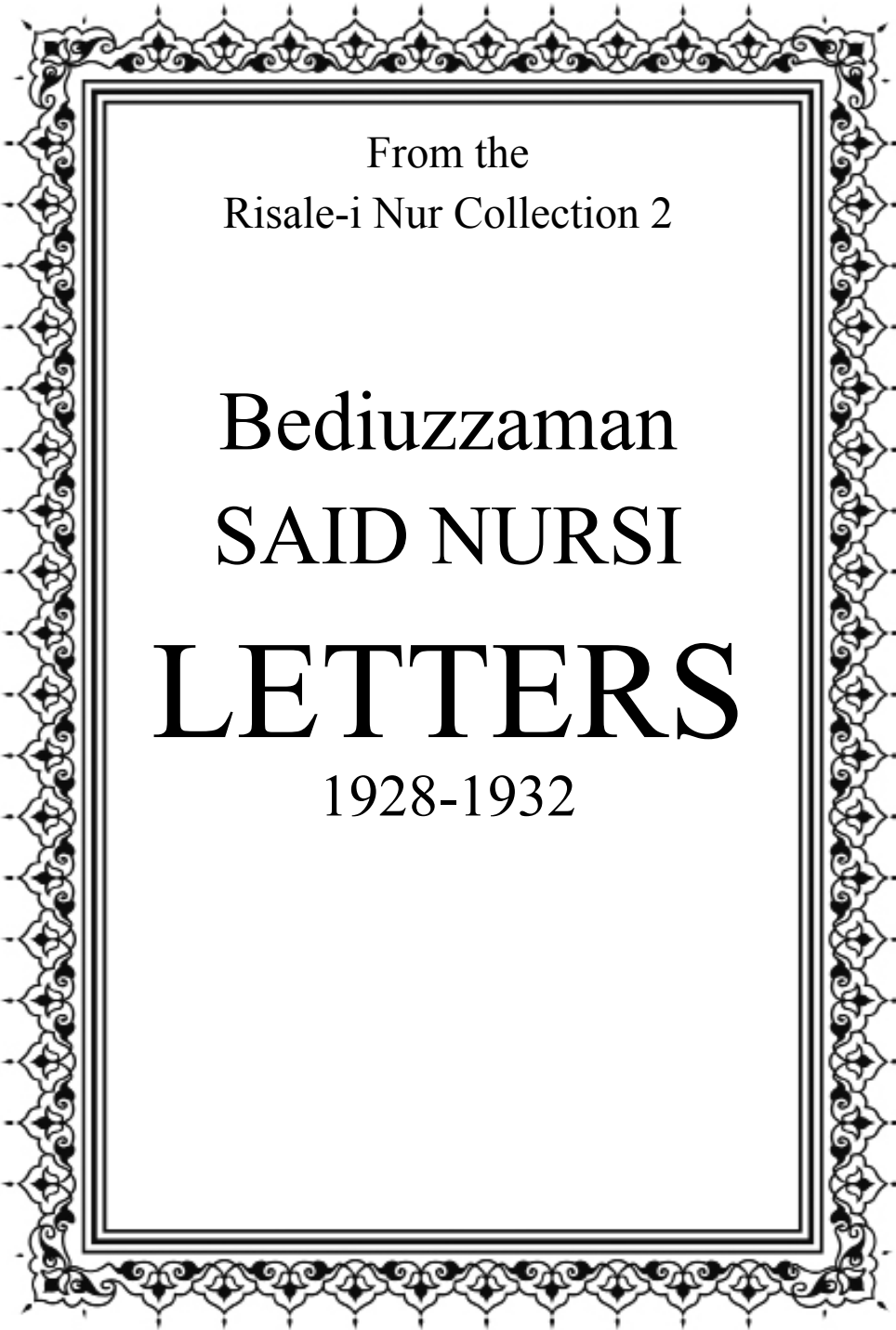


BEDIUZZAMAN SAID NURSI
LETTERS – 1928-1932

Sözler®



From the
Risale-i Nur Collection 2

Bediuzzaman
SAID NURSI
LETTERS
1928-1932

ISBN:978-975-432-043-5

Translated from the Turkish ‘Mektûbat’

New Edition, 2010; reprinted with corrections, 2013.

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Printed at:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِهِ نَسْتَعِينُ

The First Letter

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ¹

[This consists of the brief answers to four questions.]

FIRST QUESTION

Is Khidr alive? If he is alive, why do some leading religious scholars not accept it?

The Answer: He is alive, but there are five levels of life. He is at the second. 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 Khidr and Ilyas (May Allah grant them peace), which is free to an extent; that is to say, they can be present in

1. Bediuzzaman explained as follows his reasons for heading his letters with this verse (17:44): "This was the first door opened to me from the sacred treasures 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 that 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 Lahikası*, 335.) (Tr.)

numerous places at the same time. They are not permanently restricted by the requirements of humanity like we are. They can eat and drink like us when they want to, but are not compelled to like we are. Saints who attain to direct vision and knowledge of reality have reported virtually unanimously their adventures with Khidr and these elucidate and prove this level of life. One of the degrees of sainthood, even, is called the degree of Khidr. A saint who reaches it receives instruction from Khidr and meets with him. But it sometimes happens that such a person is mistakenly thought to be Khidr himself.

The Third Level of Life is that of Idris and Jesus (May Allah grant them peace), which is removed from the requirements of humanity, and is 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 astral bodies. There is a Hadith that states that at the end of time, Jesus (Upon whom be peace) will come and will act in accordance with the Shari‘a of Muhammad (UWBP).¹ This indicates that at the end times 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 that point, on the one hand the collective personality of Christianity will kill the fearsome collective personality of irreligion with the sword of heavenly revelation; and on the other, 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 they sacrificed their worldly lives in the way of truth, in His perfect munificence Almighty Allah bestows on them in the Intermediate Realm a life resembling earthly life, but without its sorrows and hardships. They do not know themselves to be dead and suppose only that they have gone to a better world. Enjoying themselves in perfect happiness, they do not suffer the pains of separation that accompany death.² For sure the spirits of the dead are immortal, but they know they are dead. The happiness and pleasure they experience in the Intermediate World are not equal to the martyrs’ happiness. Like if two men in their dreams enter a beautiful palace resembling Paradise: one knows that he is dreaming and the

1. *Bukhārī*, Mazālim, 31; *Buyū‘*, 102; *Muslim*, Īmān, 242, 343; *Ibn Māja*, Fitan, 33.

2. See, *Tirmidhī*, Jihād, 6; *Nasā’ī*, Jihād, 35; *Ibn Māja*, Jihād, 16; *Dārimi*, Jihād, 7.

pleasure and enjoyment he receives are deficient. He thinks: “If I wake up, all this enjoyment will disappear.” While the other man is unaware that he is dreaming, and he experiences true pleasure and delight.

Thus, the martyrs partake of life in the Intermediate Realm differently to the other dead. It has been definitely established by innumerable incidents and narrations that they manifest life in the way described above and suppose themselves to be alive. Indeed, their level of life has been illuminated and proved on numerous occasions by such occurrences as Hamza (May Allah be pleased with him) – the lord of the martyrs – protecting those who have recourse to him, and his performing and making performed tasks 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 a sort of dwelling-place under the earth, although I did not know where he was buried. I saw him living the martyrs’ level of life. He evidently thought that I was dead and said that he had grieved over me greatly. He thought he was alive, but having retreated before the Russian invasion, had made himself a good home under the ground. Thus, owing to such indications, my unimportant dream convinced me about the above-mentioned truth as certainly as having witnessed it.

The Fifth Level of Life is that 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 illuminate and prove this level of life, such as the innumerable occasions the spirits of saints have assumed forms and appeared to those who unveil the realities, and the other dead have communicated with us while awake or sleeping and have told us of things that are conformable with reality. In fact, the Twenty-Ninth Word, which is about the immortality of man’s spirit, demonstrates this level of life with incontrovertible proofs.

SECOND QUESTION

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا (67:2)

Verses like this in the All-Wise Qur’an, the Criterion of Truth and Falsehood, make it understood that death is created like life; it too is a bounty. But on the face of it, death is dissolution, non-existence, decay, the extinction of life, the annihilator of pleasures; so 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 transformation of existence; it is an invitation to eternal life, a beginning, the introduction to an immortal life. Just as life comes into the world through an act of creation and is appointed and determined, so departure from the world is created and determined, and is planned wisely and purposively. The ways plants die, plant life being the simplest level of life, show their death to be a more orderly work of art than life. For although the death of fruits, seeds, and grains appears to occur through their decay and dissolution, it is in fact a sort of kneading that comprises exceedingly well-ordered chemical reactions and a balanced combining of elements and wise formation of particles; their unseen, orderly and wise deaths appear through the life of the new shoots. That is to say, the death of the seed is the onset of the shoot's life. Indeed, since its death is like life itself, it is created and regular the same as life is.

Moreover, the death of living fruits or animals in the human stomach is the beginning of their rising to the level of human life; it may therefore be said that being thus, their death is more orderly and created than is their life.

If the death of plant life, the lowest level of life, is created, wise, and ordered in that way, the death that befalls human life, the highest level of life, must be the same. Similarly, as 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.

Now for the aspects of death that are bounties; we shall point out four of them.

The First: Death is a great bounty because it means one is freed from the duties and obligations of life, which become burdensome. It is also a door through which one passes in order to join and be united with one's friends, ninety-nine out of a hundred of whom are already in the Intermediate Realm.

The Second: It is to be released from the narrow, irksome, turbulent prison of this world, and to receive an expansive, joyful, troublefree immortal life, and to enter the sphere of the Eternally Beloved One's mercy.

The Third: There are numerous factors like old age which make life arduous and show death to be a far superior bounty. For example, if together with your very elderly parents who cause you much distress you beheld before you your grandfather's grandfathers in all their pitiful state, you would understand what a calamity life is, and what a bounty, death.

Another example: one can imagine how difficult life is in the harsh conditions of winter for the beautiful flying insects, the lovers of the beautiful flowers, and what a mercy death is for them.

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 the disaster-struck and those who suffer tribulations that drive them to suicide. However, as is proved decisively in many of the *Words*, for the people of misguidance, death is pure torment the same as life, and pure affliction, but that is outside the discussion here.

THIRD QUESTION

Where is Hell?

The Answer:

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ (67:26) لَا يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ

According to some narrations, Hell is beneath the earth.¹ As we have explained in other places, in its annual orbit the globe traces a circle around an area that in the future will accommodate the Great Gathering and Last Judgement. It means that Hell is beneath the area of its orbit. It is invisible and imperceptible because it consists of veiled, lightless fire. Within the vast stretch of space travelled by the earth many creatures are found that are invisible because they are without light. Just as the moon loses its existence when its light recedes, so we are unable to see numerous lightless globes and creatures, although they are before our eyes.

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. Geology informs us 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 stated in Hadiths.² The Lesser Hell performs many of the Greater Hell's functions in this world and Intermediate Realm, and this is indicated in

1. al-Ajlūnī, *Kashf al-Khafā'*, i, 281; al-Hākim, *al-Mustadrak*, iv, 568.

2. See, *Bukhārī*, *Bad' al-Khalq*, 10; *Muslim*, *Janna*, 30; *Tirmidhī*, *Jahannam*, 7; *Musnad*, ii, 313.

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 at the divine command it will hand over the Lesser Hell within it to the Greater Hell.

Some of the Mu'tazilite authorities said that Hell will be created later, but such an idea is mistaken and foolish, and arises from Hell not having completely opened up at the present time and developed into a form entirely appropriate for its inhabitants. In order to see with our worldly eyes the dwelling places of the next world within the veil of the Unseen and to demonstrate their existence, 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. Allah 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. A Hadith says about the intense heat of summer: ¹ مِنْ فَيْحِ جَهَنَّمَ That is to say, the Greater Hell is not visible to the tiny, dim eyes of this world's minds. However, we may look with the light of the divine name 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; He situated the Greater Hell wherever divine wisdom required. Yes, the All-Powerful One of Glory, the All-Wise One of Perfection, who issues the command of (36:82) كُنْ فَيَكُونُ has tied the moon to the earth before our very eyes with perfect wisdom and order, and with vast power and perfect order tied the earth to the sun, and has made the sun travel together with its planets at a speed close to that of the annual rotation of the earth, and with His majestic 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 His sovereign dominicality. It is not far from the perfect wisdom, tremendous power, and sovereign 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 that look to the hereafter, and give them heat and power. That is, give light to the stars from

1. *Bukhārī*, Mawāqit, 9, 10; *Adhān* 18; *Bad' al-Khalq*, 10; *Muslim*, Masājīd, 180, 181, 183, 184, 186; *Abu Dā'ūd*, Ṣalāt, 4; *Tirmidhī*, Mawāqit, 5; *Nasā'ī*, Mawāqit, 5; *Ibn Māja*, Ṣalāt, 4; *Tibb*, 19; *Dārimī*, Ṣalāt, 14; *Muwaṭṭa'*, Waqūt, 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.

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.

In Short: 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 the flood of events and the immaterial produce of the earth. The store-places vary according to 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 grandeur. Places of manifestation may be anywhere; the All-Merciful One of Beauty, the All-Compelling One of Glory, situates His places of manifestation where He wishes.

As for the existence of Paradise and Hell, they have been proved conclusively 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 the existence of the branch; the result is as definite as the chain; the store as the produce; the pool as the river; and the places of manifestation are as definite and certain as the existence of mercy and wrath.

FOURTH QUESTION

Passing (*mecazî*) love for things can be transformed into true love, so can the passing love most people have for this world also be transformed into true love?

The Answer: Yes, if a person who loves with passing love 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, beautiful, faces, of being a mirror to the divine names and the tillage of the hereafter, his illicit passing love then starts to be transformed into true love. But on the one condition that he does not confuse with the outside world his inner fleeting, 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 comes to love 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 alter it by adjusting the mirror; we could make it ugly, or beautiful, or give it different forms. But we could not easily adjust and change the outer, 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. Each of us has 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. We love our world, but later see that since it is constructed on our life, like it, it is fleeting, transitory, and unstable. We perceive and understand this, and our love for it is redirected to the beautiful impresses of the divine names to which our personal world is the mirror and which it reflects; it switches from our world to the manifestations of the names. Moreover, if we are aware that that personal world of ours is a temporary seedbed of the hereafter and Paradise, and if we direct our feelings for it like intense desire, love, and greed, towards the benefits of the hereafter, which are its results, fruits, and shoots, then that passing love is transformed into true love. Otherwise, manifesting the meaning of the verse,

(59:19) نَسُوا اللَّهَ فَاَنْسَاهُمْ اَنْفُسُهُمْ ۗ اُولٰٓئِكَ هُمُ الْفٰسِقُونَ

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 that the mirrors of their spirits are immortal, for in them are depicted the perpetual manifestations of the enduring names of an Ever-Enduring One; 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 that are permanent and that make perceived a transcendent beauty, a sacred loveliness. He sees the death and transience to be renewal, the purpose of which is to increase the beauty, refresh the pleasure, and exhibit the art, and this augments his pleasure, his ardour, his wonder.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Second Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[Part of a 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! Just this time I am not going to say: “I don’t accept presents from you in the same way that I don’t accept them from Abdülmecid ² and Abdurrahman ³ my brother and nephew,” because since you are more advanced than them and closer in spirit, I can’t refuse them even if I refuse everyone else’s. But apropos of 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 wretched brother of yours inherited this characteristic from the Old Said, and it is not asceticism or artificial self-sufficiency; there are four or five important reasons for it:

1. This refers to Hulûsi Yahyagil, “the first student of the Risale-i Nur.” He was from Elazığ in eastern Turkey and was then serving as a captain in the army stationed at Eğridir. 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* (*Sözler*) and *Letters* (*Mektûbat*) being written. See, *Barla Lahikası*, 21. Also, Necmeddin Şahiner, *Son Şahitler*, I (1st ed.), 33-55. (Tr.)

2. Abdülmecid (‘Abd al-Majîd) was Bediuzzaman’s younger brother. A teacher of the religious sciences, then a Muftî, he translated parts of the Risale-i Nur into Arabic, and *Ishârât al-I’jâz* and *al-Mathnawî al-‘Arabî al-Nûrî* (*Mesnevî-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. Bediuzzaman called him his spiritual son, student, and assistant. He joined his uncle in Istanbul following First World War, and published a short biography of him at that time. He died in 1928. (Tr.)

The First: The people of misguidance accuse religious scholars of securing advantage through their learning. They attack them unfairly, saying: “They are exploiting knowledge and religion to make a living for themselves.” This has to be shown to be false in practice.

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

إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ .. إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ (10:72)

and they display independence. Most meaningful in regard to this matter is the verse in Sura Ya. Sin.:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (36:21)

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

The Fourth: Reliance on Allah, contentment, and frugality are such a treasury and wealth they can be exchanged for nothing. I do not want to take things from people and shut up that inexhaustible treasury. I offer endless thanks to the All-Glorious Provider that since my childhood He has not compelled me to remain under obligation and so suffer abasement. Relying on His munificence, I beseech His mercy that I may remain faithful to this rule for the rest of my life.

The Fifth: In consequence of many signs and experiences over the past year or two I have formed the firm conviction that I am not permitted to accept people’s goods and particularly the gifts of the rich and of officials. Some make me ill. Indeed, 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 must be a sort of command not to accept the goods of others, prohibiting me from accepting them. Moreover, I have a need for solitude, I cannot receive everyone all the time. Accepting 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 clothes patched in a hundred places, and be saved from fawning and artificiality. 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.”¹

Out of their 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, Allah 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 that look to the hereafter means consuming the eternal fruits of the hereafter in transitory form in this world.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

1. Ibn Hajar al-Haythamī al-Shāfi‘ī, *Tuhfat al-Muḥtāj li-Sharḥ al-Minhāj*, i, 178.

The Third Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[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 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 an elevated light of miraculousness and brilliant secret of eloquence in the All-Wise Qur'an's oath of,

فَلَا أُقِيمُ بِالْخَنَسِ * الْجَوَارِ الْكُنَسِ (81:15-16)

This verse, which refers to the planets and their being concealed and spread abroad, displays to the gaze of observers an elevated embroidery full of art and an exalted, instructive tapestry. The 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. At other times they enter among the small stars and assume 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 majestic dominicality and glittering

1. See, p. 28, fn. 1.

divine sovereignty of the One who 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 larger than the earth, and that travel thousands of times faster.

You can see from this 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,

وَالْقَمَرَ فَدَرَنَّهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ (36:39)

Indeed, the determining, rotating, regulating, and illuminating of the moon, and its positioning in regard to the earth and the sun with precise reckoning is so wonderful, so astonishing, that nothing at all could be difficult for the All-Powerful One who orders and determines it thus. It instructs all beings with intelligence who behold it, conveying to them the idea that the One who makes it thus can surely do everything. It follows the sun and 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:

Especially when like at the end of May it comes into conjunction with the Pleiades in the shape of a fine crescent, appearing as the curved white branch of a date-palm, and the Pleiades appear 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. See the subtlety and eloquence of the metaphor of: كَالْعُرْجُونِ الْقَدِيرِ

Then this verse occurred to me,

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ (67:15)

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

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (43:13)

which it is *Sunna* to recite when mounting such means of transport as horses or ships.¹

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

The First: A few days ago I was asked a question by a guest: the gist of it, which inferred doubt, was this: Paradise and Hell are a great distance away. Through divine grace, the people of Paradise will pass through the resurrection like lightning or as swiftly as Buraq, and enter Paradise. But the people of Hell, how will they go, with their ponderous bodies, loaded down with the heavy burdens of their sins? How will they travel?

What occurred to me was this: 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, 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 is indicated by the fact that the earth's temperature increases one degree every thirty-three metres. That Hell will pour its fire into the Greater Hell, whose temperature of two hundred thousand degrees 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.² Then at a divine command, the earth will be transformed into a better, eternal form, and will become one of the habitations 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 the *Words*, if all things are attributed to a single being, they become so easy as to be necessary. Whereas if they are attributed to numerous makers and causes, as many difficulties arise as to make them impossible. For a single person like

1. *Muslim*, Ḥajj, 425; *Abū Dā'ūd*, Jihād, 72, 74; *Tirmidhī*, Da'wāt, 46.

2. See, *Bukhārī*, Bad' al-Khalq, 10; *Muslim*, Janna, 30; *Tirmidhī*, Jahannam, 7; *Musnad*, ii, 313.

an officer or master builder easily positions numerous soldiers or numerous stones with a single act, a single movement, and obtains a result. But if, in order to obtain those positions and results, it is referred to the soldiers in the army or the stones of the dome, which is without support, they could be achieved only with truly numerous acts, numerous difficulties, and great confusion.

And so, if such acts as the whirling and rotations, the circulation and revolutions, and the glorification-scattering promenading and 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. He can display the wonders of art in the alternation of the seasons, and the marvels 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 to be 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 each day the moon in a different shape, He makes it 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 wisdom that look to 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 the infinite ease in unity and infinite difficulty in multiplicity that businessmen and industrialists give a unity to multiplicity and so make things easy; that is, they form companies.

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

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Fourth Letter

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

سَلَامُ اللَّهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ عَلَيْكُمْ وَعَلَى إِخْوَانِكُمْ لَا سِيَّمَا... الخ

My Dear Brothers!

I am now on a high peak on Çamdağı (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, 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 a month or two. 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 that 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 Loving One, and with its manifestations at a maximum degree look to the Necessarily Existent One through the windows of beings. In the same way – but only when he is employed in service of the Qur'an and is the herald of its infinite treasures – this brother of yours who is nothing, but nothing, is given a state whereby he manifests the divine names All-Compassionate and All-Wise. Allah willing, the *Words* manifest the meaning of the verse:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (2:269)

The Second: This excellent saying about the Naqshbandi Order suddenly occurred to me: “On the Naqshbandi way one has to abandon four

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

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 multi-coloured page of the book of the universe, etc.” came to mind. I gazed at the stars on the face of skies in the light of it, and I said to myself: If only I could have been a poet and completed it! Then I set about it although I have no ability to write poetry or verse, and what I wrote was not poetry. I wrote it as it occurred to me. You, my heir, may convert it into poetry and put it into verse. This is what occurred to me:

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 to both 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.¹

We are the innumerable exquisite fruits that 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;

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

1. That is, since innumerable miracles of power are exhibited on the face of the earth, which is the seedbed and tillage for Paradise, the angels in the world of the heavens gaze on those miracles, those marvels. And like the angels, the stars, resembling 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. They look on both the earth and Paradise at the same time; they observe those fleeting wonders in an enduring form in Paradise. That is to say, in the heavens, there are prospects of both worlds.

*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.*

اَلْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Fifth Letter

بِسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

In his *Letters (Maktubat)*, Imam-i Rabbani ¹ (May Allah be pleased with him), a sun of the Naqshbandi Order and its hero, said: “For me, the disclosure of a single matter of the truths of faith is preferable to thousands of illuminations, ecstasies, and instances of wonderworking.” ²

He also said: “The final point of all the Sufi ways is the clarification and unfolding of the truths of faith.” ³

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.” ⁴

He said also: “The Naqshi way is traversed with two wings; that is, by having firm belief in the truths of faith and by carrying out the religious obligations. The way cannot be covered if either of these two wings is defective.” ⁵ In which case, the Naqshi way consists of three veils:

The First and most important is to serve the truths of faith directly; Imam-i Rabbani travelled this way in his later years.

The Second is to [advance the cause of] the religious obligations and serve the glorious practices (Sunna) of the Prophet (UWBP) under the veil of the Sufi way.

1. Shaykh Aḥmad Sirhindī was also known by the titles of Imām-i Rabbānī, Aḥmad Fārūqī, and 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. He is also famous for his efforts to reform Sufism. (Tr.)

2. Imām Rabbānī, *al-Maktubat*, i, 182 (no: 210).

3. Ibid.

4. Ibid., i, 240 (no: 260).

5. Ibid., i, 98 (no: 91); i, 99 (no: 94).

The Third is to strive 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 such persons as Shaykh ‘Abd al-Qadir Gilani ¹ (May Allah be pleased with him) and Shah Naqshband ² (May Allah be pleased with him) and Imam-i Rabbani (May Allah be pleased with him) were alive today, they would expend all their efforts on strengthening the truths of faith and tenets of Islam. For it is through them that eternal happiness is won. Any deficiency in them results in eternal misery. A person without faith will not enter Paradise, but very many will go there 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 could rise to some of the truths of faith. But now, if through Almighty Allah’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, people who have studied the thirty-three *Words* closely 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* so far 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 Islam as a whole, 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, but if it results from science and learning it is difficult to eliminate. In former times only one person in a thousand was in the latter category, and only one in a thousand such people would be reformed through guidance. For such people fancy themselves. They do not know, but they think they do know. I think that Almighty Allah has bestowed the *Words* at this time, which are flashes of the Qur’an’s miraculousness, as an antidote to this atheistic misguidance.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

1. Sayyid ‘Abd al-Qadir Gīlānī (Geylani), known as the Gawth al-A‘zam, was a towering spiritual figure in the history of Islam. He lived 470/1077-561/1166. (Tr.)

2. Muḥammad Bahā’uddīn Naqshband. He was the founder of the Naqshbandī Order, and died in 791/1389 in Bukhārā. (Tr.)

The Sixth Letter

بِاسْمِهِ سُبْحَانَهُ

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

سَلَامُ اللَّهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ عَلَيْكُمْمَا وَعَلَى إِخْوَانِكُمَا

مَا دَامَ الْمَلَوَانِ وَتَعَاقَبَ الْعُصْرَانِ وَمَادَارَ الْقَمَرَانِ وَاسْتَقْبَلَ الْفَرْقَدَانِ

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

Seeing that Almighty Allah has made you shareholders in the notions He has imparted to my mind, it is surely also your right to share in my feelings. So as not to sadden you unduly, I shall skip the excessively grievous part of my loneliness in exile and tell you about another part, as follows:

These last two or three months I have been very much alone. Sometimes, once every two or three weeks or so, I have a guest with me; the rest of the time I am alone. For nearly three weeks now there has been no one working in the mountains near me; they have all dispersed.

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

The first: because of old age I was alone and a stranger far from most 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 disclosed within that one: I felt a sad sense of separation and exile at most of the beings to which I was attached, like last spring, having left me and departed. Then within that one a further sphere of exile opened up, which was that I had been parted from my native land and relatives, and was alone. I felt a sense of separation and exile arising from that too. Then because of it, the loneliness of the night and the mountains made me feel another pitiable exile. And then I beheld my spirit in an overwhelming

exile: it was ready to journey to eternity both from this exile and from the temporary guesthouse of this world. I exclaimed to myself suddenly: My Allah! How can I endure these exiles and layers of darkness? 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 Allah!

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, familiar spheres. My tongue declared:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173)

While my heart recited the verse:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (9:129)

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

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

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

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

So leave complaint 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 Allah!

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

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

As Mawlana Jalal al-Din, ¹ one of my masters, addressed his soul, I said:

أَوْ كُفْتُ أَلَسْتُ وَ تُو كُفْتِي بَلَى شُكْرُ بَلَى حَيْسَتْ كَشِيدَنْ بَلَا

1. Mawlānā Jalāl al-Dīn Rūmī, born in Balkh in 604/1208. He migrated to Konya with his father, where he died in 672/1273. He was the author of the *Mathnawī*, and *pīr* of the Mevlevi Order.

سِرِّ بِلَاچِیْسْتِ کِه یَغْنِی مَنَم حَلَقَه زَنِ دَرگِه فَقْر و فَنَا¹

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

مَاذَا وَجَدَ مَنْ فَقَدَهُ ۞ وَمَاذَا فَقَدَ مَنْ وَجَدَهُ²

That is, the person who finds Him finds everything, while the person who fails to find Him, can find nothing. If he does find something, it will only bring him trouble. I understood the meaning of the Hadith, طُوبَى لِلْعُرْبَاءِ³ and I offered thanks.

My brothers! Those dark exiles were lit up through the light of belief, yet they still affected me somewhat, provoking the following thought: “Seeing that I am a stranger and in exile and shall go to another exile, have my duties in this guesthouse been completed? Should I hand over the *Words* to my brothers and completely sever all my ties?” This is why I asked you whether the *Words* that have been written will suffice or whether they are lacking something. That is, have I accomplished my duty so that with an easy heart I can cast myself into a light-filled, pleasurable, true exile, forget the world and say like Mawlana Jalal al-Din,

دَانِی سَمَاعِ چِه بُودِ بِی خُودِ شُدَن زِهَسْتِی
اَنَدَرُ فَنَائِی مُطْلَقِ ذَوْقِ بَقَا چَشِیدَن

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

اَلْبَاقِی هُوَ اَلْبَاقِی

Said Nursi

1. Mawlānā Jalāl al-Dīn, *Dīwān-i Kabīr*, 157 (ghazal no: 251).

2. Ibn ‘Aṭā’illāh al-Iskandarī, *Sharḥ al-Ḥikam al-‘Aṭā’iyya*, 208.

3. Muslim, Imān, 232; Tirmidhī, Imān, 132; Ibn Māja, Fitan, 15; Dārimī, Riqāq, 42; Musnad, i, 184, 398; ii, 177, 222, 389; iv, 73.

The Seventh Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا دَائِمًا

My Dear Brothers!

I gather you told Şamlı Hafız ¹ to ask me two things:

THE FIRST

“Like the dissemblers in early times, the misguided of modern times make the marriage of Allah’s Messenger (Upon whom be blessings and peace) with Zaynab a pretext for criticism, considering it was intended to satisfy the lusts of the soul.”

The Answer: Allah forbid, a hundred thousand times! Such vile doubts cannot be harboured against that lofty one! The Messenger (UWBP) was such that from the age of fifteen to forty when the blood is fiery and exuberant and the passions of the soul enflamed, with complete chastity and purity he sufficed and was content with a single older woman, Khadija the Great (May Allah be pleased with her) – as is agreed by friend and foe alike. His having numerous wives after the age of forty, that is, when bodily heat subsides and the passions are quietened, is decisive, self-evident proof for 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.

One of those instances of wisdom is this: as with his words, the actions, states, conduct, and deeds of Allah’s Messenger (UWBP) are the sources of religion and the Shari‘a, and provide authority for its injunctions.

1. Tevfik Göksu; he was known as Şamlı since his father had been an army officer in Damascus for twenty years. See, Şahiner, *Son Şahitler*, I (new ed.), 288.

The Companions transmitted the outward, public things, and his wives were the transmitters and narrators of the private matters of religion and injunctions of the Shari‘a that became clear from his private conduct in the personal sphere; they performed that 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,

(33:40) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

which is one of the examples given in the Third Ray of the First Light in the Twenty-Fifth Word, it is written that given their many aspects, single verses state meanings that address all classes of men, each with its own understanding.

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 (UWBP) 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. As a spouse he found himself unequal to her and this caused incompatibility, so he divorced her. At Allah’s command, His Messenger (Upon whom be blessings and peace) took her. That is, as indicated by the verse,

(33:37) زَوَّجْنَاهَا

which shows that it was a heavenly contract, the marriage was out of the ordinary, above external relations, and entered into purely on the orders of divine determining. Thus, the Noble Messenger (UWBP) submitted to the decree of divine determining and was compelled to do so; it was not at the behest of carnal desire.

The verse,

(33:37) لِّكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ

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 so that it should be the cause of ordinances being changed –

as though “*zihar*,” that is, a man saying to his wife “you are like my mother,” is forbidden. Also, great personages look to their followers in fatherly fashion and address them as such, and divine messengers do the same with their communities. But this is because of their positions as leaders and messengers; it is not in respect of their human personalities making it inappropriate for them to take wives from among them.

Another class’s share of understanding the 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, his compassion will be a hundred times greater than that of a father, and his subjects will look on him as their father as though they were his real sons. The paternal view is not easily transformed into that of a husband, nor a girl’s view into that of a wife. Since according to this the public find it inappropriate that a prophet should take the believers’ daughters in marriage, the Qur’an repels such doubts, saying: By virtue of divine mercy the Prophet (UWBP) is kindly towards you and 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. Even if he calls you “son,” according to the Shari‘a you can’t be his children!”

