It is as though I ate it." (*Sanki yedim.*) For one who made that his principle, could have eaten a mosque called "*Sanki Yedim*," but he did not.⁴

89. Formerly, there was no hunger among Muslims; there was the desire for ease. Now they are hungry, and they have no wish for pleasure.

90. Temporary pains should be smiled on rather than temporary pleasure being smiled on, and should be welcomed. For past pleasures cause one to say: "Alas!", and "Alas!" is the interpreter of a concealed pain. While past pains cause one to say: "Oh!", and "Oh!" tells of a permanent pleasure and bounty.

91. Forgetfulness is also a bounty. It allows one to suffer the pains of only one day, and causes the rest to be forgotten.

92. In every calamity is a degree of bounty, like a degree of heat. Greater calamities should

be thought of and the degree of bounty in the small one noted, and God should be thanked. For if the calamity is blown up, it will grow; and if it is worried over, it will double; the image, the imagining, in the heart will be transformed into reality; and that will pound the heart as well.

93. In society as a whole, everyone has a window, known as rank, through which to see and be seen. If the window is higher than his stature, a person will grow taller through arrogance; and if it is lower than his stature, he will bow down through modesty so to see and be seen at that level. The measure of greatness in man is smallness, that is, modesty. The scale of smallness is bigness; that is, arrogance.

94. The dignity of the weak before the strong becomes arrogance in the strong; while the modesty of the strong before the weak becomes abasement in the weak. The seriousness of someone in authority in their office is dignity, and his humility is abasement. While his seriousness in his house is haughtiness, and his humility, modesty. If an

4. That is, the person put aside the money saved through his abstinence, and built the mosque with the proceeds. It is in the Fatih district of Istanbul. (Tr.)

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individual is on his own, then his tolerance and self-sacrifice are good acts. But if he is more than one, they are treachery and inauspicious. Someone should swallow his pride in his own name and not be boastful, but he may boast in the name of the nation and should not swallow his pride.

95. To 'leave it to others' in planning the preliminaries of a matter is laziness, while in awaiting the outcome it is reliance on God. Resignation with the fruits of one's labour and with fate is contentment, and strengthens the wish to strive. Whereas making do with what exists is to lack enterprise.

96. Just as there is obedience and rebellion in the face of the commands of the Shari'a, so too there is obedience and rebellion in the face of the creative commands in the universe. With regard to the first, the reward and punishment are mostly in the hereafter, while with the second, they are mostly in this world. For example, the reward of patience is victory; the punishment for idleness is poverty; the reward of effort is wealth, and the reward of constancy, triumph. Justice without equality is not justice.

97. Mutual resemblance is the cause of contradiction; congruity is the basis of solidarity; smallness of character is the source of arrogance; weakness is the source of pride; impotence is the source of opposition; and curiosity is the teacher of knowledge.

98. Through need, and especially through hunger, the Creator's Power has reined in foremost man, and all the animals, and put them in order. Also, He saved the world from anarchy, and making need the master of civilization, ensured progress.

99. Distress teaches vice. Despair is the source of misguidance; and darkness of heart, the source of distress of the spirit.

100. When men become amiable through following their fancies, women become masculine by being impudent.

A beautiful woman entering a gathering of brothers awakens hypocrisy, rivalry, and envy.

That is to say, the unveiling of women led to the unveiling of bad morals in civilized man.

101. The represented forms of little smiling corpses have played a large role in making the evil-polluted perverse spirit of modern man what it is.

102. The prohibited statue is either petrified tyranny, or embodied lust, or personified hypocrisy.

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103. For someone who has truly entered into the bounds of Islam by conforming precisely to its incontestable matters, the desire to expand is the desire to be perfected. But for someone who may be counted outside those bounds through slackness, the desire to expand is the desire to destroy. In time of storm and earthquake, it is advisable to not open the door of *ijtihad*, and to close the windows too. The overly free and easy should not be indulged with dispensations, but determinedly and severely warned.