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Eighth Letter

بِاسْمِهِ

وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

There are numerous instances of wisdom in the names الرَّحْمَنِ الرَّحِيمِ being included in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and at the start of all things good. Postponing the explanation of these to another time, I shall for now recount a feeling of mine:

My brother, to me the names الرَّحْمَنِ الرَّحِيمِ appear as a light so vast it embraces the whole universe and satisfies all the eternal needs of all spirits, and so luminous and powerful it secures 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 this connection 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 more acute and brilliant and elevated than passionate love, and purer and more worthy of the rank of prophethood. Intense love and passion for worldly beloveds and creatures are not fitting for the elevated rank of prophethood. This means that Jacob's feelings were a high degree of compassion which the All-Wise Qur'an describes with brilliant eloquence and were a way of attaining to the name All-Compassionate. As for passionate love, which is a way of attaining to the name of All-Loving, it is more like Zulaikha's love for Joseph (Upon whom be peace). That is to say, however much higher the Qur'an of Miraculous Exposition shows Jacob's (Upon whom be peace) emotions to be than Zulaikha's, compassion is higher than passionate love to the same degree.

My master, Imam-i Rabbani, did not consider worldly love to be altogether fitting for the rank of prophethood and therefore said: “Joseph’s virtues pertained to the hereafter, so love for him was not of a worldly kind that it should have been defective.”¹ But I say: “Master! That is an artificial interpretation, the truth of the matter must be this: Jacob’s 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, while many sorts of love and passion may not be condescended to.

Furthermore, compassion is extremely broad. Because of the compassion a person feels for his child, he may well feel a kindness towards all young and all living beings even, and act as a sort of mirror to the comprehensive name All-Compassionate. Whereas passionate love restricts its gaze to its beloved and sacrifices everything for it. Or else while elevating and praising its beloved, it denigrates others and in effect insults them and abuses their honour. For example, someone said: “The sun espied my beloved’s beauty and was embarrassed. 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 and wants nothing in return; it is pure and seeks no recompense. The self-sacrificing, unselfish tenderness of animals towards their young is evidence for this at the lowest level. 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 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 induces a person to utter:

فَإِنَّ اللَّهَ حَيُّرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ (12:64)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

1. Imām Rabbānī, *al-Maktubat*, iii, 134 (no: 100).

The Ninth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[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 (*rabbânî*) favour. I congratulate you! Now that we have come to a discussion of wonderworking, bestowal, and favour, I shall tell you one of the differences between wonderworking and bestowal. It is like this:

So long as there is no necessity for it, to display wonderworking is harmful. Whereas to make known bestowal is to make known a divine bounty. If someone honoured with wonderworking knowingly manifests an extraordinary matter and his evil-commanding soul is persistent, then since he relies on himself and on his soul and what he has disclosed and falls into pride, it may be that Almighty Allah is drawing him on by at first granting him success. If he displays a wondrous act unknowingly; for example, a person has an unvoiced question and involuntarily he gives an appropriate answer and afterwards realizes this, it increases his confidence, not in himself but in his Lord and Sustainer. He says: "I have a Preserver who is training me better than I could myself," and this increases his reliance on Allah. It is a harmless sort of wonderworking. He is not obliged to conceal it but should not advertize it intentionally, because of pride. For since it is apparently associated with the human power to act, he may ascribe it to himself. When it comes to bestowal, it is sounder than the second sort of wonderworking, the sound sort, and in my opinion is more elevated. To make it known it is to make known a bounty. The power to act has no connection with it, and the soul does not ascribe it to itself.

My brother! The divine bounties received by both you and me, particularly in our service of the Qur'an, which for a long time past I have seen and

written about, are bestowals, and to make them known is to make known a divine bounty. This is why – to make known the divine bounty – I am mentioning the success of both of us in our service. I always knew that it would encourage you to offer thanks and not make you proud.

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. Seeing it in this way, he may rise swiftly to the rank of winning Allah's pleasure, the highest rank. Such a person will not give the price of a lasting diamond for something as valueless as glass, doomed to be broken. He will pass his life uprightly and with pleasure. Yes, matters to do with this world are like pieces of glass that will be broken, while the lasting matters of the hereafter are as precious as flawless diamonds. The intense curiosity, fervent love, terrible greed, stubborn desires, and other intense innate human emotions were given to gain the matters of the hereafter. To direct them fervently towards the transitory things of this world is to give the price of eternal diamonds for doomed fragments of glass. A point has occurred to me in connection with this, so I shall recount 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 ephemeral (*mecazî*) beloved is not worth the price of such fervent love, it causes the lover to search for an eternal one. Then passing love is transformed into true love.

Man possesses thousands of emotions, each of which has two degrees, one worldly (*mecazî*), the other, true. For example, everyone feels anxiety about the future. A person is intensely anxious about the future, but then sees that he has no guarantee that he will reach the future he is so anxious about. Also, if it is his livelihood he is worried about, anyway it is promised, and the brief future is not worth such terrible anxiety. So he turns away from the future towards the true future beyond the grave, which is long-lasting and which for the heedless has not been promised.

Man also displays intense ambition for possessions and rank, then he sees that the transient property which has been put temporarily under his supervision, and calamitous fame and high rank, 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 Allah, which constitute true rank, and towards provisions for the hereafter, and good works, which are true property. Worldly ambition, which is a bad quality, is transformed into true ambition, a lofty quality.

And, for example, with wilful 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, just to be obstinate, he persists in something damaging and harmful. Then he sees that this powerful emotion was not given to him for such things and that to expend it on them is contrary to wisdom and truth. So he utilizes his intense obstinacy, not on those unnecessary transient matters, but on the elevated and eternal truths of belief and essentials of Islam and service and duties pertaining to the hereafter. Worldly obstinacy, a base quality, is transformed into true obstinacy; that is, ardent steadfastness and constancy in what is right, a fine and good quality.

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 were going to remain here for ever, they will be the cause of bad morals and will be misspent and futile. But if he expends the lesser of them on the matters of this world and the more intense of them on spiritual duties and tasks 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 the present time have been ineffective is that those offering them say: "Don't be ambitious! Don't be greedy! 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," both their advice would be effective, and they would be proposing something within those persons' will power.

Fourthly: The differences between Islam and belief (or faith-*īmān*) have been frequently discussed by Islamic scholars. One group has said that they are the same, while another has said that they are not the same but that you cannot have one without the other. They have expressed various ideas similar to this. I myself have understood the following difference:

Islam is a preference, while belief is a conviction. To put it another way, Islam is to take 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, by taking the part of the truth, such people were in one respect Muslim and were called "irreligious Muslims." Then later I saw certain believers who did not evince support for the injunctions of the

Qur'an nor take the part of them, and they reflected the epithet "non-Muslim believers."

Can belief without Islam be the means of salvation?

The Answer: Neither can Islam without belief be a means of salvation, nor can belief without Islam be a means. All praise and bounty is Allah's, through the grace of the Qur'an's miraculousness the comparisons of the *Risale-i Nur* have shown the fruits of the religion of Islam and results of the Qur'anic truths in such a way that even if someone without religion does not understand them, he cannot be unsympathetic towards them. And they have demonstrated proofs of belief and Islam in such powerful fashion that if even a non-Muslim understands them, he is sure to assent to them. While being a non-Muslim, he would believe. Yes, the *Words* show that the fruits of belief and Islam are as delectable as the fruits of the Tuba tree of Paradise, and that their results are as agreeable as 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. Demonstrating proofs as powerful as the chains of beings and numerous as minute particles, they give rise to infinite submission and strength of belief. On certain occasions even, when testifying to belief while reciting the invocations of Shah Naqshband, and when saying: عَلَىٰ ذَٰلِكَ نَحْيَىٰ وَعَلَيْهِ تَمُوتُ وَعَلَيْهِ تُبْعَثُ عَدَا

I have experienced an infinite feeling of partiality. If the whole world were given me, I would not sacrifice a single truth of belief. It causes me extreme distress to imagine the reverse of a single truth for a minute even. Were the whole world to be given me, my soul would renounce it unhesitatingly for the existence of a single truth of belief. I feel an infinite strength of belief when I say,

وَأَمَّا بِمَا أَرْسَلْتَ مِنْ رَسُولٍ وَأَمَّا بِمَا أَنْزَلْتَ مِنْ كِتَابٍ فَصَدَّقْنَا

I consider the opposite of any of the truths of belief to be rationally impossible, and I look on the people of misguidance as infinitely foolish and crazy.

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

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Tenth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[This consists of the answers to two questions.]

The First is about 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 their 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 that looks to the World of the Unseen rather than to the Manifest World. That is, it looks to the past and the future more than to the present. That is, it looks to the origin, progeny, roots and seeds of things more than to their external existence. It is a notebook of divine determining (*kader*), the existence of which has been proved both in the Twenty-Sixth Word and in a footnote in the Tenth Word.²

Yes, the Clear Record is the title for an aspect of divine knowledge and the divine command. For since the origins, roots, and sources of things result, with the utmost order and perfect art, in their [external] existences, they show that they are set in order 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 commands. For example, it may be said that a seed resembles the programmes

1. See, *The Words* (Istanbul: Sözler Publications, 2008), 571-2, fn. 21. (Tr.)

2. See, *Words*, pp. 483-6 and 64 respectively. (Tr.)

and indexes which will impart order to all the parts of the tree, and is like a miniature embodiment of the creative commands that specify the index and programme.

In short, the Clear Record resembles 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. In this sense it 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 to the past and the future. It is a title, a notebook, a ledger, of divine power and will more than of divine 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 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 discussions about divine determining and man's will. So 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 perspicuous book of dominical wisdom and will, but, Allah 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, on creating, divine power writes the chains of beings, each of which is a sign, on the page of time known as the Tablet of Appearance and Dissolution (*Levh-i Mahv, Isbat*), and causes the motion of particles.

This means that the motion of particles is a vibration, a movement, arising from that writing and copying, as beings pass 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, of the Supreme Preserved Tablet – which is fixed and

constant – in the sphere of contingency, that is, in beings, which constantly manifest life and death, existence and annihilation; it is the reality of time. Yes, time has a reality as does everything; the reality of what we call time, a mighty river flowing through the universe, is like the page and ink of power as it writes on the Tablet of Appearance and Dissolution.

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

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

The Answer: The knowledge is with Allah 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 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; ¹ 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 pour its inhabitants into it too. Its immaterial produce will also be transposed to the Manifest Realm from that of the Unseen. Yes, as though it were 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; the beings to fill it have departed from the earth. That is to say, the globe is a seed, and the arena of the Great Gathering and what it holds, a tree, a shoot, and a store. Just as a point of light becomes a luminous line or circle on moving at speed, so with its rapid, purposeful motion, the earth describes a circle of existence, and together with that circle of existence and its produce, gives rise to the arena of the Great Gathering.

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ (67:26)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

1. al-Hākīm, *al-Mustadrak*, ii, 440; *Musnad*, iv, 447; v, 3, 5.

The Eleventh Letter

بِاسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[This letter comprises a significant remedy and points out four small gems from the treasures 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 have a share of them. With regard to subject matter, each is a sample, a small jewel, from the treasures of four different verses and their truths. The form of each of the four topics is different, and so are the benefits each yields.

FIRST TOPIC

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (4:76)

O my soul which is in despair due to doubts and scruples! The association of ideas and the imaginings or suppositions that occur to one are a sort of involuntary expression or depiction. If they arise from good and luminosity, the qualities and reality they possess are transposed to an extent to their forms and images – just like the sun's light and heat are transposed to its reflection in a mirror. If such depictions are of something evil and dense, their qualities and requirements cannot pass or spread to their reflections. For example, the reflection in a mirror of something unclean or corrupt is neither unclean nor corrupt. Nor can a snake's image bite.

In consequence, to imagine unbelief is not unbelief, and to imagine abuse is not abuse. Particularly if it is involuntary or some notion or speculation occurs to one, then it is altogether harmless. Furthermore, according to the Sunni school, the people of truth, if the Shari'a rules that a thing is

bad or unclean, it is because it is prohibited by Allah. Since what we are discussing are involuntary associations of ideas and imaginings that occur to one without one's consent, they are not subject to such prohibitions. However ugly or unclean the form they take, they are not ugly and unclean.

SECOND TOPIC

This is a fruit of the Pine, Cedar, and Black Poplar trees of Tepelice in the mountains of Barla, which has been included in *The Words* ¹ and not repeated here.

THIRD TOPIC

The two following matters are part of the examples given in the Twenty-Fifth Word ² showing the impotence of present-day civilization before the miraculousness of the Qur'an. They are two examples out of thousands proving how unjust are the laws of present-day civilization, which opposes the Qur'an:

The ruling of the Qur'an:

(4:176) فَلِلَّذِكْرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

is both pure justice, and 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 inherit. It is also a mercy, for a weak girl is greatly in need of kindness from her father and brothers. The Qur'an decrees that she receives this without worry. Her father does not look on her with misgivings, thinking of her as a harmful child because of whom half of his wealth will go to a stranger. His kindness is untainted by anxiety and anger. Her brother's kindness and protection are free of rivalry and jealousy. He does not consider her as a rival who will destroy half the family and give a significant part of their property to someone else. His protective and kindly feelings for her will not be marred by resentment and hostility. 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 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 cruelty of the live burial of girl children in the Age of Ignorance due to savage jealousy, may possibly

1. See, the Second Station of the Seventeenth Word, *Words*, 234-6.

2. See, *Words*, 419-24.

open the way to merciless wickedness. Like this one, all Qur'anic rulings confirm the decree,

(21:107) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

FOURTH TOPIC

(4:11) فَلِأُمِّهِ السُّدُسُ

This low civilization, which causes injustice by giving daughters more than their due, perpetrates an even greater injustice by denying the mother her right. Yes, the compassion of mothers is a truly sweet, subtle, and lovely manifestation of dominical mercy, and among the truths of the universe, is the 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, at the simplest and lowest level of motherhood, will cast herself at a dog or attack a lion in order to protect her young, through a tiny manifestation of that compassion.

To deprive a mother, who is the bearer of such an honourable, lofty truth, of the property of her child is an appalling injustice, a 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 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, فَلِأُمِّهِ السُّدُسُ is pure truth and pure justice.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Twelfth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
السَّلَامُ عَلَيْكُمْ وَعَلَى رُفَقَائِكُمْ

My Dear Brothers!

You asked me a question that night and I did not reply, because it is not permissible to argue over questions of belief. Your discussion of them had turned into a dispute. For now I am writing very brief replies to your three questions, about which you were arguing. You will find the details in *The Words*; the chemist wrote down which. But it did not occur to me to mention the Twenty-Sixth Word, about divine determining and man's faculty of will; have a look at that too, but don't read it like a newspaper. The reason I advised 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 them.

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? What was the reason for it?

The Answer: The reason for it concerns the charging of duties: the duty with which Adam was charged yielded such results as the unfolding of all human spiritual progress and the revealing of all human potentialities and man's essential nature being a comprehensive mirror to all the divine names. If he had remained in Paradise, his rank would have been fixed like that of the angels; man's potentialities would not have been disclosed. In any case, the angels, with their unchanging ranks, are numerous and there is no need for man to perform their sort of worship. Since divine wisdom required a realm of accountability commensurate with the potentialities of

man, who would traverse infinite degrees, he was expelled from Paradise for his well-known sin, sin being the requirement of human nature and contrary to that of the angels. That is to say, just as it was pure wisdom and pure mercy that Adam should be expelled from Paradise, 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 only one sin in his short life, but the sin comprised 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, their 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 Allah created Satan and evil; what is the wisdom in it? Isn't the creation of evil, evil, and the creation of bad, bad?

The Answer: Allah forbid, the creation of evil is not evil, the acquisition of (*kesb*) or desire for evil, is evil. For creation and bringing into existence look to all the consequences, whereas such a 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 due to misuse of their wills some people receive harm from the rain, they cannot say that the creation of rain is not mercy or that it is evil. For it is evil for them due to their mischoice and inclinations. Also, there are numerous benefits in the creation of fire and all of them are good. But if some people are harmed by fire due to their misuse of it and their wills, they cannot say that the creation of fire is evil; because it was not only created to burn them. Rather, they made a wrong choice and thrust their hands into the fire while cooking the food, and made that servant inimical to themselves.

In Short: A lesser evil is acceptable for a greater good. If an evil which will lead to a greater good is abandoned so that a lesser evil should not occur, a greater evil will have been perpetrated. For example, there are certainly some minor material and physical harms and evils in sending soldiers to fight a *jihad*, but the *jihad* leads to a greater good whereby Islam is saved from being conquered by infidels. If the *jihad* is abandoned due to those lesser evils, the greater evil will come after the greater good has gone, and that is absolute wrong. Another 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, because of 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, resembling diamonds and coal, would have remained equal. The spirit of Abu Bakr the Veracious at the highest of the high would have remained on a par with Abu Jahl at the lowest of the low. This means that since the creation of satans and evils looks to vast, universal results, it is not evil or bad. The evils and instances of bad that arise from abuses and the particular causes known as man's acquisition pertain to his voluntary actions not to divine creation.

If you ask ? The majority of humanity become unbelievers due to the existence of Satan; they embrace unbelief and suffer harm, despite the sending of prophets. If, according to the rule "The majority has the say," 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. Isn't that so?

The Answer: Quantity has no importance in relation to quality. The true majority looks to quality. For example, if a date-palm has a hundred seeds and they are not planted in the earth and watered and so do not undergo a chemical reaction and manifest the struggle for life, they remain a hundred seeds worth virtually nothing. But if they are 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 that watering them was evil because most of them rotted? Of course you cannot say that, for the twenty have become twenty thousand. A person who loses eighty and gains twenty thousand suffers no loss, so it cannot be evil.

Another example: a peahen lays one hundred eggs and they are worth five hundred *kurush*. If the hen sits on the hundred eggs and eighty go bad and twenty hatch into peacocks, can it be said that the loss was high and the affair, evil; that it was bad to put the broody hen on the eggs and an evil occurred? No, it was not thus, it was 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 pernicious beasts.

THIRD QUESTION

Almighty Allah sends calamities and inflicts tribulations; isn't this an injustice towards the innocent in particular, and animals even?

The Answer: Allah forbid, 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 jewelled garment that he has 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. Can you say to him: "You have made the garment that makes me beautiful ugly. You have caused me trouble, making me sit down and stand up."? Of course, you cannot say that. If you did, you would be crazy.

In just the same way, the All-Glorious Maker has clothed you in an artistically wrought being jewelled with such faculties as the eye, the ear, and the tongue. 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. To strengthen the essence of life and display the manifestation of His names He makes you pass through numerous such conditions. As is indicated in the comparison, if you ask: "Why do you inflict these calamities on me?" a hundred instances of wisdom will silence you. In any event, calm, repose, idleness, monotony, and arrest from motion are forms of non-existence, and harm. Motion and change are existence and good. Life finds its perfection through motion, it progresses by means of tribulations. Life performs various motions 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.

Briefly, these are the answers to the three questions you were arguing over. Explanations of them are to be found in the thirty-three *Words*.

My Dear Brother!

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

It is not permissible to have a heated discussion about subtle matters of belief like these in a social gathering. If it turns into an uncontrolled contest, while being a panacea it becomes poison. It is harmful for both those who speak and those who listen. It is permissible to discuss such matters moderately and fairly, exchanging ideas. And tell him that if doubts occur to him about matters of this sort and he cannot find the answer in *The Words*, he may write to me privately. And tell the chemist that it occurred to me that the dream he had about his late father might mean this: since his late father was a doctor, he may have helped some people who were close to Allah, and at the time of his death the spirits of those blessed people who were grateful to 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 welcome and this would be intercession for his spirit.

I send greetings to all the friends who were together here that night, and I pray for them.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Thirteenth Letter

بِسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
الْسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَالْمَلَامُ عَلَى مَنْ اتَّبَعَ الْهَوَى

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 asked these questions on numerous occasions, and also ask them implicitly, I am compelled to reply 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 endless 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 sincere mountains of Barla. While a prisoner-of-war in Russia I made up my mind to withdraw into a cave towards the end of my life and prayed for it. The Most Merciful of the Merciful made Barla the cave and bestowed the benefits without burdening my

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

weak self with the difficulties and troubles of a cave. Only, in Barla there were two or three distrustful people, and I suffered torments because of their groundless fears. It was as though those friends of mine were thinking of my comfort, but because of their suspicions, they harmed both my heart and our 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. However, 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 untroubled in this exile and transformed it into a great instance of compassion.

In addition, although the worldly left all the influential, powerful leaders and shaikhs who could interfere in their world in the towns and cities and permitted them to meet with their relatives and everyone, they unjustly isolated me and sent me to a village. With one or two exceptions they allowed none of my relatives and fellow-countrymen to visit me. But my All-Compassionate Creator transformed that isolation into a vast mercy for me, for it left my mind clear and I was able to receive the effulgence of the All-Wise Qur'an as it is, free of malice and ill-will.

Also, the worldly deemed excessive the two commonplace letters I wrote in two years at the beginning of my exile. And now even, they are displeased at one or two people visiting me purely for the sake of the hereafter once every week or two or once a month; and they have harassed me because of this. But my Compassionate Sustainer and All-Wise Creator transformed their tyranny into mercy, for He transformed it into a desirable solitude and acceptable retreat for me during these Three Months,¹ which may gain for a person ninety years of spiritual (*manevî*) life. All thanks be to Allah for all situations, my situation and comfort are thus.

YOUR SECOND QUESTION

Why don't you apply for your release papers?

The Answer: I have been sentenced by divine determining (*kader*) in this matter, not by the worldly, so I apply to it. Whenever it gives permission, whenever it cuts off 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

1. *Şuhûr-u selâse*: the holy months of Rajab, Sha'ban, and Ramadan. (Tr.)

this isolation. The apparent cause acted wrongfully, whereas the true cause acted with justice. The apparent one thought like this: “This man performs strenuous services to learning and religion; he may interfere in our world.” Because of this possibility, they exiled me and perpetrated a threefold wrong. Then divine determining saw that my service of religion and learning was not really sincere, so it sentenced me to this exile. It transformed their compounded tyranny into a multiple mercy. Divine determining governs in the question of my exile and it is just, so I have recourse to it. The apparent cause certainly has some ostensible reasons and things, but they make it meaningless to apply to them. If they possessed some right or some powerful cause, then application could have been made to them too.

I have completely given up their world – may it be the end of them – and their politics – may it rebound on them – so I do not want to imbue their suspicions with reality by applying to them, since the pretexts and suspicions they think up are of course baseless. If I had felt any appetite to meddle in world politics, the reins of which are held by Westerners, it would not have remained thus secret for eight hours let alone eight years; it would have leaked out and become known. However, for eight years I have felt no desire to read a newspaper, and I have not read one. And for four years I have been here under surveillance, and there has not been the slightest sign that I have meddled in politics. That is to say, service of the All-Wise Qur’an is superior to all politics so that it does not let a person condescend to [concern himself with] 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 though so many things are happening. Does this mean you consider them to be good, or are you frightened, so remain 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 hand and held me back from taking a way I deemed right, nor could it. And why should I be frightened? I have no connection with the world apart from the appointed hour. I have no family or children to think of, nor any property. I don’t belong to a noble family that I should consider its honour. I would

not want to preserve worldly glory and renown which consists of hypocritical, undeserved fame; may Allah bless those who help in destroying it! So all that remains is my death and that is in the hands of the All-Glorious Creator. Who has the power to intervene in it before the time of its coming? Anyway we are one of those who prefer honourable death to degradation in life. Someone resembling the Old Said spoke the following lines:

وَنَحْنُ أَنْاسٌ لَا تَوَسُّطَ بَيْنَنَا ۖ لَنَا الصَّدْرُ دُونَ الْعَالَمِينَ أَوِ الْقَبْرِ¹

In any event, service of the Qur'an prohibits 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, filthy mud. Part of it is travelling a safe way. Another part has found certain means to save itself as far as is possible from the muddy swamp. But the great majority are travelling in darkness in the midst of it. 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 discern the safe way. There are two solutions:

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 per cent, while the light is not properly shown to the unhappy, bewildered eighty. Even if it is shown, since those showing it hold both the club and the light in the same hand, it does not inspire confidence. The bewildered person 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.

Thus, the swamp is mankind's dissolute social life, which breeds heedlessness and misguidance. The drunkards are those obdurate people who take delight in misguidance, while the bewildered ones are those who detest misguidance but cannot extract themselves from it. They want to 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 felt towards it. No one can detest it apart

1. Abū Firās al-Ḥamadānī. (Tr.)

from Satan the Accursed. So that I might take up the Qur'an's light, I declared: *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَالسِّيَاسَةِ* and threw away the club of politics; I embraced the light with both hands. I saw that among the political movements are lovers of those lights in both the opposition and the supporters. No side or group should cast aspersions on or hold back from the lights of the Qur'an that are held up, 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. Only satans in human form or animals in human dress would do so since they imagine irreligion and atheism to be politics and support them.

All praise be to Allah, because I withdrew from politics, I did not reduce to the value of glass fragments the truths of the Qur'an, which are as precious as diamonds, and leave myself open to accusations of political propaganda. Indeed, the diamonds increase their value in the view of all groups in brilliant fashion.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ (7:43)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

* * *

The Fourteenth Letter

was not written.

* * *

The Fifteenth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

My Dear Brother!

YOUR FIRST QUESTION

Why didn't the Companions discover the troublemakers with the eye of sainthood, with the result that three of the four Rightly-Guided Caliphs were martyred? For it is said that even the lesser Companions were greater than the greatest saints?

The Answer: This matter comprises two stations.

First Station

The question may be solved by explaining as follows a subtle mystery of sainthood:

The Companions' sainthood, known as the greater sainthood, is one that proceeds 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 are many. Illuminations and wonderworkings are to be encountered on it only infrequently. Moreover, the wonderworking of the saints is mostly involuntary; wonders appear from them unexpectedly as a divine bestowal. And the majority of such illuminations and wonderworkings occur during their spiritual journeying, as they traverse the intermediate realm of the Sufi path; they manifest those 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 company of prophethood, they were not obliged to traverse the vast sphere of spiritual journeying of the Sufi way. They were able to pass from the apparent to reality in one step, through one conversation with the Prophet (UWBP). For instance, there are two ways of reaching the Night of Power, if it was last night:

One is to travel and wander for a year to reach it. One has to traverse a year's distance to gain proximity to it. This is the method of those who embark on spiritual journeying, the way taken by most of those who follow the Sufi path.

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 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 for others consists of the past and the future, is as though the present for such a person.

According to this comparison, to reach the Night of Power one has to rise to the level of the spirit and see the past as though it were the present. Essentially, this obscure mystery is the unfolding of divine immediacy. For example, the sun is near to us, for its light and heat are present in the mirror we are holding. But we are far from it. If we perceive its immediacy from the point of view of luminosity, and understand our relation to its reflection 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 near to it and get to know it in respect of our distance from it, we are compelled to embark on an extensive journeying in the mind, so that by means of thought and the laws of science we can 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 then 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.

Second Station

The persons 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 averted. For with numerous different peoples entering Islam, many mutually conflicting currents and ideas had confused the situation. Particularly since the national pride of some of them had been terribly

wounded by ‘Umar’s (May Allah be pleased with him) blows; they were waiting to take their revenge. For both their old religions 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 seeking vengeance on Islamic rule. It was therefore said that some clever, scheming dissemblers like the Jews took advantage of that state of society. That is to say, it could have been averted by reforming the society and the various ideas of the time, not by discovering one or two troublemakers.

If it is asked: Why, with that piercing eye of sainthood of his, didn’t ‘Umar (May Allah be pleased with him) see his murderer, Firuz, who was with him, although while in the pulpit he said to one of his commanders called Sariya who was a month’s distance away, ¹ يَا سَارِيَةُ الْجَبَلِ الْجَبَلِ making Sariya hear it and in wondrous fashion causing a strategic victory – showing how penetrating his sight was?

The Answer: Our answer is that of the Prophet Jacob (UWP).² That is, Jacob was asked: “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: “This ability is like lightning; sometimes it appears and sometimes it is hidden. Sometimes we are as though seated on the highest spot and can see everywhere, and sometimes we can’t see even the arch of our foot.”

In Short: Man is free to act as he wills, still, in accordance with the verse, (76:30) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ divine will is fundamental, divine determining (*kader*) is dominant. Divine will restores man’s will. It confirms the

1. Ṭabarī, *Ta’rīkh al-‘Umam wa’l-Mulūk*, ii, 380; Abū Nu‘aim, *al-Dalā’il*, iii, 210, 211; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 370; Suyūṭī, *Ta’rīkh al-Khulafā’*, 128; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vii, 131; al-‘Asqalānī, *al-Iṣāba*, ii, 3; Ibn Ḥajar al-Haythamī, *al-Šawā’iq al-Muḥriqa*, 101; Suyūṭī, *al-Durar al-Muntathira*, 182, No: 462; al-‘Ajlūnī, *Kashf al-Khafā’*, ii, 380.

(Hâşiye)

زِمَضْرُشْ بُوِي پِيرَاهَنْ شِنِيدِي
چِرَا دَرِ چَاهِ كُنْعَانَشْ نَدِيدِي
بَغُفْتِ اَحْوَالِ مَا بَرَقِ جِهَانَسْتِ
دَمِي پِنْدَاوِ دِيگَرِ دَمِ نِهَانَسْتِ
گَهِي بَرِ طَارُمِ اَعْلَى نِشِينَمِ
گَهِي بَرِ پُشْتِ پَايِ خُودِ نَبِينَمِ

statement, إِذَا جَاءَ الْقَدَرُ عُمِيَ الْبَصَرُ,¹ that is, when divine determining speaks, it is beyond human power to speak; man's will falls silent.

THE GIST OF YOUR SECOND QUESTION

What was the true nature of the wars that started in the time of 'Ali (May Allah be pleased with him)? What should we call those who took part in them, and those who died and those who killed?

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

'Ali took pure justice as his guiding principle and in 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 previously the purity of Islam had permitted pure justice, but since with the passage of time various peoples whose Islam was weak had joined Islamic society, to apply pure justice was extremely difficult. For this reason, their judgement of the Law was based on 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 Allah's sake and for the benefit of Islam, and war had broken out because of interpretation of the Law, we may surely say that both those who killed and those who were killed won Paradise, and both acted rightfully. 'Ali's interpretation was accurate, just as those who opposed him were in error, but they still did not deserve punishment. For if a person makes a correct interpretation, he gains two rewards, but if he fails to do this he still earns one reward, the reward for making an interpretation, which is a form of worship. He is forgiven his error. A learned person who was widely known amongst us and whose pronouncements were authoritative wrote in Kurdish:

رَى شَرِّ صَحَابَانِ مَكَهَ قَالَ وَقِيلَ لَوْ رَا جَنَّتَيْنِه قَاتِلَ وَهَمَ قَتِيلَ

“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 as follows: according to the allusive meaning of the verse,

1. Bayhaqī, *Shu'ab al-Imān*, i, 233. See also, *Musnad*, v, 234; al-Haythamī, *Majmu' al-Zawā'id*, x, 146; Ibn Hajar, *al-Maṭālib al-'Āliya*, iii, 234; al-Hākim, *al-Mustadrak*, ii, 405, 406.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا (5:32)

the rights of an innocent man cannot be cancelled for the sake of all the people. An individual may not be sacrificed for the good of all. In the view of Almighty Allah's compassion, right is right, there is no difference between great and small. The small may not be annulled for the 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 disregarded in the face of the community. The attempt is made to apply a sort of relative justice as the lesser of two evils. But if it is possible to apply pure justice, to apply relative justice is wrong and may not be undertaken.

Thus, Imam 'Ali (May Allah be pleased with him) judged it possible to apply pure justice as in the time of the Caliphs Abu Bakr and 'Umar, and he set up the Islamic Caliphate on that basis. Those who opposed him and objected to him said that it was impossible because of the great difficulties, and judged according to the Law that they should proceed with relative justice. The other historical reasons are not true reasons, they are pretexts.

If you ask: What was the reason for Imam 'Ali's lack of success in regard to the Islamic Caliphate relatively to his predecessors, despite his extraordinary capabilities, unusual intelligence, and great deservedness?

The Answer: That blessed person was deserving of weighty duties other than politics and rule. If he had been completely successful in politics and government, he would have been unable to acquire fully the meaningful title of King of Sainthood. Whereas he won a spiritual rule far surpassing the external, political Caliphate, and became a universal master; in fact, his spiritual rule will continue even until the end of the world.

As for his war with Mu'awiya at Siffin, it was a war over the Caliphate and rule. That is to say, Imam 'Ali gave priority to the injunctions of religion, the truths of Islam, and the hereafter, and sacrificed some of the laws of government and pitiless demands of politics. Whereas Mu'awiya and his supporters, in order to strengthen Islamic society with their governmental policies, left aside resoluteness and favoured permissiveness; they supposed they were obliged to in the political realm; choosing permissiveness, they fell into error.

As for Hasan and Husain's struggle against the Umayyads, it was a war between religion and nationalism. That is, the Umayyads founded the

Islamic state on Arab nationalism and put the bonds of nationalism before those of Islam, causing harm in two respects:

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

The Other: The principles of racialism and nationalism are not based on justice and right, so are unjust and wrongful. They do not proceed on justice. For a ruler of racist leanings gives preference to people of the same race and cannot act justly. According to the clear decree of,

الْإِسْلَامِيَّةُ جَبَّتِ الْعَصَبِيَّةَ الْجَاهِلِيَّةَ لَا فَرْقَ بَيْنَ عَبْدٍ حَبَشِيٍّ وَسَيِّدٍ قُرَيْشِيٍّ إِذَا أَسْلَمَا¹

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, Husain accepted the bonds of religion as fundamental and struggled against those others as someone executing justice, until he attained the rank of martyrdom.

If it is asked: If he was so right and just, why wasn't he successful? Also, why did divine determining and divine mercy permit them to meet with the tragic end they did?

The Answer: It was not Husain's close supporters that harboured feelings of revenge towards the Arab nation, but members of other nations who had joined his community, out of their wounded national pride. They caused harm to the pure, shining creeds of Husain and his supporters, and were the cause of their defeat.

The wisdom in their tragic end from the point of view of divine determining was this: Hasan and Husain and their family and descendants were destined to hold spiritual rule. It is extremely difficult to bring together worldly rule and spiritual rule. Therefore, divine determining made them feel disgust at the world; it showed them its ugly face so that they should cease to feel any attachment to it in their hearts. They lost a temporary, superficial rule, but were appointed to a splendid, 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 tragically cruel treatment those blessed persons received?

1. See, *Bukhārī*, Aḥkām, 4; 'Imāra, 36, 37; *Abū Dā'ūd*, Sunna, 5; *Tirmidhī*, Jihād, 28; 'Ilm, 16; *Nasā'ī*, Bay'a, 26; *Ibn Māja*, Jihād, 39; *Musnad*, iv, 69, 70, 199, 204, 205; v, 381; vi, 402, 403.

The Answer: As was explained above, there were three main reasons for the pitiless cruelty Husain’s opponents displayed during Umayyad rule:

One was the heartless principle of politics: “Individuals may be sacrificed 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.” For his opponents’ rule was based on racialism and nationalism.

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

A Fourth Reason: The Umayyads made Arab nationalism the basis of their rule, and they looked on the members of other nations – who were found among Husain’s supporters – as slaves. This had wounded their national pride. So, since the other nations had joined Husain’s community with mixed intentions and to take revenge, they felt excessively affronted at the Umayyad’s fanatic nationalism and were the cause of that terrible well-known tragedy.

The four reasons mentioned above are outward and apparent. When considered from the point of view of divine determining, the results pertaining to the hereafter and spiritual rule and spiritual progress that the tragedy won for Husain and his relatives were of such high worth that the distress they suffered due to it was made easy and cheap. It resembled a soldier who dies after an hour’s torture and becomes a martyr: he attains a rank so high that anyone else could reach it only if they strove for ten years. If the soldier were to be asked about it after he had died, he would reply that he had gained much for very little.

THE GIST OF YOUR FOURTH QUESTION

After Jesus (Upon whom be peace) kills the Antichrist (Dajjal) 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 as long as there remain on the earth people who say, Allah! Allah!”¹ So how after most people have come to believe, will they become unbelievers?

The Answer: Some people whose belief is weak regard as unlikely what is narrated in the sound Hadith: “Jesus (Upon whom be peace) will come and will act in accordance with the Shari‘a of Islam. He will kill

1. *Muslim*, Imān, 234; *Tirmidhī*, Fitan, 35; *Musnad*, ii, 107, 201, 259; al-Ḥākim, *al-Mustadrak*, vi, 494.

the Dajjal.”¹ But when its meaning is explained, it is seen that there is nothing unlikely about it. It is as follows:

What this Hadith and those about the Sufyan and the Mahdi² mean is this: at the end of time two atheistic movements will gain strength.

One of them: Behind a screen of duplicity, a fearsome individual named the Sufyan will deny the messengership of Muhammad (UWBP), 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 (UWBP) will assume leadership of the people of sainthood and perfection, who are bound to the luminous line of the Prophet’s (UWBP) Family, and he will kill the current of dissemblers, which will consist of the collective personality of the Sufyan, and scatter it.

The Second Current: A tyrannical movement born of naturalist philosophy will gradually grow strong at the end of time and spread by means of materialist philosophy, going so far as to deny Allah. 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 movement, who deny Allah, 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, just when the movement 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-day 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

1. *Bukhārī*, *Anbiyā’*, 49; *Muslim*, *Īmān*, 242-7; *Tirmidhī*, *Fitan*, 62; *Musnad*, iv, 226.

2. For the Sufyan, see, *al-Hākim*, *al-Mustadrak*, iv, 520; *Bukhārī*, *Fitan*, 101-2; *Tirmidhī*, *Fitan*, 62; *Musnad*, iii, 115, 211, 228, 249-50; v, 38, 404-5; vi, 139-40. For the Mahdi, *Bukhārī*, *Anbiyā’*, 49; *Muslim*, *Īmān*, 244-5; *Ibn Māja*, *Fitan*, 33; *Musnad*, ii, 336; iii, 368.

the atheistic movement while separate, as a result of their union Christianity and Islam will acquire the capability to defeat and rout it. 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 Things, the Bringer of Sure News has said. ¹ 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 the 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 ² – 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 were 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 fitting 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, not everyone will 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 where he sends those who follow him, and he also has a false hell into which he casts those who do not follow him. He has even made one of his mount’s ears into a paradise and the other one into a hell; his body is of such-and-such vast dimensions;” ³ they describe him like this?

The Answer: The Dajjal superficially resembles a human being. But he is arrogant and pharaoh-like and has forgotten Allah, so is a foolish satan and intriguing man who calls his superficial, tyrannical rule godhead. But his atheistic movement, his collective personality, is truly vast. The awesome

1. See, Qur’ān, 4:159. See also, *Bukhārī*, Anbiyā’, 49; *Muslim*, Īmān, 242-7; *Tirmidhī*, Fitan, 62; *Musnad*, iv, 226.

2. See, *Bukhārī*, Manāqib, 25; *Muslim*, Faḍā’il al-Ṣaḥāba, 100; al-Haythamī, *Majma’ al-Zawā’id*, ix, 276.

3. *Bukhārī*, Anbiyā’, 3; *Muslim*, Fitan, 109; *Musnad*, iii, 376; Ibn Abī Shayba, *al-Muṣannaf*, viii, 655.

descriptions of the Dajjal in the narrations allude to that.¹ 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 illustrated by depicting him in that way.

The Dajjal's false paradise consists of 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 who do not follow him. The other of the mount's ears, that is, the other end of it, has been furnished like Paradise, where he seats his followers. Anyway, the railway, an important mount of sinful, 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, when the true religion of Christianity emerges and is transformed into Islam, it will spread its light to the great majority of people in the world, but when the end of the world approaches, an atheistic movement 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!;"² that is, "Allah! Allah!" will not be uttered by any significant group that 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 token 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.³

THE GIST 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. A person is affected in his mind and conscience if others are trembling in the snow and cold outside while he himself is inside in the warmth. Similarly, since they are connected to the universe immortal spirits are affected according to their degree by its

1. See, *Bukhārī*, Anbiyā', 3; *Muslim*, Fitan, 100-5; *Abū Dā'ūd*, Fitan, 1; *Tirmidhī*, Fitan, 55-61.

2. *Muslim*, Īmān, 234; *Tirmidhī*, Fitan, 35; *Musnad*, iii, 107.

3. See, Ibn Hajar, *al-Maṭālib al-'Āliya*, iv, 353; al-Haythamī, *Majma' al-Zawā'id*, viii, 9.

awesome events. The Qur'an indicates and alludes to this and to the tormented being grievously afflicted, 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, spirits whose bodies have rotted in their graves are also addressed by those Qur'anic threats.

THE GIST OF YOUR SIXTH QUESTION

Does the verse, **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ**, (28:88) 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. They have the say 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 suggested that those realms too will perish for just an instant, a brief interval of time, but so briefly that their being annihilated and restored will be imperceptible. However, 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 immortal beings in the realm of eternity, which are the mirrors, manifestations, impresses, and places of reflection of His attributes and names, of necessity will not vanish into absolute non-existence.

A couple of points have occurred to me from the effulgence of the Qur'an, and I shall write them here in summary:

The First: Almighty Allah is the possessor of such absolute power that He can bring existence into being and despatch it to 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; 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 the 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.

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 that are of themselves independent or constant, and they do not possess realities that subsist of themselves. But in regard to their aspects that look to Almighty Allah, 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, **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ** is a sword to cut man's attachment to things other than Allah. It looks to the transitory things of this fleeting world in order to sever attachment to them, if it is not for Almighty Allah's sake. That is to say, if man's attachment is for Allah's sake and on account of the face that looks to Him, and for Him, he cannot embrace what is other than Him so that his head should be cut off with the sword of

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

In Short: If a person looks at things for Allah, if a person finds Allah, nothing will be other than Him so that his head should be severed. But if he does not find Allah and does not look on his account, everything will be other than Him. A person has to use the sword of **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ** he has to rend the veil so that he can find Him.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Sixteenth Letter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173)

This letter manifested the meaning of the verse, (20:44) فَقَوْلًا لَهُ، قَوْلًا لِنَا 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 Allah. But since I have not been left in peace to myself in my own world and since they have turned 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, ¹ 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

I am asked: “Why have you withdrawn from politics and now have nothing to do with them?”

The Answer: The Old Said of nine or ten years ago was involved in politics to a degree; indeed, thinking he would serve religion and learning by means of politics, he was wearied for nothing. He saw that it is a dangerous way which is dubious and full of difficulties, and for me superfluous as well as forming an obstacle to the most necessary duties. It is mostly lies and may be exploited by foreigners without one being aware of it. Furthermore, a person who enters politics either wins or is in opposition. As for

1. For ‘the worldly,’ see, p. 63 fn 1.

winning, since I am neither an official nor a deputy, to work in politics is unnecessary and nonsense for me. Politics have no need for me that I should meddle in them 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 for nothing is pointless. If I join the opposition intending to use force and to provoke an incident, I might commit thousands of sins to reach one doubtful goal. Numerous people would be struck by disaster on account of one. So saying that in all conscience he could not commit sins and cause the innocent to commit them for 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. 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 any appetite or desire for politics, there would have been no need for investigation and scrutiny, for 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 most pure and most right, and so as not to sacrifice unnecessarily and officiously for one or two doubtful years of worldly life the work of gaining more than millions of years of eternal life. For he says: I am growing old and I do not know how much longer I shall live, so for me the most important question should be working for eternal life. The prime means of gaining eternal life and the key to everlasting happiness is belief (*īmān*), so I have to work for that. But since I am obliged by the Shari'a to serve people in respect of learning so that they may profit too, I want to perform that 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. I therefore gave up that side of it and chose the side of serving 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 Allah 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 diabolical 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 of the Qur'an and belief prohibit me, I would say this: the truths of belief and the Qur'an are each like diamonds. If I were 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 by as though reducing their value. 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 shaikhs sometimes interfere in our business, and they sometimes call you a shaikh.

I reply: Good sirs! I am not a shaikh, 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,

الْإِسْلَامِيَّةُ جَبَّتِ الْعَصَبِيَّةَ الْجَاهِلِيَّةَ¹ For years I have considered negative nationalism and racialism to be fatal poisons, since they are a variety of European disease. And Europe has infected Islam with it thinking it would cause division, and Islam would break up and be easily swallowed. My students and those people 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, why you make every incident a pretext to harass me? According to what principle do you cause me distress at every worldly incident, which is like punishing and inflicting trouble on a soldier in the West because of a mistake made by a soldier in the East because they both belong to 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? Who could do this in all conscience? What advantage is there that could require it?

THIRD POINT

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

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

The First Story: Two years ago an official spoke insultingly and contemptuously about me behind my back. They told me about it later. A vein of temperament remaining from the Old Said made me feel upset about it for about an hour. Then through Almighty Allah’s mercy the following occurred to me; it dispelled the distress and made me forgive the man. It was this:

I addressed my soul saying: if his insults and the faults he described concerned my person, may Allah be pleased with him, because he recalled the faults of my soul. If he spoke the truth, he prompted me to train my soul and helped to save me from arrogance. If he spoke falsely, he helped to save me from hypocrisy and undeserved fame, the source of hypocrisy. No, I am not 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. If the man’s insults were directed at my belief and my being a servant of the Qur’an, it does not concern me.

1. See, *Bukhārī*, Aḥkām, 4; ‘Imāra, 36, 37; *Abū Dā’ūd*, Sunna, 5; *Tirmidhī*, Jihād, 28; ‘Ilm, 16; *Nasā’ī*, Bay’a, 26; *Ibn Māja*, Jihād, 39; *Musnad*, iv, 69, 70, 199, 204, 205; v, 381; vi, 402, 403.

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 blacken my character, that does not concern me either. For I am an exile, a prisoner, a stranger, and my hands are tied; it does not fall to me to try to restore my honour myself. To do so is the business of the authorities of this village where I am a guest and under surveillance, then of the district, then of the province. Insulting a person's prisoner concerns the person; he defends the prisoner. Since that was the reality of the matter, my heart became easy. I declared:

(40:44) وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ I thought of the incident as not having happened. But unfortunately it was later understood that the Qur'an had not forgiven the man.

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 hardly correspond with anyone, and if I do, I only write extremely rarely to a friend concerning some question of belief. 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 that was unsuitable for someone like me to work for a livelihood. As a matter of fact, 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 Allah accept it), this past Ramadan I could not go there. Sometimes I performed the five daily prayers alone. I was deprived of the twenty-fivefold merit of performing the prayers in congregation.

I showed the same patience and forbearance in the face of these two incidents that befell me as I did in the face of that official's treatment two years ago. Allah 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 good things in this guesthouse of the world; if I experience a little of its trials, I shall still offer thanks. But if the worldly oppress me because of my

service of belief and the Qur'an, it is not up to me to defend it. I refer it to the Mighty and Compelling One. If their intention is to destroy the regard in which I am held generally, to expunge my undeserved fame, which is baseless and causes hypocrisy and destroys sincerity, may Allah bless them! For to be held in high regard by people generally and gain a name among them is 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 show-

ing me excessive respect. If their intention in slandering me, belittling me in the eyes of the people, and defaming me is aimed at 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. A person 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 indebted to anyone else. Yes, someone who lives on a hundred *para*, or even forty *para*, does not become indebted 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 one of my guiding principles not to accept anything from people, even *zakat*, and not to accept a salary – only I was compelled to accept one for one or two years in the Darü'l-Hikmeti'l-İslamiye 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 every sort of insult and contempt, but the plenty and blessings, a divine bestowal, I receive as sustenance are a wonder resulting from service of the Qur'an. In accordance with the verse, وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (93:11) I shall cite

the bounties Almighty Allah has bestowed on me, and give a few examples by way of thanks. To do so is thanks, but I am still frightened that it will induce hypocrisy and pride, and 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 have to describe them.

The First: This six months one bushel (*kile*) ¹ of wheat, consisting of thirty-six loaves of bread, has sufficed me. There is still some left, it is not finished. How much longer ² it will last, I do not know.

The Second: This blessed month of Ramadan I was given food by only two houses, and both of them made me ill. I understood that I am prohibited from eating other people's food. The rest of the time, in the whole of Ramadan, three loaves of bread and one *okka* ³ of rice were enough for me, as was witnessed and told by Abdullah Çavuş, the owner of a blessed house and a loyal friend who saw my economizing. In fact, the rice was finished two weeks after the end of Ramadan.

The Third: For three months on the mountain one *kıyye* ⁴ 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 more. For two hours' distance on every side of us there was no one from whom he could have got any. He said that he wanted to stay with me on the mountain on Thursday night so that we could pray together.

I declared: تَوَكَّلْتُ عَلَى اللَّهِ and 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 the mountain. There was a little water in the ewer, and we had a small piece of sugar and some tea. I told 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 Allah has sent us food." We took the bread, and looking at it saw that no bird or wild animal had

1. 1 kile = 36.5 lbs. (Tr.)

2. It lasted a year.

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

4. About 2.8 lbs. (Tr.)

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 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.

There are many other 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. And 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 of 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, both its being a pullet, and the season being winter, and Ramadan, this blessed situation was a divine gift and bestowal. And whenever the mother stopped laying, it immediately started, never leaving me without eggs.

Second Suspicious Question: The worldly ask: How can we be sure you won't meddle in our world? If we set you free, you may interfere in it. Also, how do we know that you aren't being cunning? How do we know that it isn't a stratagem, pretending to have abandoned the world and taking things from the people not openly, but secretly?

The Answer: My attitude in the Court Martial and in the period before the proclamation of the Constitution, which are known by many, and my defence in the Court Martial at that time called *The Testimonial 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 I had resorted to trickery this last five years, I would have made application 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 respond to the severest attacks and criticisms levelled at me. Saying, “I place my trust in Allah,” I turned my back on the worldly. Moreover, if he is sensible, a person who discovers the reality of this world and knows the hereafter, is not sorry; he does not turn back to the world and struggle with it again. After the age of fifty, a person 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, he is not cunning but foolish and crazy. What can a crazy lunatic do so that anyone should bother with him? As for suspecting me of outwardly abandoning the world while inwardly seeking it, in accordance with the verse,

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (12:53)

I do not exonerate my soul, for it wants everything bad. But in this fleeting world, this temporary guesthouse, during old age, in a brief life, it is not reasonable to destroy eternal life and everlasting happiness for a little bit of pleasure. Since it is not profitable for the reasonable and the aware, willy-nilly my soul has 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 don’t 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 don’t interfere with them. For I have different goals; my heart is filled with different things, leaving no room for anything else. Your duty is to look to a person’s hand, not to his heart. For you seek your government and your public order. So long as his hand does not interfere, what right do you have to interfere in his heart and tell him, “your heart should love us too,” although you are in no way worthy of it? Yes, just as I desire the spring during this winter and long for it but cannot will it or make it come; 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 bring them about, 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 assure you. In addition, I did not interfere in your world while in my native region among my students and relatives, with those who heeded me in the midst of volatile events. So 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 relations and communication, who has found only a few friends from far afield who also look 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, dangerous world would surely be compounded lunacy.

FIFTH POINT

This concerns five small matters.

The First: The worldly ask me: Why don't you 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? For as though casting me outside the laws of civilization, you have wrongfully forced me to reside in a village for five years and prohibited me from having any social relations or communication. You left all the exiles in the town with their friends and relatives, then gave them the papers granting them an amnesty, but without reason you isolated me and did not allow me to meet with anyone from my native region, except for one or two. That means you do not count me as a member of this nation or a citizen. How can you propose that I apply your civil code to myself? You have turned 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 dictated 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.

Second Matter: The worldly say: "We have an official department for instructing in the precepts of religion and truths of Islam. On what authority do you publish religious works? Since you are a convicted exile, you have no right to meddle 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 or be given an official guise 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 it 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 I have written directly at 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 look on me with suspicion and in order to curry favour with 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 coldly.

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

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

Sirs! I am in the current of belief. Before me is the current of unbelief. I have no connection with other currents or movements. Perhaps some of those who work for a wage consider themselves excused to a degree. But to assume a stance opposing me in rivalry in the name of patriotism for no

wage, and to harass me and oppress me, is truly a grievous error. For as was proved above, I have no connection at all with world politics. I have dedicated all my time and my life to the truths of belief and the Qur'an. Since it is thus, the person who torments and harasses me in rivalry should realize that to do so is like harming belief in the name of atheism and unbelief.

Fifth Matter: Since this world is transitory, and life is short, and one's essential duties are many, and eternal life is gained here; and since this guesthouse of the world is not without an owner, indeed, has a most wise and generous director, and neither good nor bad will remain without recompense; and since according to the verse,

(2:286) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

there is no obligation that is insupportable, and a safe way is preferable to a harmful one, and since friends and ranks last only till the door of the grave; then surely the most fortunate person is the one who does not forget the hereafter for this world, nor sacrifice the hereafter for this world, nor destroy the life of the hereafter for worldly life, nor waste his life on trivial things, but considers himself to be a guest and acts in accordance with the commands of the guesthouse's Owner, then opens the door of the grave in confidence and enters upon eternal happiness.¹

1. The reason for these 'sincers' 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.

An Addendum to the Sixteenth Letter

بِاسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

Without reason the worldly became suspicious of a powerless stranger like myself, and imagining me to have the power of thousands, put me under numerous restrictions. They did not give permission for me to stay a night or two in Bedre, a district of Barla, or on one of the mountains of Barla. I heard that they say: “Said possesses the power of fifty thousand soldiers, so we can’t 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 it with all your strength, and govern it like lunatics? If it is my person you fear, one soldier even could do more than me, let alone fifty thousand. 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; you should be aware that in that respect, I have the strength of fifty million soldiers, not fifty thousand! 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 were to gather, of which your irreligious people are a part, through Allah’s assistance, they could not make me recant a single matter of that way of mine. Allah 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 Allah cannot be turned by force;
A flame that if lit by Allah, cannot be extinguished by puffing.*

The worldly are exceptionally and excessively suspicious of me; quite simply, they are frightened of me. Imagining about me non-existent things that even if they did exist would not constitute a political crime and could not be the cause of accusation, like being a shaikh, or having high rank or belonging to a powerful family, or being a tribal leader and influential and having numerous followers, or meeting with people from my native region, or being involved in the affairs of the world, or even entering politics or the opposition; imagining such things about me, they have been carried away by groundless fears. At a time 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 present 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 that I should have been convicted and so 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. It is not the true homeland and everywhere is the same. Since I will not remain permanently in my home region, it is pointless to struggle for it; it is not worth going there. Since everywhere is a guesthouse, if the mercy of the guesthouse's Owner befriends one, everyone is a friend and everywhere is familiar. Whereas if it does not befriend one, everywhere is a load on the heart and everyone is hostile.

The Third: Application should be 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 being

stripped of all the rights of civilization and even of all worldly rights. It is meaningless to apply in the name of the law to those whose treatment of me has been thus outside the law.

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 a sort of district of Barla, for a change of air. How can those who reject such an unimportant request be applied to? To apply to them would be a futile, 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's 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 but flee from them. Rather, knowingly or unknowingly, they torment me on account of aggressive atheism because I adhere to religion. In which case, to apply to them infers regretting religion and flattering the cause of aggressive atheism.

Moreover, divine determining, which is just, would punish me through their tyrannical hand if I applied to them and had recourse to them, for they oppress me because I am religious. As for divine determining, from time to time it represses me due to my hypocrisy before the worldly, because I am deficient 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 the official's duty is to allow 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 the phrase **لَا إِلَهَ إِلَّا اللَّهُ** as though I were 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 of the instruction, and made me angry. But there were other people there, and he gave them no importance. 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 committed a hundred crimes can meet with the official supervising him whether he be of high rank or low. But during this last year, although two people important in the eyes of the national government who were charged with supervising me have passed by my house several times, they have absolutely neither met with me nor asked after me. At first I supposed that they avoided me out of enmity, then it transpired that it was due to their fearful suspicions; they were fleeing from me as though as I were going to gobble them up. So to recognize a government whose members and officials are like them 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.*¹

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 and they are not worthy of it. So saying, “I deserve this torment,” I remain silent. For in the Great War I fought as the commander of a volunteer regiment. Applauded by the Commander-in-Chief of the army and Enver Paşa, I sacrificed my valuable students and friends. I was wounded and taken prisoner. Returning from captivity, I cast myself into danger through such works as *The Seven Steps*, aiming them at the heads of the British, who had occupied Istanbul. I assisted those who now hold me without reason in this torturous 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. Nor did the Russians 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.

1. Majīd Ṭarrād (ed.), *Dīwān ‘Antara* (n.p., n.d.), 135.

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 fellow citizens and co-religionists and those for whose benefits in the form of religious belief I have struggled, have held me in distressing 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.

Who can someone in such a position have recourse to anyone other than Allah 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. That is the reason they make me suffer what the infidel Russian did not make me suffer.

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 Allah'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:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173) نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (22:78)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Seventeenth Letter

[An Addendum to the Twenty-Fifth Flash]

A Letter of Condolence On the Death of a Child

بِسْمِهِ سُبْحَانَهُ
وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَيِّحُ بِحَمْدِهِ

My Dear Brother of the hereafter, Hafiz Halid Efendi!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبَشِّرِ الصَّابِرِينَ ﴿٥٦﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (2:155-156)

My brother, your child's death saddened me, but, **لِلَّهِ الْحُكْمُ** being resigned to the divine decree and submitting to divine determining are marks of Islam. May Almighty Allah grant you all patience, and may He make the deceased a helper and intercessor for you in the hereafter. I shall explain five points which are truly good news and offer real consolation for you, and for pious believers like you:

First Point: The meaning of the phrase, (56:17) **وَلَدًا مُخَلَّدًا** 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 source of happiness in the embrace of their fathers and mothers who go to Paradise; and will ensure that their parents receive the sweetest of pleasures, the loving and carressing of children; and that all pleasurable things will be found in Paradise; that 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 instead of a brief ten years or so of loving them mixed with the sorrows of this world, is a source of great happiness for believers.

Second Point: One time when 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 happy, he also suffered at his pain. Then the compassionate judge sent someone to him with a message which said: “For sure the child is yours, but he is my subject and one of my people. I shall take him to a fine palace and look after him there.” The man wept in anguish. He said: “I won’t give you my child, he is my one comfort!” His friends said to him: “Your grief is meaningless. If it is the child you pity, he will go to a spacious, happy palace in place of this dirty, distressing dungeon. If you are sorry for yourself and seeking your own interests, you will suffer much distress and pain at the child’s difficulties if he remains here, in addition to the single dubious, temporary benefit you receive. If he goes there, it will be of manifold advantage for you, for he will attract the king’s mercy and will be an intercessor for you. The king will want you to see him, and he is sure not to send him to the prison, so he will release you, summon you to the palace, and allow you to meet with the child there. But on condition you have confidence in the king and you obey him!”

My dear brother, like this comparison, you must think as follows, as should other believers if their children die: the child was innocent and his Creator is All-Compassionate and All-Generous. He has taken him to His perfect grace and mercy in place of my deficient upbringing 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 how he would have grown up. Therefore, I do not pity him, I know him to be fortunate. There remains my own benefits, and I don’t pity myself in connection with them, and I am not sad and sorry. For if he had remained in the world, he would have had ten years of a child’s temporary love mixed with pains. Then if he had been righteous and if he had been capable in worldly matters, perhaps he would have helped me. But by dying, he has become a sort of intercessor who will win me ten million years of a child’s love in eternal Paradise and everlasting happiness. Certainly, a person who loses a doubtful, immediate benefit and gains a thousand certain, postponed benefits does not weep and lament, nor cry out in despair.

Third Point: The child who died was the creature, possession, servant, and with all his members the artefact of the Most Compassionate Creator;

he belonged to Him and was a friend of his parents, put temporarily under their supervision. The Creator made the parents the child's servants. In return for their services, He gave them pleasurable compassion as an immediate wage. Now, if as the requirement of mercy and wisdom, the Compassionate Creator, who owns nine hundred and ninety-nine shares of the child out of a thousand, 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 way that infers 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 unending; grievous sorrow and despairing woe would have had some meaning. But since this world is a guesthouse, wherever the dead child has gone, you, and we too, shall go there. Moreover, he is not the only one to die; it is a general highway. And, since separation is not for ever, you will meet with him in the future, both in the Intermediate Realm and in the hereafter. One should say: **الْحُكْمُ لِلَّهِ**. "He gave him and He took him away;" and: "All praise be to Allah for all circumstances," 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 is a swift means of union with Almighty Allah. Temporary love and worldly love are transformed into true love and find Almighty Allah only with the greatest difficulty, but compassion binds the heart to Him in purer, more direct fashion – and without difficulty. Both father and mother love their child more than all the world. If they are fortunate and are true believers, when he is taken from them it turns their faces from this world and they find the True Bestower of Bounties. They say: "The world is transitory and not worth binding one's heart to." They become attached to where the child has gone, and this gains high spiritual rank for them.

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 because they imagine the world is eternal and as a result of their heedlessness and misguidance, they suppose 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, the merciful Paradise and bounteous heaven of the Most Compassionate of the Compassionate does not occur to them. You can see by comparison the despairing sorrow and grief they suffer. Whereas belief and Islam say to the believer: the Most Compassionate Creator will take this child of yours who is in the throes of death from this lowly world to Paradise. He will make him both an intercessor for you, and an eternal child. Don't worry, separation is temporary! Say:

(2:156) **الْحُكْمُ لِلَّهِ ۖ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and bear it patiently.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Eighteenth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[This letter consists of three important matters.]

FIRST IMPORTANT MATTER

Famous saints like Muhyi'l-Din al-'Arabi (May his mystery be sanctified), the author of *al-Futuhāt al-Makkiya*, and Sayyid 'Abd al-Karim (May his mystery be sanctified), the author of a well-known book entitled *al-Insān al-Kāmil*,¹ speak of the seven levels of the globe of the earth and the white earth beyond the Kaf mountain, and strange things which in Futuhāt are called “*mashmashiya*.” Are these true? But these places do not exist on the earth. Furthermore, the 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 were the people of truth and reality. They were also saints and experienced direct vision of 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 unveiling and direct vision 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 direct vision belonging to that group understand their errors through the

1. 'Abd al-Karīm al-Jīlī 767/1365-6-832/1428, *al-Insān al-Kāmil fī Ma'rīfat al-Awākhir wa'l-Awā'il*.

guidance of the Qur'an and the Prophet's (UWBP) practices, 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 Allah 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." This means the physical and spiritual worlds have to be distinguished from one another. If they are combined, assertions about them 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 small room to be as broad as a large arena. If you say, "My room appears 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, having failed to weigh them on the balances of the Book and Sunna, the descriptions of the seven levels of the globe made by certain people of unveiling do not refer only to its physical state from the point of view of geography. For instance, they said that one of the earth’s levels is that inhabited by the jinns and demons, and that it has a breadth of thousands of years. But those strange levels are not found on our globe, which makes its circuit every one or two years. However, 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 formed from it would be like a huge pine tree in relation to the seed. Thus, in the course of their spiritual journeyings, some of the people of direct vision have observed that some of the earth’s levels in the World of Similitudes are extremely extensive and that they 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 thought to be contrary to reality. Like the similitudes of a large palace and large garden may be found in a small mirror, so similitudes and non-material realities as extensive as thousands of years may be situated in a single year’s distance in the physical world.

Conclusion: It is understood from this matter that the degree of direct vision is far inferior to that of belief in the Unseen. That is to say, the uncomprehending disclosures of some of the saints relying only on direct vision do not attain to the statements about the truths of faith made by 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 direct vision – their statements that are about the Unseen but are lucid, comprehensive, and right. That is to say, the balance of all illuminations, mental states, visions, and unveilings are the Book and Sunna, and their touchstone are the sacred principles of the Book and Sunna, and the conjectural laws of the purified and exacting scholars.