104. Unfortunate truths become worthless in worthless hands.

105. Our globe resembles a living being; it displays the signs of life. If it was to be reduced to the size of an egg, would it not become a sort of animal? Or if a microbe was enlarged to the size of the globe, would it not resemble it? If it has life, it has a spirit too. If the world was reduced to the size of man, and the stars made like the particles and substance of his being, would that not also be a living conscious being? God has many such animals.

106. There are two Shari‘as:

The First is the Shari‘a that we know which orders the actions and conduct of man, the microcosm, and proceeds from the attribute of Speech.

The Second is the Supreme Shari‘a of Creation, which orders the motion and rest of the world, the macroanthropos, proceeds from the attribute of Will, and is sometimes wrongly called Nature. The angels are a vast community; they are the bearers, representatives, and personifications of the creative commands which proceed from the attribute of Will and are the Shari‘a of Creation.

107. If you weigh the senses of a microscopic organism against man’s senses, you will observe a strange mystery: man is in the form of *Ya. Sin.*, inscribed in him is the Sura Ya. Sin.

108. Materialism is a spiritual plague which has infected man with a fearsome fever, causing him to be visited by Divine wrath. The more the ability to inculcate and criticize expands, so does that plague spread.

109. The most wretched, distressed, and suffering of men is the man with no work. For idleness is the cousin of non-existence, while striving is the life of existence and the waking state of life.

110. Profiting from banks, the doors of usury and interest, is for the infidels, who are the worst of mankind, and for the most tyrannous of

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the former, and for the most base of the latter. They are the cause of absolute harm for the World of Islam, so mankind’s affluence should not be taken into consideration. For if the infidels are

warmongers and aggressive, so too they are without respect and honour.

111. The *Khutba* in the Friday Prayers is for mentioning the essentials and incontestable matters of religion, not for instructing in theoretical matters. The Arabic terms recall these in more elevated fashion. If Hadiths and Qur'anic verses are balanced, it will be apparent that even the most eloquent of men cannot attain to the verses' eloquence, and cannot resemble them.

S a i d N u r s i

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O God! O Most Merciful! O Most Compassionate! O Single One! O Ever-Living One! O Self-Subsistent One! O Arbiter! O All-Just One! O Most Holy! For the sake of Your Greatest Name, and in veneration of the Qur'an of Miraculous Exposition, and in honour of Your Most Noble Messenger, Upon whom be blessings and peace, bestow everlasting happiness in Paradise on the producers of this book and on all those who assist them. Amen! And grant them unending success in the service of belief and the Qur'an. Amen! And for each word of The Words write a thousand merits in the books of their good deeds. Amen! And bestow on them perseverance, constancy, and sincerity in publishing the Risale-i Nur. Amen!

O Most Merciful of the Merciful! Grant happiness in this world and the next to all the Students of the Risale-i Nur. Amen! Preserve them from the evil of satans among jinn and men. Amen! And forgive the faults of this impotent and wretched Said. Amen!

In the name of all the Students of the Risale-i Nur,

Said Nursi

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A Brief Look at Bediuzzaman Said Nursi's Life, The Risale-i Nur, and 'Letters-1928-1932'

The present work forms the second volume of the Risale-i Nur Collection and consists of the most important letters, and those of most general interest, written by Bediuzzaman Said Nursi to his students between 1928 and 1932,* while in exile in Barla, an isolated village in the province of Isparta in South-Western Anatolia. Its original title is *Mektûbat*. Other letters belonging to this period are included in one of the collections of additional letters, also volumes of the Risale-i Nur, called *Barla Lahikasi* (Barla Letters). The letters in the present volume cover many subjects and were set in order and numbered, not chronologically, by the author. They were largely written in reply to questions put by his students, and also in reply to criticisms of and attacks on various questions of belief and Islam made in that time of oppression by those inimical to religion and Islam. In order to enable readers unfamiliar with Bediuzzaman and his life and works to see the Letters in clearer perspective, included here is a brief outline of his life, the background to the writing of the Risale-i Nur and the Letters, and a description of their main characteristics.