SECOND IMPORTANT MATTER

Question: The Unity of Existence is considered by many people to be the most elevated station, but there was no explicit sign of it among the

Companions and foremost the four Rightly-Guided Caliphs, who were at the level of the greatest sainthood, or among 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 lived later advance further than them? Did they find a better highway on which to proceed?

The Answer: Allah 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 deficient. 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.

If the spirit of the person who takes this way is divested of materiality and intermediaries and he has rent the veil of causes, and is immersed in a state of witnessing, then an experiential – not pertaining to knowledge – unity of existence that 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 Allah's sake. But if he is submerged in causes and preoccupied with materiality, for him, the Unity of Existence may mean going so far as denying Allah on account of the universe.

Yes, the great highway is the highway of the Companions, and those that followed them, and the Purified Ones. Their universal rule was,

لَيْسَ كَمِثْلِهِ شَيْءٌ¹ حَقَائِقُ الْأَشْيَاءِ ثَابِتَةٌ In accordance with the sense of (42:11) Almighty Allah 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 followed the way of the Unity of Existence said. Visible things too are Almighty Allah's works. Everything is not "Him," everything is "from Him." For events cannot be pre-eternal. We shall make this matter easier to understand with two comparisons:

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 Shaikh al-Islam's Office and

1. 'Umar al-Nasafi, *al-Aqā'id*, 1.

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 perform their actions; the army is the manifestation of that name. Now, if someone were 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 Shaikh al-Islam’s Office would have to be applied – not actually but theoretically – to the officials of the Ministry of Justice; a secondary and shadowy Shaikh al-Islam’s Office would have an imaginary existence within the actual Ministry of Justice. Again in hypothetical fashion, the dealings and states of the Army Office would be ascribed to the officials of the Judiciary, an unreal Army Office would be imagined there, and so on. In this situation, the king’s true name is the name of Just Judge and his true sovereignty is 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 followers of the Unity of Existence say: لَا مَوْجُودَ إِلَّا هُوَ they downgrade the reality of beings to the level of imagination. Almighty Allah’s names 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 were no colour of existence in the mirror of true existence, they would be purer and more brilliant, but the manifestations of such names as 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: حَقَائِقُ الْأَشْيَاءِ ثَابِتَةٌ Almighty Allah 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 fancy. Almighty Allah gives existence through His name 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 reflects a similitude of the house that is 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 the images in them, he applies what he hears to a tiny corner of the one mirror whose contents are shadows twice over, and 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.”

Thus, 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. To maintain that only the names Existent, Necessarily Existent, and Single One of Unity are real and that the other names are mere shadows within them, 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.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (3:8)
 اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مَنْ أَرْسَلْتَهُ رَحْمَةً لِلْعَالَمِينَ
 وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

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 those elevated stations with his limited thought. I shall just explain one or two extremely brief points proceeding from the effulgence of the Wise Qur'an. Perhaps they will be useful in understanding the matter.

FIRST POINT

There are many reasons for becoming embroiled in the way of the Unity of Existence. One or two of them may be explained as follows:

The First Reason: Because they could not squeeze into their brains the maximum degree of the creativity of divine dominicality, nor entirely establish in their hearts the idea that everything, through the mystery of divine oneness (*ehadiyet*), 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 nearness to the beloved as though 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 first reason sprang from the fact that the hand of their intellects was unable to reach up to some of the truths of belief, which were extremely broad and elevated; they were unable to comprehend them and had not developed completely in regard to faith. And the source of the second reason was the extraordinary unfolding of their hearts in respect of love, and their wondrous expansion and breadth.

However, the supreme level of divine unity that the Purified Ones – who were the people of sobriety and great saints of the legacy of prophethood – saw through the clear 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 the Qur'an's principles 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 Allah 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 obstructs 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," no attention should be paid to defects in comparisons and allegories, 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 up with the wings of the intellect and heart to the elevated qualities of this bird, to its wondrous decorations. One looks at the peacock's appearance 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 clings on 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 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 had combined with its outward appearance, its spirit's perfection and being's exaltedness displayed those manifestations, displaying every moment a different inscription and beauty; it was not a true creation through its will, but a manifestation, an emanation.

As for the other man, he said that those harmonious, orderly decorations so full of art definitely required will, choice, intention, and purpose. It was impossible 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. The arts indicating 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 Allah has willed! Blessed be Allah! Glory be to Allah!" The person 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 is unable to see the true form of reality.

Among the varieties of passionate love, the one most conducive 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 temporary (*mecazî*), is transformed into the Unity of Existence. A person loves his personal beloved with worldly (*mecazî*) love. Then, unable to accept in his heart his beloved's transience and ephemerality, he consoles himself by saying that his beloved is a mirror reflecting the beauty of 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, due to the constant blows of death and separation, the strange love of the person who takes the huge world and the universe in its totality as his beloved is transformed into true love, 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 powerful and elevated faith, it becomes a pleasurable, luminous, acceptable level, as with those resembling Muhyi'l-Din al-'Arabi. However, there is the possibility of falling into various 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.

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا إِتِّبَاعَهُ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

THIRD MATTER

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

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ (55:29) فَعَالٌ لِّمَا يُرِيدُ (85:16)

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

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

If a person performs a natural function or social duty enthusiastically, anyone who observes him carefully will certainly understand that there are two things that make him act in this way:

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

The Second: Such things as love, desire, and pleasure cause him to perform the duty enthusiastically, and these are called the necessitating cause and reason.

For example, eating food; the pleasurable 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, وَلِلَّهِ الْمَثَلُ الْأَعْلَى based on two sorts of divine names, the awesome and astonishing endless activity in the universe occurs for two vast instances of wisdom, each of which is also infinite:

The First: Almighty Allah'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 attentive gaze of 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 the activity of creatures arises from appetite, desire, and pleasure, and there is a definite pleasure in all activity; indeed, 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 feels 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.

Because philosophy, science, and natural philosophy do not know this subtle instance of wisdom, 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.

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (6:91)

رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (3:8)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى كَاشِفِ طُلُومِ كَاثِنَاتِكَ بِعَدَدِ ذَرَّاتِ الْمَوْجُودَاتِ

وَعَلَى إِلَهٍ وَصَحْبِهِ مَا دَامَ الْأَرْضُ وَالسَّمَوَاتُ

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Nineteenth Letter

This treatise describes more than three hundred miracles. And as it describes the messengership of Muhammad (UWBP), 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 lazy 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 that this must be a wonder proceeding from the miracle of his messengership (Upon whom be blessings and peace).

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 anyone who is fair to the slightest degree would not consider it to be the result of chance. In fact, whoever observed it concluded that it was a mystery of the Unseen and a marvel proceeding from the miraculousness of Muhammad (Upon whom be blessings and peace).

1. 'Coincidence' (T. *tevâfuk*; Ar. *tawâfuq*) refers to the unintentional correspondence of letters or words in lines or patterns on one or several pages. (Tr.)

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 (Upon whom be blessings and peace). 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 their wording, I request that they either be corrected, or be considered as paraphrases. 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.)

The Miracles of Muhammad

(UWBP)

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ .. الخ (48:28-29)

[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-seeing, treats everything all-knowingly, and arranges everything willing the instances of wisdom, purposes, and 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 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 Allah'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

Allah'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.¹ 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 his miracles so called them – Allah forbid! – sorcery, in order to satisfy themselves or to deceive their followers.

The miracles of Muhammad (UWBP) 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, **صَدَقْتَ**. 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." Should you be asked for a proof of your claim, the word "Yes" uttered by the ruler would be sufficient to 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 spigots.

1. al-ʿAsqalānī, *Fath al-Bārī*, vi, 454; Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, i, 2.

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 this person’s veracity 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 ‘Abdullah 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!”¹

Although many scholars who have researched the matter have concluded that the proofs of Muhammad’s (UWBP) prophethood 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 it 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 persons who claimed prophethood and performed miracles have lived and passed away,² of a certainty Muhammad’s (UWBP) prophethood 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 (UWBP), 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.

1. *Tirmidhī*, *Qiyāma*, 42; *Ibn Māja*, *Iqāma*, 174; *Aṭ’ima*, 1; *Dārimī*, *Ṣalāt*, 156; *Isti’dhān*, 4; *Musnad*, v, 451.

2. *Musnad*, v, 266; *Walīyyuddīn Tabrīzī*, *Mishkāṭ al-Maṣābīḥ*, iii, 122; *Ibn al-Qayyim al-Jawzī*, *Zād al-Ma’ād* (*Tahqīq: al-Arnāṣūd*), i, 43–44.

Just as the supreme lieutenant of a renowned ruler, arriving with 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 miracles about which there are unanimous reports, both definite and in meaning (*kat'î ve manevî mütevatir*).¹

The evidences of Muhammad's (Upon whom be blessings and peace) prophethood 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

1. For consensus in this sense (T. *tevâtür*; Ar. *tawâtur*), see, 120 fn. 2 below. (Tr.)

of large numbers with a little food, and the speaking of trees, rocks and animals. Each of these sorts also has many instances, and thus has, in meaning, the strength of confirmation by consensus (*manevî tevâtür*). As for **the second category**, this includes events lying in the future that occurred as he had predicted, on Allah's instructions. Now, starting from the last category, we will summarize a list of them. ¹

FOURTH SIGN

There is no limit to the reports Allah'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 the Godhead, the universe, and the hereafter, and will point out a few of his many correct predictions about 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 Allah Almighty sent him in the form of a human being so that he might be a guide and leader to human beings in their social affairs, and in the acts and deeds by means of which they attain happiness in this world and the next; and so that he might disclose to human beings the wonders of His art and His dispositive power that underlie all occurrences and are in appearance customary, but in reality are miracles of divine power. If, then, he had abandoned the human state in his acts and become extraordinary in all aspects, he could not have been a leader, or have instructed human beings with his acts, states, and conduct. He was, indeed, honoured with paranormal phenomena in order to prove his prophethood to obstinate unbelievers, and from time to time performed miracles as the need arose. But as required by the examinations and trials that man is set, his miracles never occurred so obviously as to compel everyone to believe, whether willingly or unwillingly. For the wisdom in man's trial and accountability necessitates that the way be shown to him without depriving him of his will;

1. 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.

the door has to be opened to his intelligence without snatching its freedom from its hand. If the Messenger's (UWBP) miracles had occurred in so apparent a way, intelligence would have had no choice; Abu Jahl would have believed as did Abu Bakr; coal would have had the value of diamonds, and no purpose would have remained for testing and accountability.

It is a source of amazement that while thousands of men of different character came to believe through observing a single of his miracles, a single proof of his prophethood, or a word of his, or through merely seeing his face, some wretches are nowadays going astray as if those thousands of proofs of his prophethood were not sufficient evidence, although they have come down to us through authentic transmission and with certain proofs, and have caused many thousands of exacting scholars and thinkers and different men to accept faith.

Second Principle

Allah'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 Allah. His messengership was based upon revelation, which is of two kinds:

The First is explicit revelation. In this case, the Noble Messenger (Upon whom be blessings and peace) 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 gist of this is also based on revelation or inspiration, but its explanation and description were left to the Messenger (UWBP). 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. 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 were not necessarily derived from pure revelation, nor should the lofty marks of messengership be sought in such thoughts and transactions of his as were 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 (UWBP), a loud noise was heard. He said, “*This is the noise of a rock that has been rolling down for seventy years and has now reached the lowest depths of Hell.*”¹ 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 Muhammad (Upon whom be blessings and peace) had described by means of an eloquent comparison.

Third Principle

If there is a consensus of opinion concerning any related tradition (Turk. *tevatür*; Ar. *tawātur*),² it is indisputable. There are two kinds of this sort of report: one is those reports about which there is ‘a clear, unambiguous consensus (*sarih tevatür*),’ the other is ‘consensus in meaning (*manevî tevatür*).’ 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 those listening 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, will consider any lie reprehensible, is ready to criticize and, in addition, shows an interest in the reported incident, its silence 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*³ 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, its certain occurrence is supported by ‘consensus in meaning’ and is definite; its actual occurrence is not harmed by differences in detail. 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 evidences of the Noble Messenger’s (Upon whom be blessings and peace) prophethood that have

1. *Muslim*, Janna, 31; *Musnad*, iii, 341, 346.

2. *Tawātur* 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.)

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

come down to us are either of the category of ‘clear 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’ since they have received the acceptance of the meticulous authorities on Hadith. Of such meticulous 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 Noble Messenger’s (Upon whom be blessings and peace) Hadiths 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 Messenger (UWBP). Some researchers, however, such as Ibn al-Jawzi, went to such excesses in their criticism that they regarded many accurate traditions as false. Nevertheless, this does not mean that every false wording is wrong in meaning, but that the wording itself is not that of the Messenger (UWBP).

Question: What is the use 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 uses and benefits are many; 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 endorses the accuracy of the tradition, and places his seal and signature on it.

Question: Why were the miraculous events not transmitted through numerous chains concerning which there was a consensus of opinion 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 person, 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.

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. Those events, however, had many sides to them and each time he mentioned them, he explained a different side. Then the narrator of the Hadiths combined all of those sides and they sometimes appear contrary to 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 (Upon whom be blessings and peace) 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 (UWBP) Family, who constitute a luminous line in the world of Islam. Every century has seen a Mahdi from the Prophet’s (UWBP) Family, or several, similar to the Great Mahdi who is promised to come at the end of time. One of the ‘Abbasid Caliphs even, who were said to be descendants of the Prophet’s (UWBP) Family, was a Mahdi who possessed many of the Great Mahdi’s characteristics. 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 لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ¹ the Noble Messenger (Upon whom be blessings and peace) could not know it himself. Allah Almighty communicated to him the tidings of the Unseen, and he made them known. And since Allah Almighty is All-Wise and Compassionate, His wisdom and mercy require that most of the matters of the Unseen be veiled or obscure. For in this world, events disagreeable to human beings are numerous; prior knowledge of their happening would be painful. It is for this reason that death and the

1. Qur’an, 27:65. See also, *Tirmidhī*, *Thawāb al-Qur’ān*, 7; *Dārimī*, *Faḍā’il al-Qur’ān*, 21.

appointed hour of death are left obscure, and the calamities that are to befall human beings remain behind the veil of the Unseen.

Again, as a result of His wisdom and mercy, Allah Almighty did not entirely or in detail inform His Messenger (Upon whom be blessings and peace) 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.¹ For certain divine purposes, He made some of these significant events known to him, but not in all their awesomeness. As for pleasant events, He communicated them to the Messenger (UWBP) sometimes in outline and sometimes in detail, and the Messenger (UWBP) 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, **وَمَنْ كَذَبَ عَلَىٰ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**² and that of the Qur'anic verse, (39:32) **فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ**

Sixth Principle

Although some qualities and aspects of the Most Noble Messenger (UWBP) 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 that blessed person were so exalted and luminous that the qualities described in books fall short of his high stature. For according to the rule, **كَأَفْعَالٍ** 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 was,

1. For example, he was not made to know about 'Ā'isha's taking part in the Battle of the Camel so that his deep love and affection toward her (May Allah 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 'Alī (May Allah be pleased with him): ***فَارْفُقْ وَبَلِّغْهَا مَا مَنَّهَا**

* *Musnad*, vi, 393; Bayhaqī, *Dalā'il al-Nubūwwa*, vi, 410; al-Haythamī, *Majma' al-Zawā'id*, vii, 234.

2. *Bukhārī*, 'Ilm, 38; *Janā'iz*, 33; *Anbiyā'*, 50; *Adab* 109; *Muslim*, Zuhd, 72; *Abū Dā'ūd*, 'Ilm, 4; *Tirmidhī*, Fitan, 70; 'Ilm, 8, 13; *Tafsīr*, 1; *Manāqib*, 19; *Ibn Māja*, Muqaddima, 4; *Dārimī*, Muqaddima, 25, 46; *Musnad*, i, 70, 78; ii, 159, 171; iii, 13, 44; iv, 47, 100; v, 292.

indeed, the result and the most perfect fruit of the universe, the interpreter and the beloved of the Creator of the cosmos. Hence his true nature in its entirety, and the truth of all his perfections, cannot be contained in the human qualities recorded in books of history and biography. Certainly, the stature of a blessed person with the Archangels Gabriel and Michael as two aides-de-camp at his side in the Battle of Badr,¹ 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.²

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

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

The humanness of Allah's Messenger (Upon whom be blessings and peace) 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." (53:9) Otherwise you will either be disrespectful toward him, or fail to convince the evil-commanding soul.

1. *Bukhārī*, Maghāzī, 11; Aḥmad al-Bannā al-Sā'atī, *al-Fath al-Rabbānī*, xxi, 26.

2. *Abū Dā'ūd*, 'Aqdiyya, 20; *Musnad*, v, 215.

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 a chain of transmission the authenticity of which is agreed upon (*tevatür*) that the Noble Messenger (Upon whom be blessings and peace) declared from the pulpit in the presence of his Companions: ¹ *إِنِّي حَسَنٌ هَذَا سَيِّدٌ سَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ* Forty years later, when the two largest armies of Islam met each other, Hasan made peace with Mu‘awiya, and thus fulfilled the prophecy of his noble grandfather (UWBP).

According to another authentic narration, the Messenger (UWBP) said to ‘Ali: ² *سَتَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ* 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.*” ³

He also said to his wives: “*One among you will take charge of a rebellion; many around her will be killed;*” ⁴ *وَتَنْبَحُ عَلَيْهَا كِلَابُ الْحَوْبِ* ⁵

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 Messenger (UWBP) also informed ‘Ali about a man who would stain ‘Ali’s beard with the blood of his own head. ⁶ ‘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

1. *Bukhārī*, *Fitan*, 20; *Ṣulḥ*, 9; *Faḍā’il Aṣḥāb al-Nabī*, 22; *Manāqib*, 25; *Dārimī*, *Sunna*, 12; *Tirmidhī*, *Manāqib*, 25; *Nasā’ī*, *Jum’a*, 27; *Musnad*, v, 38, 44, 49, 51.

2. al-Ḥākim, *al-Mustadrak*, iii, 139, 140; al-Haythamī, *Majma’ al-Zawā’id*, vii, 138; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 414.

3. Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 213; al-Ḥākim, *al-Mustadrak*, iii, 366, 367; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 686, 687.

4. al-‘Asqalānī, *Fath al-Bārī*, xiii, 45.

5. *Musnad* vi, 52, 97; Ibn Ḥibbān, *Ṣaḥīḥ* viii, 258 no: 6697; al-Ḥākim, *al-Mustadrak*, iii, 120.

6. al-Ḥākim, *al-Mustadrak*, iii, 113; *Musnad*, i, 102, 103, 148, 156.

him as a proof of the rightness of his cause, announcing at the same time the miracle of the Prophet (UWBP).¹

According to another authentic tradition related by Umm Salama and others, the Noble Messenger (Upon whom be blessings and peace) also predicted that Husain would be killed at Taff (Karbala).² 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. **يَلْقَوْنَ فِتْنًا وَتَشْرِيدًا**³ What he had predicted later came true exactly.

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

Answer: A supreme spiritual pole from the Prophet’s (UWBP) Family is reported as having said: “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 Allah Almighty was different. He then abandoned his desire, submitting himself to Allah’s will.”⁴

One of the reasons Allah’s will was different could have been that after the Prophet’s (UWBP) demise when the Companions were more than ever in need of alliance and unity, if ‘Ali had taken the leadership it 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 was the following: at the time of his caliphate, the Muslim community, which had expanded rapidly through the intermingling of many tribes and peoples, possessed such traits as reflected the opinions of the seventy-three sects that the Noble Messenger (UWBP) had predicted would evolve in due time.⁵ Therefore, in the face of such disturbances, someone was needed with the wondrous strength,

1. *Bukhārī*, Manāqib, 25; *Adab*, 95; *Istitāba*, 7; *Muslim*, Zakāt, 148, 156, 157; *Abū Dā’ūd*, Sunna, 28; *Musnad*, iii, 56, 65.

2. *al-Haythamī*, *Majma’ al-Zawā’id*, ix, 188; *Musnad*, vi, 294.

3. *Ibn Māja*, Fitan, 34.

4. *Daylamī*, *Musnad al-Firdaws*, v, 316; *Suyūfī*, *Tārīkh al-Khulafā’*, 64.

5. *Tirmidhī*, Imān, 18; *Abū Dā’ūd*, Sunna, 1; *Ibn Māja*, Fitan, 17; *Dārimī*, 75.

courage, respectability and sagacity of ‘Ali, who had behind him the force of the respected Hashimites and the Prophet’s (UWBP) 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 interpretation.*”¹

A further reason for this delay was 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, 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 (UWBP) Family, it is possible that the Umayyads would 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 (UWBP) Family, since they were the most deserving and fitted for it?”

The Answer: Worldly rule is deceptive, and the Prophet’s (UWBP) 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 or the Mahdi of the ‘Abbasids. In fact, the caliphate of the Fatimid dynasty, which was founded in the name of the Prophet’s (UWBP) 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 (UWBP) 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 served Islam and the Qur’an brilliantly and successfully.

Now see: of the poles of sainthood descended from Hasan, especially the Four Poles² and above all ‘Abd al-Qadir Gilani, and the Imams of Husain’s

1. al-Haythamī, *Majma‘ al-Zawā‘id*, vi, 244; *Musnad*, iii, 31, 33, 82; Ibn Ḥibbān, *Ṣaḥīḥ*, ix, 46 no: 6898.

2. The “four poles of sainthood,” namely, ‘Abd al-Qādir Gīlānī, Aḥmad Rufā‘ī, Aḥmad Badawī, and Ibrāhīm Dasūqī. (Tr.)

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. In so doing each showed that 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 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 to perform the duties of Islam. Numerous multicoloured flowers opened. Through the storm, seeds were cast to all the corners of the 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 Allah’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, most authentic books of Hadith,

particularly Bukhari and Muslim. There is a ‘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 Mecca,* ¹ *Khaybar,* ² *Damascus and Iraq,* ³ *Persia, and Jerusalem,* ⁴ *and will share among yourselves the treasures of the rulers of the greatest empires, the Byzantines and the Persians.*” ⁵ 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 time he foretold it he had to migrate to Medina with a handful of followers, with the rest of the world, including the environs of Medina, 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 Allah’s sake and within the bounds of Allah’s pleasure and that of the Prophet (UWBP), that Abu Bakr’s rule would be short, and that ‘Umar would remain a long time to succeed in many conquests. Thus he said: ⁶ عَلَيْنَا بِسِيرَةِ الَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ

He also declared:

زُيِّنَتْ لِي الْأَرْضُ فَأَرَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَسَيَبْلُغُ مَلْكُ أُمَّتِي مَا زُيِّنَ لِي مِنْهَا

“*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.*” ⁷ 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:

1. ‘Alī al-Qārī, *Sharḥ al-Bukhārī*, i, 678, 679.

2. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 679.

3. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 678.

4. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 678, 679.

5. *Bukhārī*, Jihād 157; *Manāqib*, 25; *Īmān*, 3; *Muslim*, Fitan, 75, 76; *Tirmidhī*, Fitan, 41.

6. *Tirmidhī*, *Manāqib*, 16, 37; *Ibn Māja*, *Muqaddima*, 11; *Musnad*, v, 382, 385, 399, 402.

7. *Muslim*, Fitan, 19, 20; *Abū Dā‘ūd*, Fitan, 1; *Tirmidhī*, Fitan, 14; *Ibn Māja*, Fitan, 9; *Musnad*, iv, 123, 278, 284.

هَذَا مَصْرَعُ أَبِي جَهْلٍ، هَذَا مَصْرَعُ عُتْبَةَ، هَذَا مَصْرَعُ أُمَيَّةَ،
هَذَا مَصْرَعُ فُلَانٍ وَفُلَانٍ¹

and added, “I shall kill ‘Ubayy b. Khalaf with my own hands.”² 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:

أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا ابْنُ رَوَاحَةَ فَأَصِيبَ،
ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا سَيْفٌ مِنْ سُيُوفِ اللَّهِ³

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 Allah that what had taken place at the battle was exactly the same as the Bringer of Sure News (UWBP) had described.⁴

According to an authentic and certain narration, the Noble Messenger (Upon whom be blessings and peace) said:

إِنَّ الْخِلَافَةَ بَعْدِي ثَلَاثُونَ سَنَةً ثُمَّ تَكُونُ مُلْكًا عَضُوضًا⁵
وَأَنَّ هَذَا الْأَمْرَ بَدَأَ نُبُوءَةً وَرَحْمَةً ثُمَّ يَكُونُ رَحْمَةً وَخِلَافَةً
ثُمَّ يَكُونُ مُلْكًا عَضُوضًا ثُمَّ يَكُونُ عُتُورًا وَجَبْرُوتًا⁶

He thus predicted the six-month-long caliphate of Hasan and the period of the four Rightly-Guided Caliphs, and, following that, the transition from caliphate to monarchy and monarchy’s being plagued by intrigues and tyranny. This is exactly what later occurred.

Again, according to an authentic narration, he declared:

1. *Muslim*, Jihād, 83; *Janna*, 76; *Abū Dā‘ūd*, Jihād, 115; *Nasā‘ī*, Janā‘iz, 117; *Musnad*, i, 26; iii, 219, 258.

2. *al-Hākim*, *al-Mustadrak*, ii, 327.

3. *al-Hākim*, *al-Mustadrak*, iii, 298; *Bukhārī*, *Maghāzī*, 44.

4. *al-Khafājī*, *Sharḥ al-Shifā’*, iii, 210; *Ibn al-Qayyim al-Jawzī*, *Zād al-Ma‘ād* (*Tahqīq*: *Arnavūd*), iii, 385.

5. *Musnad*, v, 220, 221.

6. *Qāḍī Iyāḍ*, *al-Shifā’*, i, 340; *Musnad*, iv, 273.

يُقْتَلُ عُثْمَانُ وَهُوَ يَقْرَأُ الْمُصْحَفَ وَإِنَّ اللَّهَ عَسَى أَنْ يُلْبِسَهُ قَمِيصًا وَإِنَّهُمْ يُرِيدُونَ خَلْعَهُ

“ ‘Uthman will be killed while reading the Qur’an.” ¹ “And it may be that Allah will cause him to be dressed in a shirt at that time. His deposal may also be sought.” ² These events, too, all took place exactly as predicted.

Also according to an authentic narration, while cupping the Prophet (Upon whom be blessings and peace), ‘Abdullah b. Zubayr tasted his blessed blood. Then the Prophet (UWBP) said:

وَيْلٌ لِلنَّاسِ مِنْكَ وَوَيْلٌ لَكَ مِنَ النَّاسِ ³ predicting that ‘Abdullah 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, ‘Abdullah b. Zubayr declared his caliphate in Mecca, 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 emergence of the Umayyad dynasty ⁴ and the tyrannical rule of many of its monarchs, including Yazid ⁵ and Walid, and Mu‘awiya’s assuming leadership of the Muslims. He advised justice and gentleness, and said: وَإِذَا مَلَكَتْ فَاسْجِحْ ⁶ He predicted that the ‘Abbasid dynasty would emerge after the Umayyads to remain in power for a long time, and said:

يَخْرُجُ وَكَدُ الْعَبَّاسِ بِالرَّايَاتِ السُّودِ وَيَمْلِكُونَ أضعافَ مَا مَلَكَوا ⁷ All these predictions proved to be true.

According to an authentic narration, the Noble Messenger (UWBP) also said: وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ ⁸ suggesting the dreadful disorders to be

1. al-Hākim, *al-Mustadrak*, iii, 103.

2. See, al-Hākim, *al-Mustadrak*, iii, 100.

3. al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, iv, 21; al-Haythamī, *Majma‘ al-Zawā‘id*, no: 2708; al-Hākim, *al-Mustadrak*, iii, 554.

4. Qādī Iyād, *al-Shifā’*, i, 338; ‘Alī al-Qārī, i, 683; al-Khafājī, *Sharḥ al-Shifā’*, i, 179.

5. See, al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaghīr*, no: 2579; al-Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥa*, no: 1749; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, no: 4528.

6. al-Haythamī, *Majma‘ al-Zawā‘id*, v, 186; Ibn Ḥajar, *al-Maṭālib al-‘Āliya* (*Tahqīq*: ‘Abd al-Raḥmān al-A‘zamī), no: 4085.

7. Qādī Iyād, *al-Shifā’*, i, 338; *Musnad*, iii, 216-218; al-Hākim, *al-Mustadrak*, iii, 326.

8. *Bukhārī*, Fitan, 4, 28; *Muslim*, Fitan, 1; *Abū Dā‘ūd*, Fitan, 1; *Tirmidhī*, Fitan, 23; *Ibn Māja*, Fitan, 9; *Musnad*, ii, 390, 399; al-Hākim, *al-Mustadrak*, i, 108; iv, 439, 483.

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 (UWBP) said to him:

لَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيَسْتَصِرَّ بِكَ آخَرُونَ¹ 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, Allah’s Prophet (Upon whom be blessings and peace) informed his Companions about it; he even performed funeral prayers for him.² One week later came the news confirming the death of the Negus on the very same day as the Prophet (UWBP) had said.

According to an authentic narration, when the Noble Prophet (UWBP) was with his closest four Companions on the top of Mount Uhud (or Hira), the mountain began to tremble. He said, أَثْبُتْ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدٌ³ and foretold the martyrdom of ‘Umar, ‘Uthman, and ‘Ali. It too proved true.

Now, O unfortunate, wretched man without heart who says that Muhammad (UWBP) 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 a 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 perspicacity and thus succeed in even one hundredth part of the Prophet’s (UWBP) 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 have ever seen anything wrongly? Or could he have ever stooped to reporting it wrongly? Not to heed the word of such a hundredfold genius

1. *Bukhārī*, Janā’iz, 36; *Manāqib al-Anṣār*, 49; *Farā’id*, 6; *al-Khafājī*, *Sharḥ al-Shifā’*, iii, 209; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 699; Abū Nu‘aym, *Ḥilyat al-Awliyā’*, i, 94.

2. *Bukhārī*, Janā’iz, 57; *Manāqib al-Anṣār*, 38; *Muslim*, *Farā’id*, 14; *Abū Dā’ūd*, *Jihād*, 133; *Buyū’*, 9; *Tirmidhī*, Janā’iz, 69; *Nasā’i*, Janā’iz, 66, 67; *Ibn Māja*, *Ṣadaqāt*, 9, 13.

3. *Bukharī*, *Faḍā’il al-Ṣaḥāba*, 5, 7; *Abū Dā’ūd*, *Sunna*, 8; *Tirmidhī*, *Manāqib*, 17, 18; *Musnad*, iii, 112; v, 331; *al-Ḥākim*, *al-Mustadrak*, iii, 450, 451 (two martyrs are mentioned here).

concerning happiness in this world and the next 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: *“أَنْتِ أَوَّلُ أَهْلِ بَيْتِي لِحَوْفًا بِي”* “You will be the first of my Family to join me [after my death].”¹ Six months later, what he said took place.

He also told Abu Dharr: *“سَتُخْرَجُ مِنْ هُنَا وَتَعِيشُ وَحْدَكَ وَتَمُوتُ وَحْدَكَ”* “You will be expelled from here [Medina], will live alone, and will die alone.”² 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: *رَأَيْتُ أُمَّتِي يَغْرُزُونَ فِي الْبَحْرِ كَالْمُلُوكِ عَلَى الْأَسْرِ*³ 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 Messenger (UWBP) foretold proved to be true.

Also according to an authentic narration, he declared:

يَخْرُجُ مِنْ ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ “From the tribe of Thaqif, a liar will claim prophethood, and a bloodthirsty tyrant will appear.”⁴ 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:

*سَتَفْتَحُ الْقُسْطَنْطِينِيَّةُ فَنِعْمَ الْأَمِيرُ أَمِيرُهَا وَنِعْمَ الْجَيْشُ جَيْشُهَا*⁵ He thus gave

1. Bukhārī, Manāqib, 25; Muslim, Faḍā’il al-Ṣaḥāba, 101; Ibn Māja, Janā’iz, 64; Musnad, vi, 240, 282, 283; Qāḍī Iyād, al-Shifā’, i, 340.

2. al-Ḥākim, al-Mustadrak, iii, 345; Qāḍī Iyād, al-Shifā’, i, 343; ‘Alī al-Qārī, Sharḥ al-Shifā’, i, 700; al-‘Asqalānī, al-Maṭālib al-‘Āliya, iv, 116 no: 4109; Ibn Kathīr, al-Bidāya wa’l-Nihāya, v, 8-9; al-‘Asqalānī, al-Iṣāba, iv, 64.

3. Bukhārī, Ta’bīr, 12; Jihād, 3, 8, 63, 75; Isti’dhān, 41; Muslim, ‘Imāra, 160, 160; Abū Dā’ūd, Jihād, 9; Tirmidhī, Faḍā’il al-Jihād, 15; Nasā’ī, Jihād, 40; Ibn Māja, Jihād, 10; Dārimī, Jihād, 28; Muwaṭṭa’a, Jihād, 39; Musnad, iii, 240, 264; al-Albānī, Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīr, vi, 24, no: 6620; al-Ḥākim, al-Mustadrak, iv, 556.

4. Muslim, Faḍā’il al-Ṣaḥāba, 229; Tirmidhī, Fitan, 44; Manāqib, 73; al-Ḥākim, al-Mustadrak, iii, 450; iv, 254.

5. Haythamī, Majma’ al-Zawā’id, vi, 218.

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:

إِنَّ الدِّينَ لَوْ كَانَ مَنْوُطًا بِالثَّرِيَّا لَنَأَتْهُ رِجَالٌ مِنْ أَبْنَاءِ فَارِسَ¹ indicating that matchless scholars and saints like Abu Hanifa would emerge from Iran. In addition, he foretold Imam Shafi'i, saying: عَالِمٌ فُرَيْشٌ يَمْلَأُ طِبَاقَ الْأَرْضِ عِلْمًا²

According to an authentic narration, he said:

سَتَفْتَرِقُ أُمَّتِي ثَلَاثًا وَسَبْعِينَ فِرْقَةً النَّاجِيَةُ وَاحِدَةٌ مِنْهَا
قِيلَ مِنْهُمْ؟ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“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,*”³ meaning the Sunnis or Ahl al-Sunna wa'l-Jama'a.

He also declared: الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ⁴ foretelling the emergence of the Predestinationist (Qadariyya) sect, which would be divided into different branches and reject divine determining or destiny. He also foretold the Defectors (Rāfiḍa), 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. Christians, on account of their deep love for Jesus, transgressed the limits and called him – Allah forbid! – ‘the son of Allah,’⁵ while the Jews, because of their hostility, went to the other extreme by denying his message and virtue. Similarly, some will incur loss due to their exaggerated affection toward you. لَهُمْ نَبَزٌ يُقَالُ لَهُمُ الرَّافِضِيُّ⁶ And certain others will be excessively hostile to you.

1. Bukhārī, al-Tafsīr, 62; Tirmidhī, 47; Tafsīr Sūra, 3.

2. al-Ajlūnī, *Kashf al-Khafā'*, ii, 53, 54.

3. Abū Dā'ūd, Sunna, 1; Ibn Māja, Fitan, 17; Tirmidhī, Īmān, 18; Musnad, ii, 232; iii, 120, 148; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 679.

4. al-Albānī, *Ṣaḥīḥ Jāmi'* al-Ṣaghīr, iv, 150; al-Hākim, *al-Mustadrak*, i, 85; Abū Dā'ūd, Sunna, 5; Suyūṭī, *al-Fath al-Kabīr*, iii, 23; Musnad, ii, 86, 125; v, 406.

5. Musnad, i, 160; al-Haythamī, *Majma' al-Zawā'id*, ix, 133; al-Hākim, *al-Mustadrak*, iii, 123.

6. Musnad, i, 103.

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 (UWBP) Family is a command of the Qur’an and was greatly encouraged by him. 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 (UWBP) as transgression?

The Answer: Love is of two kinds:

The First is to love something or someone for the meaning it or he signifies. This means to love ‘Ali, Hasan, Husain, and the Prophet’s Family in the name of Allah and of His Messenger (Upon whom be blessings and peace). This kind of love augments love of the Messenger (UWBP) and becomes a means to love Allah 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 Messenger (UWBP), but devotes one’s love to ‘Ali on account of his bravery, and to Hasan and Husain on account of their greatness and lofty qualities, no matter if one knows the Messenger (UWBP) or recognizes Allah. This love does not lead to love for Allah and His Messenger (UWBP); besides, when excessive, it results in censure of others and enmity towards them. It was on account of this kind of love that such people held aloof from Abu Bakr and ‘Umar, and fell into loss. Their negative love, indeed, is the source of misfortune.

According to an authentic narration, Allah’s Most Noble Messenger (Upon whom be blessings and peace) declared:

إِذَا مَشَوْا الْمُطِيطَاءَ وَخَدَمَتْهُمْ بَنَاتُ فَارَسَ وَالرُّومِ،
رَدَّ اللَّهُ بِأَسْهَمِهِ بَيْنَهُمْ وَسَلَّطَ شَرَّارَهُمْ عَلَى خِيَارِهِمْ

*“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.”*¹ After thirty years, his predictions came true.

1. Tirmidhī (Tahqīq: Aḥmad Shākir), no: 2262; al-Albānī, Silsilat al-Aḥādīth al-Ṣaḥīḥa, 954; al-Haythamī, Majma‘ al-Zawā‘id, x, 232, 237.

Again, according to an authentic narration, he declared:

وَتُفْتَحُ خَيْبَرٌ عَلَى يَدَيَّ عَلِيٍّ “The fortress of Khaybar will be conquered at ‘Ali’s hand.”¹ 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.²

The Noble Messenger (Upon whom be blessings and peace) also predicted the Battle of Siffin between ‘Ali and Mu‘awiya, saying:

لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلَ فِئَتَانِ دَعَاهُمَا وَاحِدَةٌ³

He also declared that a group of rebels would kill ‘Ammar.⁴

عَمَّارًا تَقْتُلُهُ الْفِئَةُ الْبَاغِيَّةُ When ‘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 Messenger (UWPB) also said: إِنَّ الْفِتْنَ لَا تَظْهَرُ مَا دَامَ عُمَرُ حَيًّا “As long as ‘Umar is alive, no sedition will erupt among you.”⁵ And so it happened.

Before accepting faith, Sahl b. ‘Amr was once captured in a battle. ‘Umar said to the Allah’s Messenger (UWPB): “Allow me to pull out his teeth, for he, with his eloquent speech, incited the idolatrous Quraysh to wage war against us.” Allah’s Messenger (UWPB) replied:

وَعَسَى أَنْ يَقُومَ مَقَامًا يَسْرُكَ يَا عُمَرُ⁶ In fact, at the time of the Prophet’s demise, which caused panic and agitation, Sahl, with his well-known eloquence,

1. Bukhārī, Jihād, 102, 143; al-Maghāzī, 38; Muslim, Faḍā’il al-Ṣaḥāba, 34, 35; Musnad, ii, 484; v, 333; Bayhaqī, Dalā’il al-Nubūwwa, iv, 205.

2. Suyūfī, al-Durar al-Muntathira (Muṣṭafā al-Bābī al-Ḥalabī, 1960), 118; Ibn Kathīr, al-Bidāya wa’l-Nihāya, iv, 189-190; al-Ajlūnī, Kashf al-Khafā’, i, 365.

3. Muslim, Fitan, 4; Ibn Hibbān, Ṣaḥīḥ, viii, 259; ‘Alī al-Qārī, Sharḥ al-Shifā’, i, 704; al-Albānī, Ṣaḥīḥ Jāmi’ al-Ṣaḥīḥ, vi, 174, no: 7294.

4. Bukhārī, Salāt, 63; Muslim, Fitan, 70, 72, 73; Tirmidhī, Manāqib, 34; Musnad, ii, 161, 164, 206; iii, 5, 22, 28, 91; iv, 197, 199; v, 215, 306, 307; vi, 289, 300, 311, 315; Kattānī, Naẓm al-Mutanāthir, 126; Ibn Hibbān, Ṣaḥīḥ, viii, 260; al-Ḥākim, al-Mustadrak ii, 155; iii, 191, 397; Qāḍī Iyād, al-Shifā’, i, 339; al-Sā’atī, al-Fath al-Rabbānī, xxiii, 142.

5. Bukhārī, Mawāqit, 4; Fitan, 22; Muslim, Īmān, 231; Fitan, 27; Ibn Māja, Fitan, 9; Musnad, v, 401, 405.

6. ‘Alī al-Qārī, Sharḥ al-Shifā’, i, 704; al-Khafājī, Sharḥ al-Shifā’, iii, 218; al-‘Asqalānī, al-Iṣāba, ii, 93-94; al-Ḥākim, al-Mustadrak, iv, 282.

calmed and comforted the Companions in Mecca with an address; while in Medina 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 (UWBP) once said:

كَيْفَ بِكَ إِذَا أَلْبَسْتَ سُورَى كِسْرَى “You will wear the two bracelets of Chosroes.”¹ Chosroes was wiped out during the caliphate of ‘Umar. When Chosroes’ jewelry arrived, ‘Umar put the bracelets on Suraqa, saying, اَلْحَمْدُ لِلّٰهِ الَّذِیْ سَلَبَهُمَا كِسْرَى وَآلَبَسَهُمَا سُورَاةً² This confirmed the report of the Prophet (UWBP).

The Noble Messenger (Upon whom be blessings and peace) also declared: إِذَا ذَهَبَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ “Once Chosroes the Persian has gone, there will be no other.”³ So it turned out.

He once said to Chosroes’ envoy: “Chosroes has now been killed by his son Shirviya Parviz.”⁴ 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 Messenger (UWBP) once mentioned a secret letter that Khatib b. Balta’a had sent to the Quraysh. 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 (UWBP) summoned Khatib and asked him why he had done it. Khatib apologized, and the Prophet (UWBP) pardoned him.⁵

Again, according to an authentic narration concerning ‘Utba b. Abi Lahab, Allah’s Messenger (UWBP) prayed: يَأْكُلُهُ كُلُّ اللَّهِ⁶ predicting

1. ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 703; al-‘Asqalānī, *al-Iṣāba*, no: 3115.

2. Ibid.; Qāḍī Iyād, *al-Shifā’*, i, 344.

3. *Bukhārī*, Īmān, 31; *Muslim*, Fitan, 76; *Tirmidhī*, Fitan, 41; *Musnad*, ii, 233, 240; v, 92, 99; Qāḍī Iyād, *al-Shifā’*, i, 337; al-Mubārakfūrī, *Tuhfat al-Aḥwazī* (*Tahqīq*: ‘Abd al-Wahhāb), iv, 462, 663.

4. Qāḍī Iyād, *al-Shifā’*, i, 343; al-Khafājī, *Sharḥ al-Shifā’*, iii, 211; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 700; al-Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥa*, 1427.

5. *Bukhārī*, Jihād, 141; *Tafsīr*, 60:1; *Maghāzī* 46; *Muslim*, Faḍā’il al-Ṣaḥāba, 161; *Abū Dā’ūd*, Jihād, 98; *Tirmidhī*, 60:1; *Musnad*, i, 79; al-Ḥākim, *al-Mustadrak*, iii, 301; Qāḍī Iyād, *al-Shifā’*, i, 342.

6. al-Khafājī, *Sharḥ al-Shifā’*, iii, 139; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 664.

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 Mecca, 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 [Mecca] 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. That very moment ‘Attab and Harith became Muslims.¹

See, wretched denier who does not recognize the Messenger (UWBP)! 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. Allah’s Messenger (Upon whom be blessings and peace) said to him: “*You and your wife Umm Fadl hid that much money [he gave the exact amount] in such-and-such a place.*”² ‘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 Allah’s Messenger (UWBP). He wrapped hair and thread around a comb, bewitched it, and threw it into a well. The Noble Messenger (UWBP) told his Companions including ‘Ali to go and bring the spell in the well, which they did,

1. al-Khafājī, *Sharḥ al-Shifā’*, i, 219, 220; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, no: 4366; Ibn al-Qayyim al-Jawzī, *Zād al-Ma‘ād* (*Tahqīq*: al-Arnāwūd), iii, 409-410; Ibn Hishām, *Sīrat al-Nabī*, ii, 413.

2. Qādī Iyād, *al-Shifā’*, i, 343; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 699; al-Khafājī, *Sharḥ al-Shifā’*, iii, 206, 207; al-Haythamī, *Majma‘ al-Zawā‘id*, vi, 85.

finding it exactly as described. As they unwrapped the hair, the Messenger's (UWBP) discomfort lessened. ¹

Again, according to an authentic narration, the Noble Messenger (UWBP) 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: ضَرَسْتُ أَحَدَكُمْ فِي النَّارِ أَعْظَمُ مِنْ أَحَدٍ ² 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." ³ The truth of the Prophet's (UWBP) 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 Most Noble Messenger (Upon whom be blessings and peace) for a handsome reward that had been offered them. When 'Umayr arrived in Medina with this intention, the Messenger (UWBP) summoned him, and, putting his hand on 'Umayr's chest, told him about what he had planned with Safwan. 'Umayr affirmed it and became a Muslim. ⁴

Like those mentioned above, many predictions which the Noble Messenger (UWBP) 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*.

Now, unthinking denier! Do not shrug these off, saying, "Muhammad the Arabian was clever!" Because the accurate predictions of Muhammad (UWBP) 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

1. *Bukhārī*, *Tibb*, 47, 49, 50; *Adab*, 56; *Da'wāt*, 57; *Bad' al-Khalq*, 11; *Muslim*, *Salām*, 43; *Ibn Māja*, *Tibb*, 45; *Musnad*, vi, 57, 63, 96; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 706; *Tabrīzī*, *Mishkāṭ al-Maṣābīḥ* (*Tahqīq*: al-Albānī), iii, 174, no: 5893.

2. Qādī Iyād, *al-Shifā'*, iv, 342; al-Khafājī, *Sharḥ al-Shifā'*, iii, 203; al-Haythamī, *Majma' al-Zawā'id*, viii, 289-290; *Tabrīzī*, *Mishkāṭ al-Maṣābīḥ*, iii, 103.

3. Qādī Iyād, *al-Shifā'*, i, 342; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 298.

4. Qādī Iyād, *al-Shifā'*, i, 342, 343; original: al-Haythamī, *Majma' al-Zawā'id*, viii, 286-7; viii, 284-6; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, iii, 313.

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 (UWBP) 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, *إِنَّكَ تَجِدُهُ يُصِيدُ الْبَقَرَ*¹ and that he would be captured without resistance. Khalid captured Ukaydir in exactly this way.

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 (UWBP) said to them: “*Worms have eaten the leaf, except the parts bearing the names of Allah.*”² 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.*”³ When Jerusalem was conquered during the caliphate of ‘Umar, a widespread epidemic caused in three days the death of about seventy thousand people.

Again, according to an authentic narration, the Prophet (Upon whom be blessings and peace) predicted that Basra⁴ and Baghdad would come into

1. Qāḍī Iyād, *al-Shifā*, i, 344; al-Khafājī, *Sharḥ al-Shifā*, iii, 218; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 704; Ibn al-Qayyim, *Zād al-Ma‘ād*, v, 538-9; al-Ḥākim, *al-Mustadrak*, iv, 519; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 30.

2. Qāḍī Iyād, *al-Shifā*, i, 345; al-Khafājī, *Sharḥ al-Shifā*, iii, 720; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 706; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iii, 96-7; Ibn Ḥishām, *Sīrat al-Nabī*, i, 371.

3. Bukhārī, *Ṭibb*, 30; Khīyal, 13; Muslim, *Salām*, 98, 100; *Muwaṭṭa’*, *Madīna*, 22, 24; *Musnad*, iv, 195-6; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 383; Suyūṭī, *al-Khaṣā’iṣ al-Kubrā*, ii, 477-8.

4. al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaghīr*, vi, 268, no: 7736; Tabrīzī, *Mishkāṭ al-Maṣābīḥ*, 5433.

existence, which at that time had not been founded, that the treasure of the world would enter Baghdad, ¹ 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, ² and that among the Arabs they would come to dominate them. He said:

يُوشِكُ أَنْ يَكْثُرَ فِيكُمْ الْعَجَمُ يَأْكُلُونَ فَيْئَكُمْ وَيَضْرِبُونَ رِقَابَكُمْ ³

He also said: هَلَاكَ أُمَّتِي عَلَى يَدِ أَعْيَلِمَةٍ مِنْ قُرَيْشٍ ⁴ 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. ⁵

During the famous Battle of Khandaq, he declared:

إِنَّ قُرَيْشًا وَالْأَحْزَابَ لَا يَغْزُونِي أَبَدًا وَأَنَا أَعْرُوهُمْ “From now on, I will make assaults on the Quraysh and their confederates, not they on me.” ⁶ This was also verified.

According to an authentic narration, he said a few months prior to his death: إِنَّ عَبْدًا خَيْرٌ فَاخْتَارَ مَا عِنْدَ اللَّهِ ⁷

About Zayd b. Suwahan, he said: يَسْبِقُ عُضْوٌ مِنْهُ إِلَى الْجَنَّةِ “One of his limbs will precede him to Paradise.” ⁸ 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 relating to the Unseen comprise only one out of his ten different kinds of miracle.

1. Qāḍī Iyāḍ, *al-Shifā*, i, 344; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 703; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, x, 102; Tabrīzī, *Mishkāṭ al-Maṣābiḥ*, no: 5433.

2. *Bukhārī*, Jihād, 95; *Muslim*, Fitan, 64-66; *Tirmidhī*, Fitan, 37; *Ibn Māja*, Fitan, 36.

3. Qāḍī Iyāḍ, *al-Shifā*, i, 341; al-Khafājī, *Sharḥ al-Shifā*, iii, 194; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 692; al-Haythamī, *Majma’ al-Zawā’id*, vii, 310; al-Hākim, *al-Mustadrak*, iv, 519; *Musnad*, ii, 288, 296, 304, 324, 377, 520; iv, 66; v, 38.

4. *Bukhārī*, Manāqib, 25; al-Hākim, *al-Mustadrak*, iv, 479, 527, 572; *Musnad*, ii, 288, 296, 301, 304, 324, 377, 520, 536; iv, 66; (with different wording) v, 38; *Ibn Hibbān*, *Ṣaḥīḥ*, viii, 215, 252.

5. *Bukhārī*, Manāqib, 25; *Maghāzī*, 70; *Ta’bīr*, 40; *Muslim*, Ru’yā, 21, 22; *Tirmidhī*, Ru’yā, 10; *Musnad*, ii, 319; *Bayhaqī*, *Dalā’il al-Nubūwwa*, v, 334-6; vi, 358, 360, 524.

6. *Bukhārī*, *Maghāzī*, 29; *Musnad*, iv, 262; vi, 394; *Ibn Hibbān*, *Ṣaḥīḥ*, vi, 272.

7. *Bukhārī*, Manāqib al-Anṣār, 45; *Ṣalāt*, 80; *Faḍā’il al-Ṣaḥāba*, 3; *Muslim*, *Faḍā’il al-Ṣaḥāba*, 2; *Tirmidhī*, Manāqib, 15; *Abū Dā’ūd*, Muqaddima, 14; *Musnad*, iii, 18, 478; iv, 211; v, 139; *Ibn Hibbān*, *Ṣaḥīḥ*, viii, 200; ix, 58.

8. Qāḍī Iyāḍ, *al-Shifā*, i, 343; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 702; al-Khafājī, *Sharḥ al-Shifā*, iii, 214; al-Haythamī, *Majma’ al-Zawā’id*, ix, 398; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, iv, 91, no: 4047.

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 (Upon whom be blessings and peace) was the Messenger of a Glorious One who is the Creator of all things, the One All-Knowing of the Unseen, and received knowledge from Him.

SEVENTH SIGN

We will give in this Sign a few examples from among the Prophet's (UWBP) 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,¹ 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 (UWBP) 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 Allah'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.

1. *Bukhārī*, Manāqib, 25; *Muslim*, Ashriba, 142; *Tirmidhī*, Manāqib, 6; *Ibn Māja*, At'ima, 47; *Muwattā'*, Šifāt al-Nabī, 19.

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 ‘Abdullahs¹ in particular recorded them in writing. Especially ‘Abdullah b. al-‘Abbas, known as the Interpreter of the Qur’an, and ‘Abdullah 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. 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 Allah’s Noble Messenger (UWBP), 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. **الْحَمْدُ لِلَّهِ هَذَا مِنْ فَضْلِ رَبِّي**

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 (UWBP) 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 Noble Messenger’s (Upon whom be blessings and peace) 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 Messenger (UWBP). The Messenger (UWBP) 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 Messenger’s (UWBP) room and anteroom. He said: **تَحَلَّقُوا عَشْرَةَ عَشْرَةَ** “Make circles of ten.” He placed his blessed hand on that

1. The seven ‘Abdullāh’s (al-‘Abādila al-Sab‘a): ‘Abdullāh b. ‘Abbās, ‘Abdullāh b. ‘Umar, ‘Abdullāh b. Mas‘ūd, ‘Abdullāh b. Rawāḥa, ‘Abdullāh b. Salām, ‘Abdullāh b. ‘Amr b. al-‘Ās, ‘Abdullāh b. Abī Awfā (R. A.).

little amount of food, uttered supplications, and told them to help themselves. All of them ate and were fully satisfied. Afterwards the Messenger (UWPB) 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.”¹

Second Example: Abu Ayyub al-Ansari, the Prophet’s (UWPB) host, relates that when the Noble Messenger (Upon whom be blessings and peace) honoured his house, he had prepared a meal for two, which would suffice the Messenger (UWPB) and Abu Bakr. But the Messenger (UWPB) told him: *أَدْعُ ثَلَاثِينَ مِنْ أَشْرَافِ الْأَنْصَارِ*² Abu Ayyub said: “Thirty men came and ate. He then said: *أَدْعُ سِتِّينَ* ‘Invite sixty men,’ which I did, and they also came and ate. The Prophet (UWPB) said again: *أَدْعُ سَبْعِينَ* ‘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.”³

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 Messenger (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.”⁴

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

1. *Bukhārī*, Nikāh, 64; *Muslim*, Nikāh, 94, 95; *Tirmidhī*, 33:21; *Nasā’ī*, Nikāh, 84; *Abū Dā’ūd*, Adab, 95; *Musnad*, iii, 29; v, 462; *Qāḍī Iyāḍ*, *al-Shifā’*, i, 294.

2. Anṣār–Helpers: those of the Medīnan Companions who had the migrants from Mecca to stay in their houses. (Tr.)

3. *Qāḍī Iyāḍ*, *al-Shifā’*, i, 292; al-Haythami, al-Majma’ al Zawā’id, vii, 303; al-Khafājī, *Sharḥ al-Shifā’*, iii, 33; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 604.

4. *Bukhārī*, Sharīka, 1; Jihād, 123; *Muslim*, Imān, 44, 45; *Musnad*, iii, 11, 418.

hundred and thirty Companions, were with the Noble Messenger (UWBP) on an expedition. About four handfuls of dough were prepared and a goat was slaughtered and cooked, and its liver and kidneys roasted. I swear by Allah that from that roasted meat (the liver and kidneys) Allah’s Messenger (UWBP) 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.”¹

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 Noble Messenger (UWBP) had wetted the dough and the pot with his blessed mouth, beseeching Allah for plenty.”²

Sixth Example: According to an authentic narration from Abu Talha, the uncle of Anas who served Allah’s Messenger (Upon whom be blessings and peace), the Messenger (UWBP) fed seventy to eighty men with a small amount of rye bread that Anas had brought under his arm. The Messenger (UWBP) 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.”³

Seventh Example: It is related as authentic in accurate books such as *al-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 (UWBP) gave him a half load of barley. For a long time he ate of the barley together with his family and guests. From time to time they would take a look at it, but it never finished. Then they measured it to see how much it had decreased. After that the blessing of abundance disappeared and the barley began to dwindle rapidly. The man went to the Messenger (UWBP) and told him what had happened.

Allah’s Messenger (UWBP) replied: **لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ وَلَقَامَ بِكُمْ**

1. *Bukhārī*, Hiba, 28; *At’ima*, 6; *Muslim*, Ashriba, 175; *Musnad*, i, 197, 198; *al-Sā’atī*, *al-Fath al-Rabbānī*, xx, 55.

2. *Bukhārī*, Maghāzī, 29; *Muslim*, Ashriba, 141; *al-Hākim*, *al-Mustadrak*, iii, 31; ‘*Alī al-Qārī*, *Sharḥ al-Shifā’*, i, 290; *Suyūṭī*, *Kanz al-‘Ummāl*, xii, 409, 424.

3. *Bukhārī*, *At’ima*, 6, 48; *Muslim*, Ashriba, 142, 143; *Musnad*, iii, 218; ‘*Alī al-Qārī*, *Sharḥ al-Shifā’*, i, 291, 297; *al-Hākim*, *al-Mustadrak*, iii, 31.

“If you had not put it to the test by measuring it, it would have lasted you a lifetime.”¹

Eighth Example: According to accurate books such as Tirmidhi, Nasa’i, Bayhaqi, and *al-Shifa’ al-Sharif*, Samura b. Jundub related that a bowl of meat was brought to the Noble Messenger (Upon whom be blessings and peace). From morning to evening, many groups of men came and ate from it.²

As we explained in the introduction to this section, this is not the narration of Samura alone, since he narrated this incident on behalf of all those present, and with their approval.

Ninth Example: It is also narrated by reliable and trusted scholars such as the well-known author of *al-Shifa’ al-Sharif*, Ibn Abi Shayba, and Tabarani, that Abu Hurayra related: “The Noble Messenger (Upon whom be blessings and peace) commanded me, ‘Invite the poor Meccan migrants who have made the bench (*suffa*)’³ 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 was as full as it had been when first set down, only, there were fingermarks on the food.”⁴

Thus, this incident was 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 at 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

1. *Muslim*, Faḍā’il, 3, No: 2281; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 114.

2. *Tirmidhī* (*Tahqīq*: Aḥmad Shākir), no: 2629; *Abū Dā’ūd*, Muqaddima, 9; *Musnad*, v, 12, 18; al-Ḥākim, *al-Mustadrak*, ii, 618.

3. The People of the Bench: those among the Meccan migrants (*Muhājirūn*) who lived in the outer part of the mosque, who devoted their lives to the preservation and dissemination of the Qur’ān, Sunna, and Ḥadīth, and whose livelihood was provided by the Prophet (UWPB). (Tr.)

4. Qāḍī Iyāḍ, *al-Shifā’*, i, 293; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 606; al-Haythamī, *Majma’ al-Zawā’id*, viii, 308; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 101.

that would have been sufficient for only three or four persons. They all drank their fill.¹

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.”²

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. Allah’s Messenger (UWPB) 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 Allah’s will, they ate of the food for a long time afterwards.³

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 the 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 (UWPB) conversation and was a Companion, and by way of Jarir through numerous chains of transmission from ‘Umar b. al-Khattab, that Allah’s Noble Messenger (Upon whom be blessings and peace) ordered ‘Umar b. al-Khattab: “*Equip four hundred*

1. Qādī Iyād, *al-Shifā’*, i, 293; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 607; al-Khafājī, *Sharḥ al-Shifā’*, iii, 36; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 302-3; Ahmad b. Hanbal, *Faḍā’il al-Ṣaḥāba* (*Tahqīq: Wasīyyullāh*), 1220; *Musnad*, i, 159.

2. Qādī Iyād, *al-Shifā’*, i, 297; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 613; Bayhaqī, *Dalā’il al-Nubūwwa*, iii, 160.

3. Qādī Iyād, *al-Shifā’*, i, 294; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 608; Ibn Ḥajar al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, iv, 73, no: 4001.

horsemen from the Ahmasi tribe with provisions for a journey!” ‘Umar replied: “O Messenger of Allah! What we have in hand is the equivalent of a seated young camel.” The Messenger (UWBP) 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.¹

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, 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 (UWBP) 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.²

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. Allah’s Noble Messenger (Upon whom be blessings and peace) asked: هَلْ مِنْ شَيْءٍ ‘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

1. al-Sā‘atī, *al-Faṭḥ al-Rabbānī*, xxii, 85; *Musnad*, v, 445; Qāḍī Iyāḍ, *al-Shifā’*, i, 294; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 609; Bayhaqī, *Dalā’il al-Nubūwwa*, v, 365.

2. *Bukhārī*, Waṣāyā, 36; Buyū‘, 51; Ṣulḥ, 13; Istiqrād, 18; *Nasā’ī*, Waṣāyā, 3, 4; *Musnad*, iii, 313, 365, 373, 391, 395, 398; Ibn Hibbān, *Ṣaḥīḥ*, viii, 167; al-Sā‘atī, *al-Faṭḥ al-Rabbānī*, xxii, 60; Qāḍī Iyāḍ, *al-Shifā’*, i, 295.

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:

خُذْ مَا جِئْتُ بِهِ وَافْبِضْ عَلَيْهِ وَلَا تَكْبَهُ¹ 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 (UWBP), 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 Allah’s way. Later the bag containing the dates was plundered when ‘Uthman was assassinated.”

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 (UWBP). In addition, that Teacher (UWBP) had prayed for his strength of memory. The miracle of plenty he reported which occurred in a large gathering like the expedition of 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 line of transmission 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. Allah’s Messenger (UWBP) 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 Allah’s Messenger’s (UWBP) order, I fetched the People of the Bench, who numbered more than a hundred. Allah’s Messenger (UWBP) told me to offer them the milk. I gave the cup to each in turn, and they all drank until satisfied. At the end, the Messenger (UWBP) told me, بَقِيتُ أَنَا وَأَنْتَ فَاشْرَبْ² As I drank, Allah’s Messenger (UWBP) 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 Allah’s Messenger (UWBP) drank the rest, invoking the name of Allah and offering Him thanks.” May it be a blessing for him a hundred thousand times!

1. *Tirmidhī*, Manāqib, 47, no: 3839; Bayhaqī, *Dalā’il al-Nubuwwa*, vi, 110 (through various lines of transmission); *Musnad*, ii, 352; Qādī Iyād, *al-Shifā’*, i, 295; al-Sā’atī, *al-Fath al-Rabbānī*, xxii, 56; Tabrīzī, *Mishkāṭ al-Maṣābiḥ*, iii, 191, no: 5933.

2. *Bukhārī*, Riqāq, 17; *Tirmidhī*, *Ṣifāt al-Qiyāma*, 36, no: 2477; *Musnad*, ii, 515; *Tirmidhī* (*Tahqīq*: Aḥmad Shākir), no: 2479; al-Ḥākim, *al-Mustadrak*, iii, 15; Qādī Iyād, *al-Shifā’*, i, 296.

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 (UWBP) 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 must be corrupted, or one's brain, destroyed! Is it at all possible that so truthful a person as Abu Hurayra, who devoted all his life to the Prophet's (UWBP) Hadiths and to religion, and who heard and himself transmitted the Hadith, **وَمَنْ كَذَبَ عَلَىٰ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ**¹ should have related an unfounded incident or saying that would have made him the target of the People of the Bench's rebuttal, and that would have caused doubt concerning the value and soundness of all the other Hadiths he had memorized? Allah forbid! O our Sustainer! For the sake of the blessings You bestowed on Your Most Noble Messenger (Upon whom be blessings and peace), bestow the blessings of abundance on the favours with which You have provided us!

An Important Point: 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 powerful 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 that is as indestructable as a bunch 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

1. *Bukhārī*, 'Ilm, 39; *Janā'iz*, 33; *Anbiyā'*, 50; *Adab*, 109; *Muslim*, Zuhd, 72; *Abū Dā'ūd*, 'Ilm, 4; *Tirmidhī*, Fitan, 70; 'Ilm, 8, 13; *Tafsīr*, 1; *Manāqib*, 19; *Ibn Māja*, Muqaddima, 4; *Dārimī*, Muqaddima, 25, 46; *Musnad*, i, 70, 78.