Bediuzzaman's Life

Bediuzzaman Said Nursi was born in 1877 in eastern Turkey and died in 1960 in Urfa, also in eastern Turkey. Readers may refer to his biography for details of his long and exemplary life, which spanned the last decades of the Ottoman Empire, its collapse after the First World War and the setting up of the Republic, then the twenty-five years of Republican Peoples' Party rule, well-known for the measures taken against Islam, followed by the ten years of Democrat rule, when conditions eased a little for Bediuzzaman.

*1932 is the conjectural date; it is not known certainly when the last letters were written.

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From an early age Bediuzzaman displayed an extraordinary intelligence and ability to learn, completing the normal course of medrese (religious school) education at the early age of fourteen, when he obtained his diploma. He became famous for both his prodigious memory and his unbeaten record in debating with other religious scholars. Another characteristic Bediuzzaman displayed from an early age was an instinctive dissatisfaction with the existing education system, which when older he formulated into comprehensive proposals for its reform. The heart of these proposals was the bringing together and joint teaching of the traditional religious sciences and the modern sciences, together with the founding of a university in the Eastern Provinces of the Empire, the Medresetü'z-Zehra, where this and his other proposals would be put into practice. In 1907 his endeavours in this field took him to Istanbul and an audience with Sultan Abdulhamid. Although subsequently he twice received funds for the construction of his university, and its foundations were laid in 1913, it was never completed due to war and the vicissitudes of the times.

Contrary to the practice of religious scholars at that time, Bediuzzaman himself studied and mastered almost all the physical and mathematical sciences, and later studied philosophy, for he believed that it was only in this way that Islamic theology (*kalâm*) could be renewed and successfully answer the attacks to which the Qur'an and Islam were then subject.

Bediuzzaman himself described an event in his youth which was decisive in giving him direction. It was learning of the explicit threats to the Qur'an made by Gladstone, the British Secretary for the Colonies. Gladstone's stated intention to discredit the Qur'an, since it was the only way the British could truly dominate the Muslim peoples and achieve their inauspicious ambitions aroused an overpowering reaction in Bediuzzaman. He vowed: "I shall prove and demonstrate to the world that the Qur'an is an undying, inextinguishable Sun!" From that time he strove to employ his superior knowledge of both the traditional religious and the modern sciences in the service of the Qur'an; to prove its miraculousness, defend it against the attacks which were largely in the name of science and progress, and relate its truths in the light of modern advances in knowledge. He sought to prove that contrary to the claims of its enemies, the Qur'an was the source of true progress and civilization, and in addition, since this was the case, Islam would dominate the future, despite its relative decline and regression at that time.

The years up to the end of the First World War were the final decades of the Ottoman Empire and

were, in the words of Bediuzzaman, the period of the 'Old Said.' In addition to his endeavours in the field of

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learning, he served the Empire and Islam through active involvement in social life and the public domain. In the War, he commanded the militia forces on the Caucasian Front against the invading Russians, for which he was later awarded a War Medal. To maintain the morale of his men he himself disdained to enter the trenches inspite of the constant shelling, and it was while withstanding the overwhelming assaults of the enemy that he wrote his celebrated Qur'anic commentary, Signs of Miraculousness, dictating to a scribe while on horseback. Stating that the Qur'an encompasses the sciences which make known the physical world, the commentary is an original and important work which Bediuzzaman hoped would serve as a model for future commentaries, as he was unable to complete it at that time. He was taken prisoner in March 1916 and held in Russia for two years before escaping in early 1918, and returning to Istanbul via Warsaw, Berlin, and Vienna.