Muhammad (UWBP)! Thus, the pillar of Muhammad's (UWBP) 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. Because of this, many important, evident miracles of Muhammad (Upon whom be blessings and peace) were related to 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 (UWBP). 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.

EIGHTH SIGN

This section describes miracles which were manifested in connection with water.

Introduction: It is known that when events that take place among groups of people are related individually and not contradicted by others, it indicates the veracity of the reports. For by virtue of his very nature, man is inclined to call a lie a lie. In particular since the people in question were the Companions, who were more intolerant of lies than anyone else; if the incidents concerned Allah'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, all the miracles involving water that we will cite below were transmitted through many channels, entrusted by many Companions to thousands of precise scholars of the following generation, who in turn passed them down correctly to the great interpreters of the Law of the second century. They received them with complete seriousness and reverence, accepted them, then handed them down to the exacting scholars of succeeding centuries. Hence, 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 that were undoubtedly authentic, and presented and taught them to us.

جَزَاهُمُ اللَّهُ خَيْرًا كَثِيرًا

Thus, the flowing of water from the fingers of Allah'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 upon 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 (UWBP) servants, Anas, Jabir, and Ibn Mas'ud how abundant water flowed from his fingers and the army drank from it. We will cite here only nine examples from numerous narrations about this kind of miracle.

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 Allah's Noble Messenger (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. So he 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." ¹

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. 'Abdullah al-Ansari said: "We were one thousand five hundred men on the Hudaybiyya expedition, and we were thirsty. 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.

1. *Bukhārī*, Wuḍū', 32, 46; *Manāqib*, 25; *Muslim*, Faḍā'il, 45, 46; *Tahāra*, 60; *Abū Dā'ūd*, Muqaddima, 5; *Tirmidhī*, Manāqib, 6; *Muwatta'*, Tahāra, 32; *Musnad*, iii, 132, 147, 170, 215, 289; *Ibn Hibbān*, Ṣaḥīḥ, viii, 171; *Tirmidhī* (Aḥmad Shākir), no: 3635.

I saw that water was flowing from his fingers like a spring. The one thousand five 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.”¹

Thus, the narrators of this clear miracle in effect number one thousand five hundred, for it is in man's nature to reject lies. As for the Companions, who sacrificed their tribes and peoples, their fathers and mothers, their lives and all they possessed for the sake of truth and veracity, and 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 Messenger (Upon whom be blessings and peace) commanded: نَادِ بِالْوُضُوءِ ‘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: رَدْنَا بِجَفْنَةِ الرَّكْبِ ‘Bring the caravan's big trough!’ They brought it to me and I placed it before Allah's Messenger (UWBP). 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 (UWBP) that there was no one else. He lifted his hands, leaving the trough full to the brim.”²

This clear miracle of Muhammad (UWBP) has the certainty of ‘consensus in meaning,’ for since Jabir was prominent in the matter, he had the right to recount it and proclaim it in everyone else's name. Ibn Mas'ud relates exactly the same thing in his narration: “I saw water flowing from the fingers of Allah's Messenger (Upon whom be blessings and peace) as from a spring.”³ If a truthful, well-known group of Companions composed

1. *Bukhārī*, Manāqib, 25; *Maghāzī*, 35; *Tafsīr Sūra al-Faṭḥ*, 5; *Ashriba*, 31; *Muslim*, ‘Imāra, 72, 73; *Musnad*, iii, 329; *Ibn Hibbān*, *Ṣaḥīḥ*, viii, 110.

2. *Muslim*, *Zuhd*, 74, no: 3013; *Ibn Hibbān*, *Ṣaḥīḥ*, viii, 159.

3. *Bukhārī*, Manāqib, 25; *Tirmidhī*, Manāqib, 6; *Tirmidhī* (*Taḥqīq*: Aḥmad Shākir), no: 3637; *Dārimī*, Muqaddima, 5.

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 commonplace – 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. Allah’s Messenger (UWPB) 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.”

Another narrator, even, Imam Ibn Ishaq, stated: “The water gushed forth from the spring under the earth making a roar like thunder. Allah’s Noble Messenger told Mu‘adh:

يُوشِكُ يَا مُعَاذُ أَنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَاهُنَا قَدْ مُلِئَ جَنَّاتًا

‘If you live long enough, you will see that this miraculous water will transform this place into gardens.’¹ And so it did.”

Fifth Example: Foremost Bukhari relates from al-Bara’, and Muslim from Salama b. Akwa’, and other authentic books of Hadith from other narrators, 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 Allah’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 gushed and frothed with water, filling to the top. The whole army drank their fill and watered their animals. They also replenished their water-bags.”²

1. *Muwatta’*, Safar, 2; *Musnad*, ii, 308, 323; v, 228, 237; Ibn Hibbān, *Ṣaḥīḥ*, viii, 167; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 64; v, 236.

2. *Bukhārī*, Manāqib, 25; Maghāzī, 35; *Musnad*, iv, 290, 301; Bayhaqī, *Dalā’il al-Nubūwwa*, iv, 110.

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: “During the celebrated Battle of Mu’ta we were going for help when the leaders were martyred. I had a water-bag with me. The Noble Messenger (UWBP) commanded: *إِحْفَظْ عَلَىٰ مِصْبَتِكَ فَسَيَكُونُ لَهَا نَبَأٌ عَظِيمٌ* ‘Keep your water-bag carefully; there will be great need for it.’ Soon after, we began to suffer from thirst. We were seventy-two men. (According to Tabari, three hundred.) The Messenger (UWBP) 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.”¹

See this decisive miracle of Muhammad (UWBP) and say:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَىٰ آلِهِ بِعَدَدِ فَطَرَاتِ الْمَاءِ

Seventh Example: The authentic books and foremost Bukhari and Muslim narrate from ‘Imran b. Husain: “On one journey we and Allah’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 Allah’s Messenger (UWBP). 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 men came, drank, and filled their water-bags. Afterwards he gave an order to collect something for the woman, and they filled her skirt.” ‘Imran said: “I imagined the two water-bags were constantly filling. The Noble Messenger (Upon whom be blessings and peace) told the woman:

إِذْهَبِي فَإِنَّا لَمْ نَأْخُذْ مِنْ مَائِكَ شَيْئًا وَلَكِنَّ اللَّهَ سَقَيْنَا ‘You can go now. We did not take water from you; rather Allah gave us water from His treasury.’”²

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

1. Muslim, Masājid, 311.

2. Bukhārī, Tayammum, 6; Manāqib, 25; Muslim, Masājid, 312; Musnad, iv, 434-5; Bayhaqī, Dalā’il al-Nubūwwa, iv, 216; vi, 130.

(Upon whom be blessings and peace) to pray. The Messenger (UWBP) 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.”¹ That is to say, no chance was involved in the incident; it was purely a miracle of Muhammad (UWBP).

Ninth Example: Relating from ‘Amr b. Shu‘ayb, the grandson of ‘Abdullah 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 with his uncle Abu Talib to the place called Dhu’l-Hijaz near ‘Arafat. Abu Talib said he was thirsty. The Messenger (Upon whom be blessings and peace) dismounted from the camel and struck the ground with his foot. Water gushed out and Abu Talib drank from it.”²

One of the researchers, however, stated that this incident should be included in the category of *irhasat*,³ for it occurred before his prophethood. But since ever afterwards the spring of ‘Arafat flowed from the spot, it may be considered a wonder of Muhammad (UWBP).

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 another miracle reported by the authentic books of Hadith, including Bayhaqi and al-Hakim; it is as follows:

“‘Umar requested of Allah’s Noble Messenger (UWBP) that he should pray for rain, because the army was in need of water. The Messenger (UWBP) raised his hands, and at once clouds gathered and rain fell, enough for the army’s needs, then they dispersed.”⁴ It was quite simply as though they were officials charged with watering the army; they came, poured down sufficient for its needs, then went.

1. al-Haythamī, *Majma‘ al-Zawā‘id*, vi, 194; al-Hindī, *Kanz al-‘Ummāl*, xii, 353; Qāḍī Iyāḍ, *al-Shifā’*, i, 190; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 600; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 63; Suyūṭī, *al-Khaṣā’iṣ al-Kubrā*, ii, 105.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 290; al-Khaṭṭājī, *Sharḥ al-Shifā’*, iii, 29; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 15-20. See also, *Bukhārī*, *Istisqā’*, 3; *Musnad*, ii, 93.

3. For *irḥāṣāt*, see definition on page 117. (Tr.)

4. al-Khaṭṭājī, *Sharḥ al-Shifā’*, iii, 128; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 601; Suyūṭī, *al-Durar al-Manthūr*, iii, 170.

This narration corroborates the eighth example and proves it decisively. 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. ¹ He said that it is referred to by the verse, (8:11) **وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ**. Since that is the case, no doubt can remain concerning its certainty. Furthermore, rain fell on many occasions when the Prophet (UWBP) prayed for it, suddenly, swiftly, before he lowered his hands; it was on its own a miracle about which the reports are unanimous. It is also narrated unanimously that several times he raised his hands while in the pulpit and that rain fell before he lowered them. ²

NINTH SIGN

One of the various kinds of miracles of Allah'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' concerning 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 regarded as clear and unambiguous, ³ 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 all reported the same miracle with certainty. Hundreds of scholars of the succeeding generation narrated the miracle from one of the above-mentioned Companions 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 it, 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: **يَا رَبِّ ارْنِي آيَةً لَا أَبَالِي مَنْ كَذَّبَنِي بَعْدَهَا** ⁴ According

1. Ibn al-Jawzī, *Zād al-Masīr*, iii, 328.

2. *Bukhārī*, *Istisqā'*, 3, 6, 10, 12, 13, 21; *Muslim*, *Istisqā'*, 8-10; Bayhaqī, *Dalā'il al-Nubūwwa*, vi, 139-46.

3. Kattānī, *Naẓm al-Mutanāthir*, 137.

4. *Ibn Māja*, *Fitan*, 23, no: 4028; *Dārimī*, *Muqaddima*, 3; *Musnad*, i, 223; iii, 113; iv, 177; Qāḍī Iyāḍ, *al-Shifā'*, i, 302; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 620; al-Haythamī, *Majma' al-Zawā'id*, ix, 10; al-Hindī, *Kanz al-'Ummāl*, ii, 354.

to Anas, Gabriel was also present, upon whose instruction Allah's Messenger (UWBP) 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 *al-Shifa' al-Sharif*, Qadi Iyad, the leading scholar of the Maghrib, relates from 'Abdullah 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). Allah's Messenger

(UWBP) asked him: *أَيْنَ تَرِيدُ* 'Where are you going?' He replied: 'To my family.' Allah's Messenger asked him: *هَلْ لَكَ إِلَى خَيْرٍ مِنْ ذَلِكَ* 'Don't you want something better than that?' The beduin asked: 'What is that?' The Messenger (UWBP) said:

أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

The beduin asked: 'What is witness to this testimony?' Allah's Messenger (UWBP) said: *هَذِهِ الشَّجَرَةُ السَّمُرَةُ* 'The tree beside the valley shall bear witness.'" Ibn 'Umar said: "Shaking, the tree cleft the earth and came to Allah's Messenger (UWBP). 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."¹

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 (UWBP) said: *قُلْ لِّتِلْكَ الشَّجَرَةِ رَسُولُ اللَّهِ يَدْعُوكِ*. Then he pointed to a tree; it swayed to right and left, heaved itself out of the ground with its roots, and came to the Messenger (UWBP), saying: *الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ*. The beduin said: 'Now let it go back to its place!' He commanded, and it went. Then the beduin said: 'Allow me to prostrate before you.' The Messenger (UWBP) replied: 'No one is permitted to do that.' The beduin said: 'Then I will kiss your hands and feet,' and he permitted him."²

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 298; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 615; Bayhaqī, *Dalā'il al-Nubūwwa*, vi, 14; al-Haythamī, *Majma' al-Zawā'id*, viii, 292; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, vi, 125; al-'Asqalānī, *al-Maṭālib al-'Āliya*, iv, 16 no: 3836; al-Hākim, *al-Mustadrak*, ii, 620; Ibn Hibbān, *Ṣaḥīḥ*, viii, 150.

2. Qāḍī Iyāḍ, *al-Shifā'*, i, 299; al-Khafājī, *Sharḥ al-Shifā'*, iii, 49.

Third Example: Foremost the Sahih of Muslim, and the authentic books of Hadith relate that Jabir said: “We were together with Allah’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 nowhere secluded. 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: *إِنْتِمَا عَلَىٰ بِإِذْنِ اللَّهِ* ‘Join together over me, with Allah’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.”¹

According to another narration, Jabir said: “Allah’s Messenger (UWBP) commanded me:

يَا جَابِرُ قُلْ لِهَذِهِ الشَّجَرَةِ يَقُولُ لَكَ رَسُولُ اللَّهِ: اِلْحَقِي بِصَاحِبَتِكَ حَتَّىٰ أَجْلِسَ خَلْفَكُمَا

‘Tell those trees to join together for the relief of Allah’s Messenger!’ I told them to do so and they joined together. Then, while I was waiting, Allah’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.”²

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 Allah’s Messenger on an expedition. There was no secluded, private place in which to answer the call of nature. He asked: *هَلْ تَرَىٰ مِنْ نَخْلٍ أَوْ حِجَارَةٍ* I replied: ‘Yes, I can.’ He ordered:

اِنْطَلِقْ وَقُلْ لَهُنَّ اِنَّ رَسُولَ اللَّهِ يَأْمُرُكُنَّ اَنْ تَأْتِيْنَ لِمَخْرَجِ رَسُولِ اللَّهِ

وَقُلْ لِلْحِجَارَةِ مِثْلَ ذَلِكَ

‘Speak to them and tell them to join together for the relief of Allah’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. Allah’s Messenger (UWBP) after relieving himself, again commanded: *قُلْ لَهُنَّ يَفْتَرِقَنَّ* I swear by the Glorious One in the grasp of

1. Muslim, Zuhd 74, no: 3012.

2. *Dārimī*, Muqaddima, 4; *Qādī Iyād, al-Shifā*, i, 299; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 616; al-Khafājī, *Sharḥ al-Shifā*, iii, 51.

whose power I am that the trees and rocks separated, and returned to their places.”¹

These two incidents, which were reported by Jabir and Usama, were also reported by Ya‘la b. Murra, Ghaylan b. Salama al-Thaqafi, and Ibn Mas‘ud, but as referring to the Battle of Hunayn.²

Fifth Example: Reported by Imam b. Fawrak, known for his excellence in interpretation as the foremost scholar of his time and the second Shafi‘i: “While travelling on horseback one night during the Ta‘if expedition, sleep overcame Allah’s Noble Messenger (UWBP). 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 (UWBP) passed between the two parts of the tree on the horse.” The tree has remained with two trunks, in that honoured position, up to our time.³

Sixth Example: Ya‘la b. Murra relates in an authentic narration: “During an expedition, a tree – called either *talha* or *samura* – came, passed around Allah’s Noble Messenger (UWBP) as if circumambulating, and went back to its place. Allah’s Messenger (UWBP) said: **إِنَّهَا اسْتَأْذَنَتْ أَنْ تُسَلِّمَ عَلَيَّ**, ‘The tree requested of Allah that it should salute me.’”⁴

Seventh Example: Scholars of Hadith relate from Ibn Mas‘ud with an authentic narration: “When, seeking guidance, the jinn of Nusaybin came to the Noble Messenger (Upon whom be blessings and peace) in the place called Batn al-Nakhl, a tree informed him of their coming.” Also, Imam Mujahid relates from Ibn Mas‘ud in the same Hadith: “The jinn asked for a proof of his prophethood, so the Noble Messenger (UWBP) commanded the tree, and it left its place, came to him, then returned to its place.”⁵ 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, **يَقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا** (72:4)

1. Qāḍī Iyāḍ, *al-Shifā*, i, 300; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 617-9; al-Khafājī, *Sharḥ al-Shifā*, iii, 51; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, iv, 8-10, no: 3830.

2. Qāḍī Iyāḍ, *al-Shifā*, i, 301; al-Hindī, *Kanz al-‘Ummāl*, xii, 403.

3. Qāḍī Iyāḍ, *al-Shifā*, i, 301; al-Hindī, *Kanz al-‘Ummāl*, xii, 403.

4. Qāḍī Iyāḍ, *al-Shifā*, i, 301; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 619; al-Khafājī, *Sharḥ al-Shifā*, iii, 53; al-Haythamī, *Majma‘ al Zawā‘id*, ix, 6-7; *Musnad*, iv, 170, 172; *al-Mustadrak*, ii, 617.

5. *Bukhārī*, Manāqib al-Ansār, 32 (Bāb: Dhikr al-Jinn); *Muslim*, Ṣalāt, 150; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 619.

Eighth Example: Tirmidhi reports in his Sahih from Ibn ‘Abbas through a sound line of transmission: “Allah’s Noble Messenger (Upon whom be blessings and peace) asked a beduin:

أَرَأَيْتَ إِنْ دَعَوْتُ هَذَا الْعِذْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنَّي رَسُولُ اللَّهِ

‘Will you testify that I am the Messenger of Allah if a branch of that tree comes to me when I call to it?’ He replied: ‘Yes.’ The Messenger (UWBP) called to the branch. It broke off and jumped over near him, then jumped back when he told it to do so.”¹

There are many other examples similar to these eight that are narrated through many chains of transmission. Seven or eight strands of rope form a strong cable when they are put together. Similarly, the miracles related to 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, ensured that the chains of authorities leading back to the time of the Companions were 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 Allah’s Messenger (Upon whom be blessings and peace) testify to his prophethood, visit and salute him, and obey his orders, aren’t those lifeless, unreasoning creatures who call themselves human beings yet do not recognize him or believe in him, more worthless than a dead tree? Do they not resemble pieces 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 حَنِينُ الْجِدْعِ. Yes, the pole’s moaning in the Prophet’s (UWBP) mosque before a vast crowd because of its temporary separation from him both confirms and corroborates the instances of miracles related to trees. For the pole also was of wood; their substance was the same. However, although there is a consensus of opinion concerning the

1. Tirmidhī, Manāqib, 6; al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, no: 3707; al-Haythamī, *Majma’ al-Zawā’id*, ix, 10.

reports of this miracle, the other miracles are unanimously agreed upon only as a class; there is mostly no clear consensus about them individually or as separate instances.

When delivering the sermon in the mosque, Allah's Noble Messenger (UWBP) 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 Allah's Messenger (Upon whom be blessings and peace) came down from the pulpit, and placed his hand on it, speaking to it and consoling it, did the pole stop moaning.¹ This miracle of Muhammad (UWBP) was narrated through numerous chains of transmission, and there was agreement concerning it.

Indeed, the miracle of the حَنِينُ الْجِدْعِ is very widely known and there is 'true consensus (*hakikî mütevatir*)' concerning it.² Hundreds of authorities on Hadith of the subsequent generation narrated the miracle through fifteen chains of transmission³ from an illustrious group of Companions, and passed it down to succeeding centuries. From that group, eminent scholars among the Companions and leading experts on Hadith such as Anas b. Malik⁴ and Jabir b. 'Abdullah al-Ansari⁵ – both servants of the Prophet (UWBP), 'Abdullah b. 'Umar,⁶ 'Abdullah b. 'Abbas,⁷ Sahl b. Sa'd,⁸ Abu Sa'id al-Khudri,⁹ Ubayy b. Ka'b,¹⁰ Burayda,¹¹ and Umm Salama, the Mother of Believers,¹² each at the head of a chain of transmission, reported this same

1. *Bukhārī*, Manāqib, 25; *Jum'a*, 26; *Ibn Māja*, Iqāma, 199; *Nasā'ī*, *Jum'a*, 17; *Tirmidhī*, *Jum'a*, 10; Manāqib, 6; *Dārimī*, Muqaddima, 6; *Ṣalāt*, 202; *Musnad*, i, 249.

2. See, al-Kattānī, *Naẓm al-Mutanāthir*, 134-5.

3. . Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, 125-132.

4. *Bukhārī*, Manāqib, 25; *Tirmidhī*, Manāqib, 6; *Jum'a*, 10; *Ibn Māja*, Iqāmat al-Ṣalāt, 199; *Dārimī*, Muqaddima, 6; *Ṣalāt*, 202; *Musnad*, i, 249, 267, 363; iii, 226.

5. *Bukhārī*, Manāqib, 25; *Tirmidhī*, Manāqib, 6; *Jum'a*, 10; *Nasā'ī*, *Jum'a*, 17; *Ibn Māja*, Iqāmat al-Ṣalāt, 199; *Dārimī*, Muqaddima, 6 (3 different lines from Jābir); *Ṣalāt*, 202; *Musnad*, iii, 293, 295, 306, 324.

6. *Bukhārī*, Manāqib, 25; *Tirmidhī*, *Jum'a*, 10; *Tirmidhī* (*Tahqīq*: Aḥmad Shākir), no: 505; Manāqib, 6; *Dārimī*, Muqaddima, 6.

7. *Tirmidhī*, Manāqib, 6; *Jum'a*, 10; *Dārimī*, Muqaddima, 6; *Ṣalāt*, 202; *Musnad*, i, 249, 363.

8. *Tirmidhī*, Manāqib, 6; *Jum'a*, 10; *Dārimī*, Muqaddima, 6; *Ṣalāt*, 202; al-Khafājī, *Sharḥ al-Shifā'*, iii, 62.

9. *Dārimī*, Muqaddima, 6.

10. *Tirmidhī*, *Jum'a*, 10; *Ibn Māja*, Iqāmat al-Ṣalāt, 199; *Dārimī*, Muqaddima, 6; *Musnad*, 139; al-Khafājī, *Sharḥ al-Shifā'*, iii, 62; al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, iii, 22.

11. *Dārimī*, Muqaddima, 6.

12. *Tirmidhī*, Manāqib, 6; *Jum'a*, 10.

miracle to the Prophet's (UWBP) community. Foremost Bukhari, Muslim, and the authentic books of Hadith gave accounts of this great miracle, which were unanimously accepted, together with its lines of transmission for succeeding generations.

Jabir, in his chain of transmission, says: "Allah's Messenger (Upon whom be blessings and peace) used to lean against a wooden pole called the *جِدْعُ النَّخْلِ* while delivering the sermon in the mosque. The pole could not endure it when the pulpit was made and the Messenger (UWBP) used that for the sermon, and it began to moan and wail like a pregnant camel." In his narration, Anas says: "It moaned like a water-buffalo causing the mosque to tremble." In his narration, Sahl b. Sa'd says: "The people started weeping and crying when the pole was moaning." In his narration, Ubayy b. Ka'b says: "It wept so much it split." While in another narration, ¹ the Noble Messenger (UWBP) said: *إِنَّ هَذَا بَكَّى لِمَا فَقَدَ مِنَ الذِّكْرِ* "It is weeping at being separated from the recitation of Allah's names and the mentioning of Allah during the sermon." Still another narration ² reports that Allah's Messenger (UWBP) said: *لَوْ لَمْ أَلْتَزِمْهُ لَمْ يَزَلْ هَكَذَا إِلَى يَوْمِ الْقِيَامَةِ تَحَزُّنًا عَلَى رَسُولِ اللَّهِ* "If I had not embraced and consoled it, it would have wept until Doomsday at being separated from Allah's Messenger." In his narration, Burayda reports: "When the pole began to moan, Allah's Messenger (UWBP) put his hand on it and said,

إِنْ شِئْتَ ارْدُدْكَ إِلَى الْحَاظِ الَّذِي كُنْتَ فِيهِ تَنْبُتُ لَكَ عُرُوقُكَ
وَيَكْمُلُ خَلْقُكَ وَيَجِدُّ خُوصُكَ وَتَمْرُكَ وَإِنْ شِئْتَ أَغْرِسُكَ
فِي الْجَنَّةِ يَأْكُلُ أَوْلِيَاءُ اللَّهِ مِنْ ثَمْرِكَ

He then listened to the pole. The people behind Allah's Messenger (UWBP) could hear it as it spoke, saying:

أَغْرِسْنِي فِي الْجَنَّةِ يَأْكُلُ مِنِّي أَوْلِيَاءُ اللَّهِ فِي مَكَانٍ لَا يَبْلَى

'Plant me in Paradise, where there is no decay, so that Almighty Allah's beloved servants may eat of my fruit.' The Messenger (UWBP) said:

فَدَفَعْتُ and added: *إِخْتَارَ دَارَ الْبَقَاءِ عَلَى دَارِ الْفَنَاءِ* Abu Ishaq Isfara'ini, one

1. See, *Bukhārī*, Manāqib, 25.

2. See, *Dārimī*, Muqaddima, 6.

of the great authorities on theology, narrated: “Allah’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.”¹ Ubayy b. Ka’b says: “After this extraordinary event, Allah’s Messenger (Upon whom be blessings and peace) 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.”²

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 Allah’s Noble Messenger (Upon whom be blessings and peace), so you should feel more love than that.”³ As for us, we say, Yes, and love and longing for him is shown through following his illustrious Practices (Sunna) and sacred Shari‘a.

An Important Point

If it is asked: Why were the miracles that were displayed in connection with 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 (UWBP) blessed fingers – not narrated through numerous chains of transmission as the miracle of the moaning of the pole was, 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 Allah’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 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 Allah 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

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 304.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 304; *Ibn Māja*, *Iqāmat al-Ṣalāt*, 199; *Dārimī*, *Muqaddima*, 6.

3. Qāḍī Iyāḍ, *al-Shifā’*, i, 305.

flow like the water of Kawthar from the fingers of its 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 those 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 Allah's Messenger (Upon whom be blessings and peace) were recorded and transmitted by his Companions with extreme care. Why then were such great miracles only narrated through ten or twenty chains of transmission, when they should have been narrated through a hundred? Also, why were 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 anyone else to narrate 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 (UWBP) related to trees, the eleventh Sign will describe how rocks and mountains among lifeless creatures also demonstrated prophetic miracles. Here we cite a few instances out of many.

First Example: The great scholar of the Maghrib, Qadi Iyad, in his *al-Shifa' al-Sharif*, with a celebrated chain of authorities, and great imams like

Bukhari report through an authentic line of transmission, from Ibn Mas‘ud, the Prophet’s (UWBP) servant: “While eating together with Allah’s Noble Messenger (Upon whom be blessings and peace), we used to hear the food glorifying Allah.”¹

Second Example: Accurate books of Hadith report from Anas and Abu Dharr through an authentic line of transmission: “Anas, the Prophet’s (UWBP) servant, said: ‘We were together with Allah’s Messenger (Upon whom be blessings and peace) when he took up a handful of small stones and they began to praise Allah in his blessed palm. Then he put them in Abu Bakr the Veracious’s hand and again they glorified Allah.’”² In his line of transmission, Abu Dharr al-Ghifari says: “Then he put them into ‘Umar’s hand, and again they glorified Allah. 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 Allah.” Abu Dharr and Anas relate: “He put them in our hands and they were silent.”³

Third Example: It is established by a sound report from ‘Ali, Jabir, and ‘A’isha al-Siddiqā: “Rocks and mountains would say to Allah’s Messenger (Upon whom be blessings and peace), **الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**” In ‘Ali’s chain of narration, it says: “Whenever we went around in the environs of Mecca in the early of days of his prophethood, the trees and rocks we encountered would declare: **الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**”⁴ While in his chain of transmission, Jabir says: “Whenever the Noble Messenger (UWBP) came across rocks and trees, they would prostrate before him, that is, demonstrating obedience to him, they would declare: **الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**”⁵ In one of Jabir’s narrations, the Messenger (Upon whom be blessings and peace) said: **إِنِّي لَأَعْرِفُ حَجْرًا كَانَ يُسَلِّمُ عَلَيَّ**⁶ Some people said that he intended the

1. Bukhārī, Manāqib, 25; Tirmidhī, Manāqib, 6 (*Tahqīq*: Ibrāhīm A‘wād) no: 3633; *Mushnad*, i, 460; Qādī Iyād, *al-Shifā*, i, 306; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 627; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 97-8, 133.

2. Qādī Iyād, *al-Shifā*, i, 306; al-Khafājī, *Sharḥ al-Shifā*, iii, 70; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 627.

3. Qādī Iyād, *al-Shifā*, i, 306; al-Haythamī, *Majma‘ al-Zawā‘id*, v, 179; vii, 298-9; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 132-3.

4. Tirmidhī, Manāqib, 6; *Dārimī*, Muqaddima, 4; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 260; al-Hākim, *al-Mustadrak*, ii, 607; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 628.

5. Qādī Iyād, *al-Shifā*, i, 307; al-Khafājī, *Sharḥ al-Shifā*, iii, 71.

6. Muslim, *Faḍā’il*, 2; Tirmidhī, Manāqib, 5; *Musnad*, v, 89, 95, 105; Ibn Hībān, *Ṣaḥīḥ*, viii, 139.

Black Stone of the Ka‘ba. In her line of transmission, ‘A’isha said: “Allah’s Messenger (Upon whom be blessings and peace) said:

لَمَّا اسْتَقْبَلَنِي جَبْرَائِيلُ بِالرِّسَالَةِ جَعَلْتُ لَا أَمْرَ بِحَجَرٍ وَلَا شَجَرٍ
إِلَّا قَالَ أَلَسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ¹

Fourth Example: Reported through an authentic line of narrators from ‘Abbas: “Allah’s Messenger (UWPB) covered ‘Abbas and his four sons (‘Abdullah, ‘Ubaydullah, Fadl, and Qutham) with a piece of cloth called mula’at, praying:

يَا رَبِّ هَذَا عَمِّي وَصِنُو أَبِي وَهَؤُلَاءِ بَنُوهُ فَاسْتُرْهُمْ مِنَ النَّارِ
كَسْتُرِي إِيَّاهُمْ بِمَلَأَتِي²

The roof, door, and the walls of the house joined in the prayer at once, saying, Amen! Amen!”³

Fifth Example: Accurate books, notably Bukhari, Ibn Hibban, Abu Da‘ud, and Tirmidhi, unanimously report from Anas,⁴ Abu Hurayra,⁵ ‘Uthman Dhi’n-Nurayn,⁶ and Sa’d b. Zayd,⁷ from among the ten promised Paradise: “Allah’s Noble Messenger (UWPB) 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. Allah’s Messenger said:

أَثْبُتْ يَا أَحَدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

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 Allah’s Noble Messenger (Upon whom be blessings and peace) migrated from Mecca pursued by the unbelievers, they climbed the mountain called Thubir. The mountain said: “Leave me, O Messenger of Allah! I am afraid that Allah will punish me if they strike you on me.” Then Mount

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 307; al-Khafājī, *Sharḥ al-Shifā’*, iii, 71; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 259.

2. Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 71.

3. Qāḍī Iyāḍ, *al-Shifā’*, i, 608; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 628; al-Ḥākim, *al-Mustadrak*, ii, 309; al-Haythamī, *Majma‘ al-Zawā‘id*, ix, 269-70.

4. See, *Bukhārī*, *Faḍā’il al-Aṣḥāb*, 5, 6, 7; *Tirmidhī*, *Manāqib*, 19, no: 3697; *Abū Dā‘ūd*, *Sunna*, 9 (Bāb: Fi’l-Khulafā’).

5. *Muslim*, *Faḍā’il al-Ṣaḥāba*, 6, no: 2417; *Tirmidhī*, *Manāqib*, 19.

6. *Tirmidhī*, *Manāqib*, 19.

7. *Tirmidhī*, *Manāqib*, 19; al-Ḥākim, *al-Mustadrak*, iii, 450.

Hira called to him: **يَا رَسُولَ اللَّهِ إِلَيَّ** “Come to me, O Messenger of Allah!”¹ 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 Allah; each glorifies and praises Him; each is charged with duties. They recognized and loved Allah’s Messenger (UWBP); they are not without purpose or owner.

Sixth Example: Reported through an authentic line of transmission from ‘Abdullah b. ‘Umar: “While delivering the sermon from the pulpit, Allah’s Messenger (UWBP) recited the verse:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا بِغَضَبِهِ، يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ (39:67)

and said: **إِنَّ الْجَبَّارَ يُعْظِمُ نَفْسَهُ وَيَقُولُ أَنَا الْجَبَّارُ أَنَا الْجَبَّارُ أَنَا الْكَبِيرُ الْمُتَعَالُ** As he said this, the pulpit so trembled and shook that we were frightened that Allah’s Messenger (UWBP) would fall.”²

Seventh Example: It is reported through an authentic line of narrators from Ibn ‘Abbas,³ known as the Learned One of the Muslim Community and Interpreter of the Qur’an, and Ibn Mas‘ud,⁴ the Prophet’s (UWBP) servant and one of the great scholars of the Companions, that they said: “On the conquest of Mecca, there were three hundred and sixty idols around the Ka‘ba, fixed with lead to the stone. That day, the Noble Messenger (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,

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81) “Whichever one he pointed to, it fell down.”⁵ 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.”⁶

1. Qāḍī Iyād, *al-Shifā’*, i, 308; al-Khaḫāḫī, *Sharḥ al-Shifā’*, iii, 75.

2. Muslim, *Ṣiḫāṭ al-Qiyāma*, 19-26; *Musnad*, ii, 88; al-Hākim, *al-Mustadrak*, ii, 252; Qāḍī Iyād, *al-Shifā’*, i, 308; al-Khaḫāḫī, *Sharḥ al-Shifā’*, iii, 75; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 630; Ibn Ḥibbān, *Ṣaḥīḥ*, ix, 214.

3. Muslim, *Jihād*, 87, no: 1781.

4. *Bukhārī*, *Maghāzī*, 48; *Mazālim*, 32; *Tafsīr al-Qur’ān*, 12; *Tirmidhī*, *Tafsīr al-Qur’ān*, 18 (Bāb: Sūra Bani Isrā’īl); Ibn Ḥibbān, *Ṣaḥīḥ*, no: 1702.

5. In *Bukhārī*, *Muslim*, *Tirmidhī*, and other books, this much is recorded. Only in the following is the Ḥadīth complete.

6. al-Haythamī, *Majma’ al-Zawā’id wa’l-Manbā’ al-Fawā’id*, vi, 176 (from Ibn Mas‘ūd).

Eighth Example: This is the famous story of the well-known monk Bahira. Before the beginning of his prophethood, Allah'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 (UWBP) 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 only do before prophets." ¹

There are at least eighty examples similar to these eight instances. When they are put together, they 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 Muhammad's (UWBP) prophethood, expresses the same certainty as 'consensus in meaning.' Each example is strengthened by the whole. Yes, a slender pole becomes strong when put together with stout poles. If he joins the army and becomes a soldier, a weak, powerless man gains strength enough to challenge a thousand men.

TWELFTH SIGN

This consists of three examples that are related to the Eleventh Sign, but are of the greatest importance.

First Example: (8:17) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى As established by the researches of all Qur'anic commentators and the reports of the scholars of Hadith, this verse refers to the following incident that occurred during the Battle of Badr:

Allah'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: شَاهَتِ الْوُجُوهُ and just as these words entered the ears of all of them despite being a single phrase, so too the handful of earth entered all their eyes. They all became preoccupied with their eyes, and although on the attack, the army suddenly turned tail and fled. ²

1. Qādī Iyād, *al-Shifā'*, i, 308; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 631; *Tirmidhī*, *Manāqib*, 3 (Bāb: Mā jā' fī Badī' al-Nubūwwa); al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, no: 3699; al-Ḥākīm, *al-Mustadrak*, ii, 615; Ibn Ḥishām, *Sīrat al-Nabī*, 115.

2. al-Haythamī, *Majma' al-Zawā'id*, vi, 84.

Also during the Battle of Hunayn ¹ 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: *شَاهَتِ الْوُجُوهُ* the handful of earth struck the faces of each of them, with Allah's leave, the same as words of the phrase entered all their ears. Busy with their eyes, they retreated and fled. Since this extraordinary event at Badr and Hunayn is not within man's power and ordinary causes, the Qur'an of Miraculous Exposition states, *وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى* That is, the event was outside human power. It occurred, not through human agency 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 Allah's Messenger (Upon whom be blessings and peace). The Companions had begun to eat it, when the Prophet (Upon whom be blessings and peace) suddenly said: *ارْفَعُوا أَيْدِيَكُمْ إِنَّهَا أَخْبَرْتَنِي أَنَّهَا مَسْمُومَةٌ* "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 (Upon whom be blessings and peace) sent for the Jewess called Zaynab and asked her why she had done it. The inauspicious woman retorted: "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." ² According to some narrations, the Prophet (UWBP) did not have her put to death, but left her to Bishr's family to be killed. ³ 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. ⁴

1. Muslim, Jihād, 76, 81 (Bāb: Shāhat al-Vujūh); Musnad, v, 286.

2. From Abū Hurayra: Bukhārī, Ṭibb, 55; Jizya, 7; Maghāzī, 41; Abū Dā'ūd, Diyāt, 6, nos: 4509, 4511, 1512; Dārimī, Muqaddima, 11; Musnad, ii, 451. From Anas: Muslim, no: 2992; Bukhārī, al-Hiba, 28; Abū Dā'ūd, Diyāt, 6, no: 4508. From Jābir b. 'Abdullāh: Dārimī, Muqaddima, 11; Abū Dā'ūd, Diyāt, 6, no: 4510. For the lines of transmission and narrations about this Ḥadīth, see, Abū Dā'ūd, Diyāt, 6.

3. . al-Hākim, al-Mustadrak, iii, 219; iv, 109; Bayhaqī, Dalā'il al-Nubūwwa, vi, 256, 264; Ibn al-Qayyim, Zād al-Ma'ād, iii, 336.

4. al-Tabrīzī, Mishkāṭ al-Maṣābīḥ, no: 5931; Abū Dā'ūd, Diyāt, 6; Dārimī, Muqaddima, 11; al-Jizī, Jāmi' al-Uṣūl, No: 8888; al-Haythamī, Majma' al-Zawā'id, viii, 295-6.

The Second: According to another, Allah’s Messenger (UWBP) said: “Say, بِسْمِ اللَّهِ then eat; the poison will not affect you.”¹ Ibn Hajar al-‘Asqalani does not accept this narration, but others do.

The Third: The treacherous Jews wanted to deal a sudden blow at Allah’s Messenger (Upon whom be blessings and peace) and his close Companions, but being informed about this from the Unseen, the Prophet’s (UWBP) warning proved true, and their plot was uncovered and brought to naught. And when Muhammad (UWBP), 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.²

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.”³

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. Allah’s Noble Messenger (Upon whom be blessings and peace) gave him a stout staff in place of it, saying: “Fight with this!” Suddenly, with Allah’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.⁴ 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.

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 317-9; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 645.

2. Abū Dā‘ūd, *Ḍiyāt*, 6; *Dārimī*, *Muqaddima*, 11; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 295-6; Bayhaqī, *Dalā‘il al-Nubūwwa*, iv, 262.

3. *Musnad*, iii, 65; al-Sā‘atī, *al-Faṭḥ al-Rabbānī*, xxii, 66-7; al-Haythamī, *Majma‘ al-Zawā‘id*, ii, 166-7; al-Hindī, *Kanz al-‘Ummāl*, xii, 376; Qāḍī Iyāḍ, *al-Shifā’*, i, 3323; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 671; al-‘Asqalānī, *al-Iṣāba*, no: 7076.

4. Qāḍī Iyāḍ, *al-Shifā’*, i, 333; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 671; al-Khafājī, *Sharḥ al-Shifā’*, iii, 156; Ibn Ḥishām, *Sīrat al-Nabī*, i, 637; Ibn al-Qayyim, *Zād al-Ma‘ād* (*Tahqīq*: Arnavūdī), iii, 186.

The Third: It is narrated by authorities on Hadith like Ibn ‘Abd al-Barr,¹ a celebrated scholar known as the Scholar of the Age, that at the Battle of Uhud the sword of ‘Abdullah b. Jahsh, a cousin of the Allah’s Messenger (Upon whom be blessings and peace), was broken. The Messenger (UWBP) gave him a staff and it turned into a sword in his hand. He fought with it, and after the battle that product of a miracle remained a sword.²

In his *Siyar*, the well-known Ibn Sayyid al-Nas reports that some time later ‘Abdullah sold the sword to a man called Bugha’ al-Turki for two hundred *liras*.³ 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 *al-Shifa’ al-Sharif*, narrates through an elevated chain of authorities and numerous lines of transmission that Sa’d b. Abi Waqqas, the Noble Messenger’s (UWBP) 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 Messenger’s (UWBP) 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.”⁴ At that point,

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 333; al-Khafājī, *Sharḥ al-Shifā’*, iii, 157; Ibn Sayyid al-Nās, *‘Uyūn al-Athar*, ii, 20; al-‘Asqalānī, *al-Iṣāba*, no: 4583.

2. ‘Abd al-Barr, *al-Istibāb*, ii, 274 (gloss on *al-Isāba*); Ibn Ḥajar, *al-Iṣāba*, ii, 287; Ibn Sayyid al-Nās, *‘Uyūn al-Athar*, ii, 32; ‘Abd al-Razzāq, *al-Muṣannaf*, xi, 279.

3. Ibn Sayyid al-Nās, *‘Uyūn al-Athar*, ii, 32; ‘Abd al-Razzāq, *al-Muṣannaf*, xi, 279.

4. Qāḍī Iyāḍ, *al-Shifā’*, i, 322; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 651; al-Haythamī, *Majma’ al-Zawā’id*, vi, 113; Muslim, *Faḍā’il al-Ṣaḥāba*, 42, no: 2412; Ibn Ḥibbān, *Ṣaḥīḥ*, ix, 65.

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. Allah’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 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 Allah’s Most Noble Messenger (UWBP) placed his eye back in its socket after it had been struck out, it was suddenly healed and became his best eye.”¹ 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. Allah’s Messenger (Upon whom be blessings and peace) touched his face with his blessed hand. Abu Qatada said: “I felt no pain at all, nor did the wound fester.”²

Second Example: The authentic books of Hadith, and foremost Bukhari and Muslim, report that the Noble Messenger (UWBP) 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 (UWBP) applied his healing spittle to his eyes, they were cured, with no trace of the discomfort remaining.³ 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; Allah’s Messenger (UWBP) breathed onto it, and the leg was at once healed.⁴

Third Example: Authorities on the Prophet’s (UWBP) life, and foremost Nasa’i, report from ‘Uthman b. Hunayf, who said: “A blind man came

1. أَنَا ابْنُ الَّذِي سَأَلْتُ عَلَى الْخَدِّ عَيْنُهُ فَرَدَّتْ بِكَفِّ الْمُصْطَفَى أَحْسَنَ الرَّدِّ
فَعَادَتْ كَمَا كَانَتْ لِأَوَّلِ أَمْرِهَا فَيَا حُسْنَ مَا عَيْنٍ وَيَا حُسْنَ مَا رَدِّ

Qāḍī Iyāḍ, *al-Shifā*, i, 322; al-Haythamī, *Majma‘ al-Zawā‘id*, vi, 113; al-Hindī, *Kanz al-‘Ummāl*, xii, 377; Ibn al-Qayyim, *Zād al-Ma‘ād* (*Tahqīq*: Arnavūdī), iii, 186-7; al-Ḥākim, *al-Mustadrak*, iii, 295.

2. Qāḍī Iyāḍ, *al-Shifā*, i, 322; al-Khaḥājī, *Sharḥ al-Shifā*, iii, 113; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 653.

3. . Bukhārī, *Jihād*, 102, 144; Maghāzī, 38; Faḍā’il al-Ṣaḥāba, 32, 34; al-Ḥākim, *al-Mustadrak*, iii, 38.

4. Bukhārī, Maghāzī, 38 (from Yazīd b. ‘Ubayd); *Abū Dā‘ūd*, *Ṭibb*, 19; al-Sā‘atī, *al-Faṭḥ al-Rabbānī Sharḥ al-Musnad*, xxii, 259.

to Allah's Noble Messenger (Upon whom be blessings and peace) and said: 'Pray so that my eyes may be healed and I may see!' The Messenger (UWBP) said:

فَانْطَلِقْ وَتَوَضَّأْ ثُمَّ صَلِّ رَكَعَتَيْنِ وَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ
إِلَى رَبِّكَ أَنْ يَكْشِفَ عَنِّي بَصَرِي اللَّهُمَّ شَفِّعْهُ فِيَّ

He went and did this, and when he returned, we saw that his eyes had opened and he could see very well.”¹

Fourth Example: A great authority, Ibn Wahab, reports: “The hero Mu‘awwidh b. ‘Afra’, one of the fourteen martyrs of the 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). The Messenger (UWBP) 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.”²

1. *Tirmidhī*, Da‘wāt, 119, no: 3578; al-Hākim, *al-Mustadrak*, i, 526; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 166; Ibn Māja, *Iqāma*, 189; *Musnad*, iv, 138.

2. Qāḍī Iyād, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 656; Ibn Sayyid al-Nās, *‘Uyūn al-Athar*, i, 261.

A Passage Worthy of Being Written in Gold and Diamonds

Yes, it was mentioned above: small stones glorifying and praising Allah in his hand; and in accordance with the verse, (8:17) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى earth and small stones in the same hand becoming missiles and projectiles against the enemy, routing them; and according to the verse, وَأَنشَقَّ الْقَمَرُ 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 Allah, for as soon as small stones entered it, they glorified Allah and recited His Names; while in the face of enemies, it was a small dominical ammunitions 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 a one is the means of those wondrous miracles, is it not then to be understood clearly how acceptable he is before the Creator of the Universe, and how loyal he is to his cause, and how fortunate are those who declare their allegiance to him?

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 (UWBP) joined the arm and shoulder back together again and breathed on it, and it was healed.”¹

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 were many other examples that resembled 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 Allah’s Messenger (Upon whom be blessings and peace) was healing.

A 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 the reports of which there is a consensus 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.

Fifth Example: Having explained and authenticated it, Imam Baghawī 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.”²

1. Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 178; Ibn Hajar, *al-Iṣāba*, i, 418; Ibn al-Athīr, *Usd al-Ghāba*, ii, 118.

2. Qādī Iyād, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 656; al-Khafājī, *Sharḥ al-Shifā’*, iii, 118; al-Haythamī, *Majma’ al-Zawā’id*, iv, 134.

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: *اَللّٰهُمَّ اشْفِهْ* 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.’”¹

Seventh Example: This is the well-known story of Shurahbil al-Ju‘fi. He had a morbid growth on the palm of his hand so that he could hold neither his sword nor the reins of his horse. Allah’s Messenger (Upon whom be blessings and peace) rubbed the growth with his blessed hand and massaged it; not a trace of it remained.²

Eighth Example: Six children, each the object of a different miracle of Muhammad (UWBP):

The First: Ibn Abi Shayba, a meticulous researcher and well-known scholar of Hadith, relates that a woman brought her child to Allah’s Messenger (UWBP). The child had an affliction; he could not speak and was an idiot. Allah’s Messenger (UWBP) 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.³

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.”⁴

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. Allah’s Noble Messenger

1. *Tirmidhī*, Da‘wāt, 121; *Musnad*, i, 83, 107, 128; Qāḍī Iyāḍ, *al-Shifā’*, i, 323; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 656; Ibn Ḥibbān, *Ṣaḥīḥ*, ix, 47; al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, 3635.

2. al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 298; Qāḍī Iyāḍ, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 657.

3. Ibn Māja, *Ṭibb*, 40, no: 3532; Qāḍī Iyāḍ, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 654, 657.

4. *Dārimī*, *Muqaddima*, 4; *Musnad*, i, 254; Qāḍī Iyāḍ, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 657; al-Haythamī, *Majma‘ al-Zawā‘id*, ix, 2; Tabrīzī, *Mishkāṭ al-Maṣābīḥ*, iii, 188.

(UWBP) touched the arm, spreading his spittle over it; the same instant it was healed. ¹

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: أَنْتَ رَسُولُ اللَّهِ and started to speak. ²

The Fifth: Jalal al-Din Suyuti, who was honoured with conversing with Allah’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 Noble Messenger (Upon whom be blessings and peace). On his turning to the baby, it started to speak, saying: اللَّهُ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ The Messenger (UWBP) exclaimed: “May Allah 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 (UWBP) and his prayer. ³

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. Allah’s Messenger (UWBP) said: اللَّهُمَّ افْطَحْ أَمْرَهُ After this the child was unable to walk as a punishment for his bad behaviour. ⁴

The Seventh: A shameless woman, who was like a child, asked for a piece of the food Allah’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 Medina. ⁵

There are not eighty but perhaps eight hundred further examples similar to the eight mentioned above, most of which are related in the Hadith

1. Qādī Iyād, *al-Shifā’*, i, 324; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 657; al-Khafājī, *Sharḥ al-Shifā’*, iii, 121; al-Haythamī, *Majma’ al-Zawā’id*, ix, 415; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, i, 295; al-Ḥākim, *al-Mustadrak*, iv, 62-3.

2. Qādī Iyād, *al-Shifā’*, i, 319; al-Khafājī, *Sharḥ al-Shifā’*, iii, 105; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 158-9.

3. Qādī Iyād, *al-Shifā’*, i, 319; al-Khafājī, *Sharḥ al-Shifā’*, iii, 105; Suyūṭī, *Kanz al-Ummāl*, iv, 379; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 159.

4. Qādī Iyād, *al-Shifā’*, i, 328; al-Khafājī, *Sharḥ al-Shifā’*, iii, 137; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 663.

5. Qādī Iyād, *al-Shifā’*, i, 325; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 657; al-Haythamī, *Majma’ al-Zawā’id*, viii, 312.

books and books of the Prophet's (UWBP) biography. For sure, since the blessed hand of Allah'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 preceeding 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 Allah's Messenger (Upon whom be blessings and peace), he placed his hand on their chests and they were all healed; not one was not cured.¹

Thus, since a great scholar such as that who had direct connections with the era of the Prophet (UWBP), made such definite and general statements, for sure, none of the sick who came to Allah's Prophet (UWBP) 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 Allah'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 a 'true consensus' concerning 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.² As mentioned above, once or twice when the army had run out of water, the clouds came and poured

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 335; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 676.

2. *Bukhārī*, *Istisqā'*, 6-8, 14; *Muslim*, *Istisqā'*, 8-10.

forth rain. ¹ Before his prophetic mission, even, during his childhood, the Prophet's (UWBP) grandfather 'Abd al-Muttalib would go to pray for rain with him, and the rain came out of respect for Muhammad (UWBP). The fact became celebrated through a poem of 'Abd al-Muttalib ² And after the Prophet's (UWBP) death, 'Umar prayed citing 'Abbas, saying: "O our Sustainer! This is the uncle of your Beloved. Send us rain for his sake!" And it rained. ³

Bukhari and Muslim also relate that Allah's Messenger (Upon whom be blessings and peace) was asked to pray for rain. He did so and so much rain fell that they had to ask him to pray for it to stop. He did so, and it stopped at once. ⁴

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, Allah's Noble Messenger (Upon whom be blessings and peace) prayed secretly while performing his worship:

اللَّهُمَّ اعِزَّ الْإِسْلَامَ بِعَمْرِ ابْنِ الْخَطَّابِ أَوْ بِعَمْرِ ابْنِ الْهَشَامِ A few days later, 'Umar b. al-Khattab came to believe and proclaimed and upheld Islam, so that he acquired the title of *Faruq* (Discerner between truth and falsehood). ⁵

Third Example: Allah's Messenger (UWBP) 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: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ

⁶ His supplication was accepted in such a way that Ibn 'Abbas gained the

1. al-Haythamī, *Majma' al-Zawā'id*, vi, 194-5; al-Hākim, *al-Mustadrak*, i, 159; Ibn Hibbān, iv, 223.

2. Ibn Sa'd, *Ṭabaqāt*, i, 90; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 15-19.

3. *Bukhārī*, *Istisqā'*, 3; *Fadā'il Aṣḥāb al-Nabī*, 11.

4. *Bukhārī*, *Istisqā'*, 19; *Ibn Māja*, *Iqāma*, 154; *Muslim*, *Salāt al-Istisqā'*, 8, no: 897; *Ibn Kathīr*, *al-Bidāya wa'l-Nihāya*, vi, 91-2; *Qāḍī Iyād*, *al-Shifā'*, i, 327.

5. *Tirmidhī*, *Manāqib*, 18, no: 1683; al-Albānī, *Mishkāt al-Maṣābīh*, no: 6036; al-Mubārakfūrī, *Tuhfat al-Aḥwazī*, no: 3766; *Ibn Asīr al-Jizrī*, *Jāmi' al-Uṣūl*, no: 7428; *Ibn Hibbān*, *Ṣaḥīh*, ix, 17; al-Hākim, *al-Mustadrak*, ii, 465; iii, 83, 502; *Qāḍī Iyād*, *al-Shifā'*, i, 327; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 215.

6. *Bukhārī*, *Wuḍū'*, 10; 'Ilm, 17; *Fadā'il al-Aṣḥāb*, 24; *Muslim*, *Fadā'il al-Ṣaḥāba*, 138; *Ibn Hibbān*, *Ṣaḥīh*, ix, 98; *Qāḍī Iyād*, *al-Shifā'*, i, 327; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 661; al-Khaṭābī, *Sharḥ al-Shifā'*, iii, 130; *Ibn al-Asīr*, *Jāmi' al-Uṣūl*, ix, 63; *Musnad*, i, 264, 314, 328, 330; al-Hākim, *al-Mustadrak*, iv, 534.

glorious title of Interpreter of the Qur'an and reached the elevated degree of "erudite scholar of the Muslim community."¹ When still very young even, 'Umar used to include him in the gatherings of the religious scholars and leading Companions.²

Also, foremost Bukhari and the writers of books of authentic Hadith relate that the mother of Anas entreated Allah's Noble Messenger (UWBP): "Pray that your servant Anas will be blessed with abundant wealth and

offspring." He prayed, saying: **اَللّٰهُمَّ اَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا اَعْطَيْتَهُ**

Towards the end of his life, Anas said swearing by Allah: "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 (UWBP) prayer for the blessing of plenty."³

Also, foremost Imam Bayhaqi, and the scholars of Hadith relate that Allah'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 Allah's cause.⁴ See the blessings of plenty resulting from the Prophet's (UWBP) prayer, and say: "How great are Allah's blessings!"

Also, narrators of Hadiths, and foremost Bukhari, relate: "Allah'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!"⁵

1. al-Hākim, *al-Mustadrak*, iii, 535; Ibn Hajar, *al-Iṣāba*, ii, 330-4; Ibn Athīr, *Usd al-Ghāba*, iii, 291; Qāḍī Iyāḍ, *al-Shifā'*, i, 327.

2. *Musnad*, i, 338; Aḥmad b. Ḥanbal, *Faḍā'il al-Ṣaḥāba*, no: 1871; al-Hākim, *al-Mustadrak*, iii, 535; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 661.

3. *Bukhārī*, Da'wāt, 19, 26, 47; *Muslim*, *Faḍā'il al-Ṣaḥāba*, 141, 142, nos: 2480-1; *Musnad*, iii, 190; vi, 430; Ibn Hībān, *Ṣaḥīḥ*, ix, 155; al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, x, 330.

4. Qāḍī Iyāḍ, *al-Shifā'*, i, 326; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 659; al-Khafājī, *Sharḥ al-Shifā'*, iii, 125.

5. *Bukhārī*, Manāqib, 28; *Ibn Māja*, Ṣadaqāt, 7; *Musnad*, iv, 375; Qāḍī Iyāḍ, *al-Shifā'*, i, 327; al-Sa'atī, *al-Faṭḥ al-Rabbānī*, xxii, 326.

Also, he prayed that ‘Abdullah b. Ja‘far would acquire an abundance of wealth,¹ 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 (UWBP) prayer for the blessing of plenty.²

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:

اللَّهُمَّ اجِبْ دَعْوَتَهُ³ After that everyone feared his malediction, and the answering of his prayers also became famous.⁴

On another occasion, Allah’s Messenger (UWBP) prayed for the famous Abu Qatada that he might remain young:

أَفْلَحَ اللَّهُ وَجْهَكَ اللَّهُمَّ بَارِكْ لَهُ فِي شَعْرِهِ وَبَشَرِهِ When he died at the age of seventy, he was like a youth of fifteen. This is related through a sound chain of narrators.⁵

There is also the famous story of the poet Nabigha: he recited one of his poems before Allah’s Messenger (Upon whom be blessings and peace), which ran: بَلَّغْنَا السَّمَاءَ مَجْدَنَا وَسَنَائِنَا ۞ وَإِنَّا نُرِيدُ فَوْقَ ذَلِكَ مَظْهَرًا

“Our glory and praise have reached to the skies; we want to ascend even higher.” Allah’s Messenger (UWBP) asked jokingly: إِلَىٰ أَيْنَ يَا أَبَا لَيْلَا؟ “Where, beyond the skies?” Nabigha replied: إِلَىٰ الْجَنَّةِ يَا رَسُولَ اللَّهِ “To Paradise.” He then recited another of his meaningful poems, and the Messenger

1. al-Haythamī, *Majma‘ al-Zawā‘id*, ix, 286; Ibn Hajar, *Maṭālib al-‘Āliya*, iv, 105; Bayhaqī, *Dalā‘il al-Nubūwwa*, vi, 221.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 327; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 661; al-Haythamī, *Majma‘ al-Zawā‘id*, v, 286; Ibn Hajar al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, no: 4077-8.

3. Tirmidhī, *Manāqib*, 27, no: 3751; Ibn Hibbān, *Ṣaḥīḥ*, no: 12215; al-Ḥākim, *al-Mustadrak*, iii, 499; Abū Nu‘aim, *Hilyat al-Awliyā’*, i, 93; Abū Nu‘aim, *Dalā‘il al-Nubūwwa*, iii, 206; al-Albānī, *Mishkāt al-Maṣābīḥ*, iii, 251, no: 6116; al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, x, 253-4 no: 3835; Aḥmad b. Ḥanbal, *Faḍā‘il al-Ṣaḥāba*, ii, 750, no: 1038; Ibn al-Asīr, *Jāmi‘ al-Uṣūl*, x, 16, no: 6535.

4. Ibn al-Athīr, *Usd al-Ghāba*, ii, 367; Ibn Hajar, *al-Iṣāba*, ii, 33.

5. Qāḍī Iyāḍ, *al-Shifā’*, i, 327; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 660; al-Khafājī, *Sharḥ al-Shifā’*, iii, 128.

(Upon whom be blessings and peace) prayed: لَا يَفْضُضِ اللَّهُ فَاكَ “May Allah not spoil your mouth!” It was through the blessing of this prayer of the Prophet (UWBP) 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.¹

Also, it is related through an authentic narration that he prayed for Imam ‘Ali: اللَّهُمَّ اكْشِفْهُ الْحَرَّ وَالْقَرَّ “O Allah, 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.”²

Also, he prayed for Fatima: اللَّهُمَّ لَا تُجْعَلْهَا “O Allah, do not let her go hungry!” And Fatima used to say: “I never suffered from hunger after that prayer.”³

Also, Tufayl b. ‘Amr asked Allah’s Messenger (Upon whom be blessings and peace) for a miracle to show to his tribe. The Messenger (UWBP) prayed: اللَّهُمَّ تَوَرَّ لَهُ 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.⁴ These incidents are all from well-known Hadiths that are certain.

Also, Abu Hurayra once complained to the Noble Messenger (Upon whom be blessings and peace) that he sometimes suffered from forgetfulness. Allah’s Messenger (UWBP) 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

1. ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 661; Ibn Hajar, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, no: 8639; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, no: 4060; Ibn Kathīr, *al-Bidāya wa’l Nihāya*, vi, 168.

2. al-Haythamī, *Majma’ al-Zawā’id*, ix, 122; Aḥmad b. Ḥanbal, *Faḍā’il al-Ṣaḥāba*, no: 950; *Ibn Māja*, Muqaddima 11, No: 117; *Musnad*, i, 99, 133; *Musnad* (Taḥqīq: Aḥmad Shākir), ii, 120, no: 1114; al-Khafājī, *Sharḥ al-Shifā’*, iii, 133.

3. Qāḍī Iyād, *al-Shifā’*, i, 328; al-Khafājī, *Sharḥ al-Shifā’*, iii, 134; al-Haythamī, *Majma’ al-Zawā’id*, ix, 203.

4. Qāḍī Iyād, *al-Shifā’*, i, 328; al-Khafājī, *Sharḥ al-Shifā’*, iii, 134; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 662.

through the mystery of this prayer of the Prophet (UWBP), he never again forgot anything.¹ This event is also among well-known Hadiths.

Fourth Example: We shall describe here a few events regarding maledictions of Allah's Messenger (UWBP).

The First: The Persian Shah Parviz tore up the letter sent to him by Allah's Messenger (UWBP). When the Messenger (Upon whom be blessings and peace) received news of this, he prayed: *اللَّهُمَّ مَرِّفَهُ* "O Allah, rend him as he rent my letter!"² It was as a result of this malediction that Chosroes Parviz's son Shirviya cut him to pieces with a dagger.³ 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 (UWBP) 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, the Messenger (UWBP) 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."⁴

The Third: On their denying him, Allah'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 Noble Messenger (UWBP), and he prayed. Whereupon the rains came and put an end to the drought.⁵ The incident was well-known enough to be reported unanimously.

1. *Bukhārī*, 'Ilm, 42; Manāqib, 28; Buyū', 1; Harth, 21; *Muslim*, Fadā'il al-Ṣaḥāba, 159, no: 2492; *Tirmidhī*, Manāqib, 46, 47; *Musnad*, ii, 240, 274, 428; al-Mubārakfūrī, *Tuhfat al-Aḥwazī*, x, 334 no: 3923; Ibn al-Asīr, *Jāmi' al-Uṣūl* (*Tahqīq*: Arnavūd), ix, 95; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, vi, 162; al-Sā'atī, *al-Faṭḥ al-Rabbānī*, xxii, 405, 409-10; Abū Nu'aym, *Ḥilyat al-Awliyā'*, i, 381; al-'Asqalānī, *al-Iṣāba*, no: 1190.

2. *Bukhārī*, 'Ilm, 7; Jihād, 101; Maghāzī, 82; Qādī Iyād, *al-Shifā'*, i, 328; al-Sā'atī, *al-Faṭḥ al-Rabbānī*, xxii, 159.

3. Ibn Hishām, *al-Sīrat al-Nabawiyya*, i, 71; Ṭabarī, *Tārīkh al-Umma wa'l-Mulūk*, ii, 135; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, x, 369.

4. *Bukhārī*, Ṣalāt, 109; Manāqib al-Anṣār, 45; *Muslim*, Jihād, 107 no: 1794; *Musnad*, i, 417.

5. *Bukhārī*, Tafsīr, 30; 28:3; 44:3-4; Da'wāt, 58; Istisqā', 13; Qādī Iyād, *al-Shifā'*, i, 328; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 663; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 324.

Fifth Example: The fact that the Messenger's (UWBP) 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:

اللَّهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِنْ كِلَابِكَ “O Allah, 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.¹ This incident was famous and is narrated as authentic by the authorities on Hadith.

The Second: This is Muhallim b. Jaththama: he unjustly killed 'Amir b. Adbat, whom Allah's Messenger (UWBP) had sent him as the commander of a force to fight in Allah's way. When the news of this reached the Messenger (UWBP), he was angry and cursed Muhallim, saying:

اللَّهُمَّ لَا تَغْفِرَ لِمُحَلِّمٍ 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.²

The Third: Once Allah'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 كُلْ بِيَمِينِكَ The man replied: لَا أَسْتَطِيعُ “I can't.” The Messenger (UWBP) said as a malediction: لَا اسْتَطَعْتَ “Henceforth you will be unable to raise it.” And after that he was unable to use it.³

Sixth Example: Here, out of the numerous wonders resulting from prayers of the Noble Messenger (UWBP), and from his touch, we shall mention several incidents which are certain.