The defeat of the Ottomans saw the end of the Empire and its dismemberment, and the occupation of Istanbul and parts of Turkey by imperialist forces. These bitter years saw also the transformation of the Old Said into the New Said, the second main period of Bediuzzaman's life. Despite the acclaim he received and services he performed as a member of the Darü'l-Hikmeti'l-Islâmiye, a learned council attached to the Shaykh al-Islam's Office, and combatting the British, Bediuzzaman underwent a profound mental and spiritual change in the process of which he turned his back on the world. Realizing the inadequacy of the 'human' science and philosophy he had studied as a means of reaching the truth, he took the revealed Qur'an as his "sole guide;" that is, he recognized revelation over reason. In recognition of his services to the Independence Struggle, Bediuzzaman was invited to Ankara by Mustafa Kemal, but on arrival there, found that at the very time of the victory of the Turks and Islam, atheistic ideas were being propagated among the Deputies and officials, and many were lax in performing their religious duties. He published various works which were partially successful in countering this.

Remaining some eight months in Ankara, Bediuzzaman understood the way Mustafa Kemal and the new leaders were going to take, and on the one hand that he could not work alongside them, and on the other that they were not to be combatted in the realm of politics. When offered various posts and benefits by Mustafa Kemal, he therefore declined them and left Ankara for Van, where he withdrew into a life of worship and contemplation; he was seeking the best way to proceed.

Within a short time, Bediuzzaman's fears about the new regime began to be realized: the first steps were taken towards secularization and

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reducing the power of Islam within the state, and even its eradication from Turkish life. In early 1925 there was a rebellion in the east in which Bediuzzaman played no part, but as a consequence of which was sent into exile in western Anatolia along with many hundreds of others. Thus unjustly began twenty-five years of exile, imprisonment, and unlawful oppression for Bediuzzaman. He was sent to Barla, a tiny village in the mountains of Isparta Province. However,

the attempt to entirely isolate and silence him had the reverse effect, for Bediuzzaman was both prepared and uniquely qualified to face the new challenge: these years saw the writing of the *Risale-i Nur*, which silently spread and took root, combatting in the most constructive way the attempt to uproot Islam, and the unbelief and materialist philosophy it was hoped to instill in the Muslim people of Turkey.

The Risale-i Nur

As the New Said, Bediuzzaman had immersed himself in the Qur'an, searching for a way to relate its truths to modern man. In Barla in his isolation he began to write treatises explaining and proving these truths, for now the Qur'an itself and its truths were under direct attack. The first of these was on the resurrection of the dead, which in a unique style, proves bodily resurrection rationally, where even the greatest scholars previously had confessed their impotence. He described the method employed in this as consisting of three stages: first God's existence is proved, and His Names and attributes, then the resurrection of the dead is "constructed" on these and proved. Bediuzzaman did not ascribe these writings to himself, but said they proceeded from the Qur'an itself, and were "rays shining out of from [its] truths."

Thus, rather than being a Qur'anic commentary which expounds all its verses giving the immediate reasons for their revelation and the apparent meanings of the words and sentences, the *Risale-i Nur* is what is known as a *mânevî tefsir*, or commentary which expounds the truths the Qur'an teaches. For there are various sorts of commentaries. The verses mostly expounded in the *Risale-i Nur* are those concerned with the truths of belief, such as the Divine Names and attributes and the Divine activity in the universe, the Divine existence and Unity, resurrection, prophethood, Divine Determining or destiny, and man's duties of worship. Bediuzzaman explains how the Qur'an addresses all men in every age in accordance with the degree of their understanding and development; it has a face that looks to each age. The *Risale-i Nur*, then, explains that face of the Qur'an which looks to this age. We shall now look at further aspects of the *Risale-i Nur* related to this point.

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In numerous of its verses, the Holy Qur'an invites man to observe the universe and reflect on the Divine activity within it; following just this method, Bediuzzaman provides proofs and explanations for the truths of belief. He likens the universe to a book, and looking at it in the way shown by the Qur'an, that is, 'reading' it for its meaning, learns of the Divine Names and attributes and other truths of belief. The book's purpose is to describe its Author and Maker; beings become evidences and signs to their Creator. Thus, an important element in the way of the *Risale-i Nur* is reflection or contemplation (*tefekür*), 'reading' the Book of the Universe in order to increase in knowledge of God and to obtain 'certain' belief in all the truths of belief.

Bediuzzaman demonstrates that the irrefutable truths, such as Divine Unity, arrived at in this way are the only rational and logical explanation of the universe, and making comparisons with Naturalist and Materialist philosophy, which have used science's findings about the universe to deny those truths, show the concepts on which they are based, such as causality and Nature, to be irrational and logically absurd.

Indeed, far from contradicting them, in uncovering the order and working of the universe, science

broadens and deepens knowledge of the truths of belief. In the Risale-i Nur many descriptions of the Divine activity in the universe are looked at through the eyes of science, and reflect Bediuzzaman's knowledge of it. The Risale-i Nur shows that there is no contradiction or conflict between religion and science.

In addition, all these matters discussed in the Risale-i Nur are set out as reasoned arguments and proved according to logic. All the most important of the truths of belief are proved so clearly that even unbelievers can see their necessity. So too, inspired by the Qur'an, even the most profound and inaccessible truths are made accessible by means of comparisons, which bring them close to the understanding like telescopes, so that they are readily understandable by ordinary people and those with no previous knowledge of these questions.

Another aspect of the Risale-i Nur related to the face of the Qur'an which looks to this age, is that it explains everything from the point of view of wisdom; that is, it explains the aims and purposes of everything. It considers things from the point of view of the Divine Name of All-Wise.

Also, following this method, in the Risale-i Nur Bediuzzaman solved many mysteries of religion, such as bodily resurrection and Divine Determining and man's will, and the riddle of the constant activity in the universe and the motion of particles, before which man relying on his own intellect and philosophy had been impotent.

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While in Barla, Bediuzzaman put the treatise on Resurrection and the pieces that followed it together in the form of a collection and gave it the name of *Sözler* (The Words). The Words was followed by *Mektûbat*, Letters, the present collection of thirty-three letters of varying lengths from Bediuzzaman to his students. And this was followed by *Lem'alar*, The Flashes Collection, and *Sualar*, The Rays, which was completed in 1949. Included in these last two are Bediuzzaman's defence speeches from the trials at Eskishehir in 1935 and Afyon in 1948-9. Together with these are the three collections of Additional Letters, for each of Bediuzzaman's main places of exile, *Barla Lahikasi*, *Kastamonu Lahikasi*, and *Emirdag Lahikasi*.

Bediuzzaman's Letters

Thus, during that period of despotism when, under the name of secularization, those in power were seeking the virtual eradication of Islam and Islamic-Turkish culture and their substitution by irreligion and materialist philosophy of Western origin, Bediuzzaman himself with his unequalled learning, extraordinary clear vision and foresight, and courage, and his writings, became a point of hope and strength for the people. Despite the adverse conditions and efforts to isolate him in Barla, he began to attract 'students'-so-called since he described himself as a teacher. Drawn by those "lights of belief" in that dark time, they willingly suffered the persecution of the authorities and assisted Bediuzzaman by writing out and spreading the Words. The writing and dissemination was another unique feature of the Risale-i Nur; Bediuzzaman would dictate at speed to his students who acted as scribes. He had no books for reference and the writing of religious works was of course forbidden. They were all written therefore in the mountains and out in the countryside. Handwritten copies of the treatises or the letters were then made of the originals and these were conveyed to the Risale-i Nur students and secretly copied out in their

houses. These copies were passed from village to village, and then from town to town, with more and more copies being made on the way till eventually they spread throughout Turkey.

Travel was not easy, and Bediuzzaman communicated by letter with those of his students who lived in towns and villages other than Barla. Largely in reply to their questions, the letters offer important guidance on numerous points of belief and Islam, explained in the light of the Risale-i Nur and its way, and in the face of the misguidance of the times. Indeed, they form an important source and authority on many subjects for all Muslims today.