The First: Allah's Messenger (Upon whom be blessings and peace) gave Khalid b. al-Walid, known as Allah's Sword, several of his hairs and prayed for his victory in battle. Khalid put them in his cap. As the result of

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 329; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 664.

2. *Ibn Māja*, Fitān, 1, no: 3930; Qāḍī Iyāḍ, *al-Shifā'*, i, 329; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 665; al-Khafājī, *Sharḥ al-Shifā'*, iii, 142; Ibn Ḥishām, *Sīrat al-Nabī*, iv, 247; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, iv, 224-6.

3. *Muslim*, Ashriba, 107, no: 2021; Ibn Ḥibbān, *Ṣaḥīḥ*, viii, 152; Qāḍī Iyāḍ, *al-Shifā'*, i, 328-9; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 666.

the hairs and the blessings of the prayer, there was never a battle in which he then fought but he was victorious. ¹

The Second: Salman al-Farsi had formerly been a slave of the Jews. His masters had asked for a very high ransom, saying: “To gain your freedom, you must plant three hundred date-palms, and after they bear fruit, give us forty *okkas* ² of gold in addition to the fruit.” He went to the Noble Messenger (UWBP) and explained his situation. Allah’s Messenger (UWBP) then planted the three hundred palms in the region of Medina; 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 (UWBP) 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. ³ 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 Allah’s Messenger (UWBP) 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 (UWBP) 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. ⁴

Seventh Example: There were also many examples of water becoming sweet and emitting a pleasant smell as a result of the Prophet’s (UWBP) 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 Allah’s Messenger (UWBP) pouring the water with which he had taken ablutions into

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 331; al-Haythamī, *Majma’ al-Zawā’id*, ix, 349; al-‘Asqalānī, *al-Maṭālib al-‘Āliya*, iv, 90, no: 4044; al-Ḥākim, *al-Mustadrak*, iii, 289.

2. 1 *okka* was the equivalent of 1,282 gr. or 2.8 lbs. (Tr.)

3. *Musnad*, v, 441-2; Ibn Sa’d, *al-Ṭabaqāt al-Kubrā*, iv, 53-7; al-Haythamī, *Majma’ al-Zawā’id*, ix, 332-6; Qāḍī Iyāḍ, *al-Shifā’*, 332; al-Ḥākim, *al-Mustadrak*, ii, 16.

4. *Muslim*, Faḍā’il, 8, no: 2280; *Musnad*, iii, 340, 347; Qāḍī Iyāḍ, *al-Shifā’*, i, 332.

the well and offering a prayer, its water became abundant and it never again dried up.¹

The Second: Scholars of Hadith, including Abu Nu‘aym in his *Dala’il al-Nubuwwa* (Evidences of Prophethood), report that when Allah’s Messenger (UWBP) spat into the well in Anas’ house and prayed, it became the sweetest water in Medina.²

The Third: Ibn Maja reports that a bucketful of water from the spring of Zamzam was brought to the Messenger (UWBP). He took a little of it into his mouth then emptied it into the bucket. The bucket then emitted a sweet scent like musk.³

The Fourth: Imam Ahmad b. Hanbal reports that a bucketful of water was drawn from a well. After Allah’s Messenger (UWBP) had put some of his spittle in the bucket and poured it into the well, it began to emit a sweet scent like musk.⁴

The Fifth: Hammad b. Salama, who was a man of Allah and was trusted and accepted by Imam Muslim and the scholars of the Maghrib, reports that the Noble Messenger (UWBP) 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: “*Don’t 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.⁵

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 concerning 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 Allah’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 (UWBP) biography relate that when Allah’s Messenger (UWBP) and Abu Bakr the Veracious

1. Bayhaqī, *Dalā’il al-Nubuwwa*, vi, 136; Qāḍī Iyād, *al-Shifā’*, i, 331; al-Khafājī, *Sharḥ al-Shifā’*, iii, 149.

2. Qāḍī Iyād, *al-Shifā’*, i, 331; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 668.

3. Ibn Māja, *Tahāra*, 136, no: 659; Qāḍī Iyād, *al-Shifā’*, i, 332; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 669.

4. al-Sā‘atī, *al-Fath al-Rabbānī*, xxii, 667.

5. Qāḍī Iyād, *al-Shifā’*, i, 334; al-Khafājī, *Sharḥ al-Shifā’*, iii, 160.

were migrating to Medina, 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. Allah’s Messenger (UWPB) asked Umm Ma‘bad: “*Has this no milk?*” She replied: “It has no blood in its body, how should it produce milk?” The Messenger (UWPB) stroked its loins and teets, and prayed. Then he said: “*Bring a vessel, and milk it.*” They milked it, and after the Messenger (UWPB) and Abu Bakr had drunk, all the people of the house drank to repletion. The goat grew strong, and remained thus blessed.¹

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 a number of people. Allah’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. Allah’s Messenger (UWPB) asked Ibn Mas‘ud for some milk. On replying that they were not his but someone else’s, the Messenger (UWPB) told him to bring him a barren, dry goat. So he brought a nanny-goat that had not been mated for two years. Allah’s Messenger (UWPB) 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.²

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 (UWPB) 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.

There are further instances in the books of biography similar to these, but these examples are sufficient for our purpose.³

Ninth Example: We shall recount here a few out of many instances of wonders which were manifested after Allah’s Messenger (Upon whom be

1. Tabrīzī, *Mishkāṭ al-Maṣābīḥ* (Ṭahqīq: al-Albānī), no: 5943: al-Haythamī, *Majma‘ al-Zawā‘id*, vi, 58; viii, 313; al-Ḥākim, *al-Mustadrak*, ii, 109; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iii, 190-1; Ibn al-Qayyim, *Zād al-Ma‘ād*, iii, 55, 57; Ibn Sa’d, *al-Ṭabaqāt al-Kubrā*, i, 230-1.

2. *Musnad* (Ṭahqīq: Aḥmad Shākir), v, 210 no: 3598; Ibn Ḥibbān, *Ṣaḥīḥ*, viii, 149; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 102.

3. al-Sā‘atī, *al-Faṭḥ al-Rabbānī*, xx, 192-3; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 220-1; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 111-3; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 273; Qādī Iyād, *al-Shifā’*, i, 366; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 750; al-Khafājī, *Sharḥ al-Shifā’*, iii, 313.

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. ¹

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 Allah’s Messenger (Upon whom be blessings and peace) had placed his hand; that had remained totally black. ²

The Third: ‘Abd al-Rahman b. Zayd b. al-Khattab was both small and ugly. Allah’s Messenger (UWBP) touched his head with his hand and prayed. Through the blessing of his prayer, ‘Abdurrahman acquired the loftiest stature and most beautiful form. ³

The Fourth: ‘A’idh b. ‘Amr received a wound on the face during the Battle of Hunayn. Allah’s Messenger (UWBP) wiped away the blood on his face with his hand. The part of his face that the Messenger (UWBP) had touched acquired a shining brilliance, which the scholars of Hadith described as كَعُورَةُ الْفَرَسِ resembling a white blaze on a chestnut horse. ⁴

The Fifth: He passed his hand over Qatada b. Malhan’s face and prayed, and Qatada’s face began to shine like a mirror. ⁵

The Sixth: When Zaynab, the daughter of the Mother of Believers Umm Salama and the stepdaughter of Allah’s Messenger (UWBP) was a child, he sprinkled some of his ablution water on her face. With the touch of the water, her face acquired an extraordinary beauty. ⁶

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 (UWBP) that has the

1. Qādī Iyād, *al-Shifā’*, i, 334; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 673.

2. Qādī Iyād, *al-Shifā’*, i, 334; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 674.

3. Qādī Iyād, *al-Shifā’*, i, 335; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 676-7.

4. Qādī Iyād, *al-Shifā’*, i, 334; al-Haythamī, *Majma’ al-Zawā’id*, ix, 412; al-Hākim, *al-Mustadrak*, iii, 487.

5. Qādī Iyād, *al-Shifā’*, i, 334; al-‘Asqalānī, *al-Iṣāba*, iii, 225; al-Haythamī, *Majma’ al-Zawā’id*, v, 319.

6. Qādī Iyād, *al-Shifā’*, i, 334; al-Khafājī, *Sharḥ al-Shifā’*, iii, 163; al-Haythamī, *Majma’ al-Zawā’id*, ix, 259.

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 is 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 concerning it. However, the six instances we enumerated above were both authentic, and some of them became famous. Suppose we consider each of them to be weak, all together they demonstrate the certain occurrence of an absolute miracle of Muhammad (UWBP), like the absolute collapse of the house in the comparison.

Thus, Allah’s Noble Messenger (Upon whom be blessings and peace) performed definite, evident miracles from every category. The instances of them are the forms or examples of those universal and absolute miracles. Just as the Messenger’s (UWBP) 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 Allah’s Noble Messenger (Upon whom be blessings and peace) and affirmed his prophethood by each demonstrating a miracle, so too, animals, the dead, the jinn, and the angels recognized that blessed person and affirmed his prophethood. For by each of those species of beings displaying a number of miracles, they demonstrated that they recognized him and they proclaimed their affirmation of his prophethood. This Fifteenth Sign contains three branches.

First Branch

The animal realm recognized Allah’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 Allah’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 Allah’s Messenger (Upon whom be blessings and peace) killed with his own hand at the Battle of Badr, ¹ 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 are there. Would they perch there if there was someone in the cave?” ²

In an instance similar to this, a blessed pigeon cast a shadow over the head of Allah’s Messenger (UWBP) during the conquest of Mecca, which was related by Imam Jalil b. Wahab. ³

Also according to a sound narration, ‘A’isha al-Siddiqah relates: “We had a bird in our house called a *dājīn*, similar to a pigeon. When Allah’s Messenger (Upon whom be blessings and peace) was present it would stay quiet, but as soon as he left the house, it would start hopping to and fro without stopping.” ⁴ Thus, the bird was obedient to the Messenger (UWBP), 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 there is ‘consensus in meaning.’ In short, Abu Sa’id al-Khudri, Salama b. al-Akwa’, Ibn Abi Wahab, and Abu Hurayra, and Uhban, 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 Allah? You have deprived me of my sustenance!’ The shepherd muttered to himself: ‘How strange! Can wolves speak?’ The wolf said to him:

1. *Musnad*, iii, 219-20.

2. Qādī Iyād, *al-Shifā’*, i, 313; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 368; *Musnad*, i, 248; Ṣan’ānī, *al-Muṣannaf*, v, 389; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iii, 179-81; al-Haythamī, *Majma’ al-Zawā’id*, vii, 27; Ibn al-Qayyim, *Zād al-Ma’ād* (*Tahqīq*: Arnavūdī), iii, 52; al-Tabrizī, *Mishkāt al-Maṣābīḥ*, no: 5934; Marūzī, *Musnad Abū Bakr al-Ṣiddīq*, no: 73; al-Haythamī, *Majma’ al-Zawā’id*, vi, 52-3.

3. Qādī Iyād, *al-Shifā’*, i, 313; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 637.

4. Qādī Iyād, *al-Shifā’*, i, 309; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 632; al-Khafājī, *Sharḥ al-Shifā’*, iii, 79; al-Haythamī, *Majma’ al-Zawā’id*, ix, 403.

‘You’re the strange one, for beyond the hill someone is calling you to Paradise. He is a Messenger of Allah, 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.”¹

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 of the Ka’ba. As it returned, the wolf spoke, telling of the messengership of Muhammad (UWBP). They were astonished. Abu Sufyan said to Safwan: ‘Don’t let’s tell anyone about this; I’m frightened everyone will join him and Mecca will be emptied.’²

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 such famous Companions as Abu Hurayra, Tha’laba b. Malik, Jabir b. ‘Abdullah, ‘Abdullah b. Ja’far, and ‘Abdullah b. Abi Awfa, who are at the start of the chains. A camel approached Allah’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 Allah’s Messenger (UWBP) appeared, it came to him, prostrated as a sign of respect, and knelt down. He 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 (UWBP) asked its owner if this was true. “Yes,” he replied.³

1. *Musnad*, iii, 83, 88; *Musnad* (*Tahqīq*: Aḥmad Shākir), xv, 202-3, nos: 8049, 11864, 11867; Qāḍī Iyād, *al-Shifā’*, i, 310; al-Ḥākim, *al-Mustadrak*, iv, 467; Ibn Ḥibbān, *Ṣaḥīḥ*, viii, 144; al-Haythamī, *Majma’ al-Zawā’id*, viii, 291-2.

2. Qāḍī Iyād, *al-Shifā’*, i, 311; al-Khaṭābī, *Sharḥ al-Shifā’*, iii, 84.

3. *Dārimī*, *Muqaddima*, 4; *Musnad*, iv, 173; al-Haythamī, *Majma’ al-Zawā’id*, ix, 4; al-Sā’atī, *al-Fath al-Rabbānī*, xxii, 50-1; al-Khaṭābī, *Sharḥ al-Shifā’*, iii, 87; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 135; al-Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥa*, 485; al-Ḥākim, *al-Mustadrak*, ii, 99, 100, 618.

Also, Allah'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.¹ A number of important authorities including Abu Ishaq Isfara'ini related that it spoke with the Messenger (UWBP) about a certain story.² In another instance, in an authentic narration, Jabir b. 'Abdullah's camel became exhausted on a journey and could no longer continue. Allah's Messenger (UWBP) gave it a slight prod. Such joy and nimbleness did the camel receive from that prod of the Prophet (UWBP) that due to its speed it could not be caught up with, nor could its reins be seized.³

The Fourth Incident: The authorities on Hadith and foremost Bukhari report that it was rumoured one night that the enemy was attacking outside Medina. Brave horsemen went out to investigate. On the way they saw someone coming. They looked and saw that it was the 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: *وَجَدْتُ فَرَسَكَ بَحْرًا* "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.⁴ On another occasion, as related in an authentic narration, while on a journey at the time for prayer, the Noble Messenger (UWBP) told his horse to stop. It stopped, and until he had finished praying the horse did not make the slightest movement.⁵

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 Allah's Messenger!" Upon which the lion made a sound as if saying something, and left without molesting him. 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.⁶

1. Qādī Iyād, *al-Shifā'*, i, 313.

2. 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 637.

3. *Muslim*, Mīthāqāt, 109, no: 715; al-Khafājī, *Sharḥ al-Shifā'*, iii, 145.

4. *Bukhārī*, Jihād, 46, 82; Adab, 39; *Muslim*, Faḍā'il, 48, no: 2307; *Ibn Māja*, Jihād, 9; *Abū Dā'ūd*, Adab, 87, no: 4988; *Tirmidhī*, Faḍā'il al-Jihād, nos: 1685-7.

5. Qādī Iyād, *al-Shifā'*, i, 315; al-Khafājī, *Sharḥ al-Shifā'*, iii, 95.

6. Tabrīzī, *Mishkāṭ al-Maṣābīḥ*, iii, 199, no: 5949; al-Hākim, *al-Mustadrak*, iii, 606; al-'Asqalānī, *al-Maṭālib al-'Āliya*, iv, 125 no: 4127; al-Haythamī, *Majma' al-Zawā'id*, ix, 366-7; Abū Nu'aym, *Hilyat al-Awliyā'*, i, 368-9; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, vi, 147.

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.’ Allah’s Messenger (UWBP) asked the lizard, and it testified to his messengership most eloquently.”¹

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.”²

Thus, there are numerous examples similar to these. We have described a few that are famous and certain. To those who do not recognize and obey the Noble Messenger (UWBP), 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!

Second Branch

This concerns corpses, jinns, and angels recognizing Allah’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 Allah’s Messenger (UWBP). He said: ‘I had a little girl; she drowned in such-and-such stream nearby. I left her there.’ He pitied the man and said they would go there together. They went, and the Messenger (UWBP) called to the dead girl, saying her name. At once the dead girl replied: **لَبَّيْكَ وَسَعْدَيْكَ** He asked her: ‘Do you want to return to your father and mother?’ She replied: ‘No, I have found something better here!’”³

1. al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 293-4; al-Hindī, *Kanz al-‘Ummāl*, xii, 358; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 149-60; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 632; al-Khafājī, *Sharḥ al-Shifā’*, iii, 79.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 314; al-Khafājī, *Sharḥ al-Shifā’*, iii, 91; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 295.

3. Qāḍī Iyāḍ, *al-Shifā’*, i, 320; al-Khafājī, *Sharḥ al-Shifā’*, iii, 106.

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 Allah, I left my home and migrated here only to obtain Your pleasure and to pay allegiance to Allah’s Noble Messenger (UWBP) 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.”¹

In the following lines from the celebrated poem *Qasidat al-Burda*, Imam Busiri refers to this extraordinary event:

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عَظْمًا ❁ أَحْيَى اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

“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 ‘Abdullah b. ‘Ubaydullah al-Ansari: ‘Abdullah 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:

مُحَمَّدُ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ الشَّهِيدُ وَعُثْمَانُ الْبَرُّ الرَّحِيمُ²

We uncovered him and looked: he was dead and lifeless, yet he was foretelling ‘Umar’s martyrdom even before he had succeeded to the Caliphate.

The Fourth: Imam Tabarani, and Abu Nu‘aym 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: ...أَنْصِتُوا... أَنْصِتُوا... ‘Silence! Silence!’ Then, saying: مُحَمَّدٌ رَسُولُ اللَّهِ الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ he spoke most eloquently for a while.

We looked: he was dead, without life.”³

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!

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 320; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 292.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 320; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 649; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, vi, 157-8.

3. Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, viii, 291 (through various lines); al-Haythamī, *Majma’ al-Zawā’id*, v, 179-80 (through two lines of transmission).

As regards angels appearing and serving Allah's Messenger (UWBP), 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. ¹ At the Battle of Badr, according to the Qur'an, ² 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 the battle. ³ 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 Allah's Messenger's (UWBP) community 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 Allah's Messenger (UWBP), who was sitting among his Companions, and asked:

مَا الْإِسْلَامُ، وَمَا الْإِيمَانُ، وَمَا الْإِحْسَانُ؟ 'What is Islam? What is belief? And what is goodness? Explain them.' The Messenger (UWBP) explained them, and the Companions gathered there both received valuable instruction, and saw the person clearly. Although he seemed like a traveller, he displayed no sign of a journey. He suddenly rose and disappeared. Allah's Messenger (UWBP) then said: '*Gabriel did that in order to teach you!*' " ⁴

Also, the authorities on Hadith relate through certain and authentic narrations about which there is 'consensus in meaning:' "The Companions saw Gabriel with Allah's Messenger (UWBP) 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 Allah's Messenger

1. See, Qur'an, 3:123-5; 72:1-2; 46:29.

2. See, Qur'an, 3:123-5.

3. *Bukhārī*, *Maghāzī*, 11.

4. *Bukhārī*, *Imān*, 37; *Muslim*, *Imān*, 1-7.

(Upon whom be blessings and peace) in the form of Dihya.”¹ 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 Allah’s Messenger (UWBP), guarding him like sentries. We understood that they were the angels, Gabriel and Michael.”² 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 (UWBP) cousin, relates in an authentic narration: “At the Battle of Badr, we saw horsemen dressed in white between the sky and the earth.”³

Also, Hamza pleaded with the Noble Messenger (UWBP) 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.⁴

There were numerous occurrences like these of angels being seen. They all demonstrated one sort of the miracles of Muhammad (UWBP), 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 happens 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 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.”⁵

There was 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

1. *Bukhārī*, *Faḍā’il al-Aṣḥāb*, 30; *al-Haythamī*, *Majma’ al-Zawā’id*, ix, 276-7; *Aḥmad b. Ḥanbal*, *Faḍā’il al-Ṣaḥāba* (*Tahqīq*: Wasīyyullāh), nos: 1817, 1853, 1918; *Musnad*, i, 212; *al-‘Asqalānī*, *al-Iṣāba*, i, 598.

2. *Bukhārī*, *Maghāzī*, 18; *Libās*, 24; *Muslim*, *Faḍā’il*, 46-7, no: 2306; *Qāḍī Iyāḍ*, *al-Shifā’*, i, 361.

3. *Musnad*, i, 147, 353; *Qāḍī Iyāḍ*, *al-Shifā’*, i, 362; *al-Khafājī*, *Sharḥ al-Shifā’*, iii, 281; *‘Alī al-Qārī*, *Sharḥ al-Shifā’*, i, 735.

4. *Qāḍī Iyāḍ*, *al-Shifā’*, i, 362; *al-Khafājī*, *Sharḥ al-Shifā’*, iii, 282; *‘Alī al-Qārī*, *Sharḥ al-Shifā’*, i, 736.

5. *Musnad* (*Tahqīq*: Aḥmad Shākir), vi, 165, no: 4353; *Suyūṭī*, *al-Khaṣā’iṣ al-Kubrā*, i, 343; ii, 361.

with this: “*They used to worship it inside the idol ‘Uzza; it can no longer be worshipped.*”¹

Also, is a narration from ‘Umar: he said: “While we were with Allah’s Messenger (UWPB), 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.”² 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 Allah’s Noble Messenger (UWPB), through his training and through following him, thousands of spiritual poles and purified scholars like Shaikh ‘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.³ Yes, members of Muhammad’s (UWPB) community being in contact with angels and jinn, and speaking with them, occurs through the miraculous guidance and instruction of the Noble Messenger (UWPB).

Third Branch

The protection and preservation of Allah’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, (5:67) **وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ** For sure, when Allah’s Messenger (UWPB) appeared, he was not only 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 as examples only a few events classed as definite.

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 362; al-Khafājī, *Sharḥ al-Shifā’*, iii, 287; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 738; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 316; al-Haythamī, *Majma’ al-Zawā’id*, vi, 176.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 363; al-Khafājī, *Sharḥ al-Shifā’*, iii, 287; Bayhaqī, *Dalā’il al-Nubūwwa*, v, 416-8.

3. Ibn Taymiyya, *al-Tawassul wa’l-Wasīla*, 24; Ibn Taymiyya, *Majmū’ al-Fatāwā*, xi, 307.

First Event: Scholars of Hadith and the Prophet's (UWBP) biography report unanimously that the Quraysh had made a certain agreement to kill Allah'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 Messenger's (UWBP) house. 'Ali was together with him. He had told him to sleep that night in his bed. The Messenger (UWBP) 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.¹ When he reached the cave of Hira, two pigeons and a spider became his guards, and protected him against all the Quraysh.²

The Second Event: It certainly occurred that when they emerged from the cave and set off towards Medina, 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. Allah'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 Allah's Messenger (UWBP) said: (9:40) لَا تَخْرُجْ إِنَّ اللَّهَ مَعَنَا, 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 Allah's Messenger (Upon whom be blessings and peace). He cried for mercy. The Messenger (UWBP) freed him, but said: "Go back, but make sure no one else comes after us."³

In connection with this incident, we should also mention that a shepherd spotted them and immediately set off for Mecca to inform the Quraysh. But on arriving at the city, he forgot why he had come. No matter how much he

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 349; *Musnad* (Ṭahqīq: Aḥmad Shākīr), iv, 269, no: 2009; al-Haythamī, *Majma' al-Zawā'id*, ii, 228.

2. Qāḍī Iyāḍ, *al-Shifā'*, i, 313; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 368; *Musnad*, i, 248; Ṣan'ānī, *al-Muṣannaf*, v, 389; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, iii, 179-81; al-Haythamī, *Majma' al-Zawā'id*, vii, 27; Ibn al-Qayyim, *Zād al-Ma'ād* (Ṭahqīq: Arnavūdī), iii, 52; al-Tabrīzī, *Mishkāṭ al-Maṣābīḥ*, no: 5934; Marūzī, *Musnad* Abū Bakr al-Ṣiddīq, no: 73; Zayla'ī, *Naṣb al-Ra'ya*, i, 123; al-Haythamī, *Majma' al-Zawā'id*, vi, 52-3.

3. *Bukhārī*, Manāqib, 25; *Muslim*, Zuhd, 75; Ibn Ḥibbān, *Ṣaḥīḥ* 65; 9:11.

tried, he could not remember. He was obliged to return. Then later he understood that he had been made to forget it. ¹

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 Messenger (Upon whom be blessings and peace) without anyone seeing him, his sword ready in his hand. He said to Allah's Messenger (UWBP): "Who will save you from me?" Allah's Messenger (UWBP) replied: "*Allah!*" Then he prayed:

اللَّهُمَّ اكْفِنِيهِ بِمَا شِئْتَ Suddenly, Ghurath received a blow from the Unseen between the shoulders and his sword fell to the ground. The Noble Messenger (Upon whom be blessings and peace) 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." ²

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, Allah's Messenger (UWBP) turned and looked at him; the man trembled and his sword slipped to the ground. ³

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,

إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (36:8-9)

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 Allah's Messenger (UWBP). He lifted his hands to cast the stone when he

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 351; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 715.

2. Bukhārī, *Jihād*, 84, 87; Maghāzī, 31-2; Muslim, *Ṣalāt al-Musāfirīn*, 311, no: 843; Qāḍī Iyāḍ, *al-Shifā'*, i, 347-8; al-Haythamī, *Majma' al-Zawā'id*, ix, 7-8; al-Hākim, *al-Mustadrak*, iii, 29-30.

3. Qāḍī Iyāḍ, *al-Shifā'*, i, 347; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 710.

saw him prostrating, and they remained raised. Allah'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 Messenger (UWBP) permitted, or because there was no longer any need for it to remain thus.¹

In a 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 (UWBP) entering, nor was he able to see the people who had sent him; he could only hear their voices. When Allah's Messenger (UWBP) finished praying, his eyes were opened, for no need remained for them to be sealed.²

Also, it is related through an authentic narration from Abu Bakr the Veracious that after the Sura about Abu Lahab³ had been revealed, his wife, حَمَّالَةُ الْحَطَبِ (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 Allah's Messenger (Upon whom be blessings and peace), although he was sitting beside him.⁴ Of course, a wood-carrier of Hell like that could not enter the presence of "the Sultan of Lawlak,"⁵ 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 Allah'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?"⁶

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 351; al-Khafājī, *Sharḥ al-Shifā'*, iii, 241; al-Haythamī, *Majma' al-Zawā'id*, viii, 227; Muslim, No: 2797; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, iii, 42-3.

2. Qāḍī Iyāḍ, *al-Shifā'*, i, 351; al-Khafājī, *Sharḥ al-Shifā'*, iii, 242.

3. Sura 111, al-Masad.

4. Qāḍī Iyāḍ, *al-Shifā'*, i, 349; al-Khafājī, *Sharḥ al-Shifā'*, iii, 233; al-Haythamī, *Majma' al-Zawā'id*, i, 353; Ibn Hibbān, *Ṣaḥīḥ*, viii, 152; al-Hākim, *al-Mustadrak*, ii, 361.

5. This refers to the Ḥadīth Qudsi: "But for thee, but for thee, I would not have created the spheres." (Tr.)

6. Qāḍī Iyāḍ, *al-Shifā'*, i, 353; al-Khafājī, *Sharḥ al-Shifā'*, iii, 249; Bayhaqī, *Dalā'il al-Nubūwwa*, v, 318.

The Sixth Event: It is related through an authentic narration that at the battle either of Uhud or Hunayn, Shayba b. ‘Uthman al-Hajabayya, 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. Allah’s Messenger (UWBP) 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 (UWBP) told him to go and fight. Shayba said: “I went and fought in front of Allah’s Messenger (UWBP). If I had come across my own father at that time, I would have struck him!”¹

Also, on the day of the conquest of Mecca, a man called Fadala approached Allah’s Messenger (Upon whom be blessings and peace) with the intention of striking him. The Messenger (UWBP) 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.”²

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 Allah’s Noble Messenger (Upon whom be blessings and peace) while he was sitting, he rose through divine protection; so the plot came to nothing.³

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, (5:67) *وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ* was revealed, Allah’s Messenger (Upon whom be blessings and peace) told those who guarded him from time to time: *يَا أَيُّهَا النَّاسُ انصَرِفُوا فَقَدْ عَصَمَنِي رَبِّي عَزَّ وَجَلَّ* “O men, leave me, for Allah, the Great and Mighty, protects me!”⁴

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

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 353; al-Khafājī, *Sharḥ al-Shifā’*, iii, 248; al-Haythamī, *Majma’ al-Zawā’id*, vi, 183-4; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 718; al-‘Asqalānī, *al-Iṣāba*, ii, 157.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 352; al-Khafājī, *Sharḥ al-Shifā’*, iii, 248; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 718.

3. Qāḍī Iyāḍ, *al-Shifā’*, i, 353; al-Khafājī, *Sharḥ al-Shifā’*, iii, 243; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 716; Abū Nu’aym, *Dalā’il al-Nubūwwa*, ii, 489-90.

4. *Tirmidhī*, v, 351, no: 3406; *Tirmidhī* (*Tahqīq*: Aḥmad Shākīr), no: 3049; Qāḍī Iyāḍ, *al-Shifā’*, i, 352; al-Ḥākim, *al-Mustadrak*, ii, 313.

Messenger (UWBP), and was connected with him. His miracles were manifested in every one of them. This means that the person of Muhammad (UWBP) was the official and Messenger of Allah 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, 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 Allah's Messenger (Upon whom be blessings and peace), 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 messengership was more comprehensive and all-embracing than those of 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 (UWBP) 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 (UWBP)? 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: Allah'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,

قُلْ فَاتَّبِعُوا أَمْرَ التَّوْرَةِ فَآتُوهَا إِن كُنتُمْ صَادِقِينَ (3:93)

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَ نَا وَأَبْنَاءَ كُمْ وَنِسَاءَ نَا وَنِسَاءَ كُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ

فَنَجْعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (3:61)

Despite his continuously taunting them with verses such as these, no Jewish scholar or Christian priest was able to show that 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 Messenger (UWBP) 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, Shaikh Rahmatullah 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 Husain Jisri (May Allah have mercy on him) found one hundred and fourteen allusions to the prophethood of Muhammad (UWBP), and included them in his *Risalat al-Hamidiya*. This was translated into Turkish by the late Ismail Hakkı of Manastır; whoever wishes may refer to it.¹

Also, many Jewish and Christian scholars acknowledged and admitted that the attributes of Muhammad the Arabian (Upon whom be blessings and

1. Husain Jisri, *Risâle-i Hamidiye* (Turk. trans.), 52-94.

peace) were written in their scriptures. ¹ The famous Roman Emperor Heraclius, who was a non-Muslim himself, said: “Jesus foretold Muhammad’s coming.” ²

Also, another Roman ruler called Muqawqis, the Governor of Egypt, ³ 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.” ⁴

Also, some of the well-known Jewish scholars and Christian priests gave up their obduracy on seeing Muhammad’s (UWBP) 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 ‘Abdullah b. Salam, Wahb b. Munabbih, Abu Yasir, the two sons of Sa’ya, Asid and Tha’laba, and Shamul. The latter lived at the time of Tubba’, the ruler of Yemen. ⁵ Shamul became a believer before Muhammad’s prophetic mission and without ever seeing him, just as Tubba’ did. While the guest of the Bani Nadir before the prophetic mission, a gnostic called Ibn al-Hayyaban, declared: قَرِيبٌ ظُهُورُ نَبِيِّ هَذَا دَارُ هِجْرَتِهِ

He died there. Later, when that tribe was at war with Allah’s Messenger (Upon whom be blessings and peace), Asid and Tha’laba came forward and cried out to the tribe: وَاللَّهِ هُوَ الَّذِي عَاهَدَ إِلَيْكُمْ فِيهِ ابْنُ هَيْبَانَ “By Allah, he is the one Ibn al-Hayyaban promised would come. Don’t fight him!” ⁶ But they did not heed him, and paid the penalty.

1. Ibn Hishām, *al-Sīrat al-Nabawiyya*, i, 217; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 744; Qāḍī Iyāḍ, *al-Shifā’*, i, 363-5.

2. Ibn Sayyid al-Nās, ‘Uyūn al-Athar ii, 26; Qāḍī Iyāḍ, *al-Shifā’*, i, 364; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, 745.

3. Suyūṭī, *al-Khaṣā’iṣ al-