Since some of his students had previously been attached to Sufi

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orders, he sometimes explains the way of the Risale-i Nur to them through comparisons with the Sufi way. The primary aim of the Risale-i Nur is the saving and strengthening of belief. Employing both the intellect and the heart, Bediuzzaman described it as Reality (haqiqat) and Shari'a, rather than *tariqat*, that is Sufism. It is the highway of the Qur'an, which teaches the true affirmation of Divine Unity; true and certain belief, attained in a short time through investigation and the exercise of the reason. The direct way to Reality and knowledge of God, which is the way of the Companions of Prophet (PBUH) through "the legacy of Prophethood."

Some of the Letters offer guidance and encouragement to the students through answering criticisms and misrepresentations put forward by atheists and the enemies of religion, concerning both points of Islam, and Bediuzzaman himself. Others expose the plans to corrupt Islam through the introduction of innovations. They show how on the one hand Bediuzzaman was absolutely uncompromising in the face of enemies to religion, and on the other his complete fairness and moderateness in adjudicating points of conflict and controversy within Islam. All these illustrate his profound knowledge of many subjects, as well as the clarity and power of his style, which is based on logic.

Bediuzzaman did not ascribe the Risale-i Nur to himself; he saw it as a Divine favour bestowed because of need, with himself as the means. In some of his letters he writes that he feels justified in describing these "Divine favours which pertain to the service of the Qur'an" to his students, in order to encourage them in the exceedingly difficult conditions of the time, since they were a mark of the acceptability of both his writings and their service. A number of them were mentioned above. Bediuzzaman pointed out that the fact the Risale-i Nur proves the most important of the truths of belief and the Qur'an was a clear mark of Divine favour. For it had proved and demonstrated, for example, such questions as bodily resurrection before which even geniuses like Ibn Sina had confessed their impotence, and many mysteries concerning Almighty God, which are of such breadth and profundity that they cannot be comprehended by the human mind. Yet, Bediuzzaman stated, these truths were explained by means of comparison by someone in "the wretched situation" he was in so that they could be understood by even the most ordinary and uneducated of people. Furthermore, no one, from religious scholars to philosophers, had been able to put forward any criticisms of the treatises or to challenge them. The writing too had been with extraordinary speed at the most distressing times, often when he had been afflicted with illness. For example, a profound treatise like the Thirtieth

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Word had been written in six hours in an orchard, while the lengthy Nineteenth Letter, recounting the Miracles of Muhammad, had been written in a total of twelve hours partly in the rain on the mountains, referring to no book at all. There was also the question of the ‘coincidences,’ or mutual correspondence of words in the hand-written copies of the Risale-i Nur, and of the Qur’an, for which readers may refer to the present work.

In relating these Divine favours to his students, Bediuzzaman was impressing on them the importance of the Qur’anic way of the Risale-i Nur and its function of saving and strengthening belief at that time when the very foundations of Islam were being threatened. In a way outside their own will and knowledge, they were being employed, they were being made to work. Indeed, within the twenty-five years of Bediuzzaman’s exile, the handful of students grew into many thousands, the Risale-i Nur movement and its service to belief and the Qur’an spread throughout Turkey, despite all efforts to stop it.

After 1950, the period of what Bediuzzaman called ‘the Third Said,’ there was a great increase in the number of students, particularly among the young and those who had been through the secular education system of the Republic. At the same time the number of students outside Turkey increased. It is no exaggeration to say that with its conveying the Qur’anic message in a way that addresses and answers modern man’s needs, the Risale-i Nur played a major role in keeping alive the Islamic faith in Turkey in those dark days, and in the resurgence of Islam that has occurred subsequently. Bediuzzaman indeed continues to “prove and demonstrate to the world that the Qur’an is an undying, inextinguishable Sun.”

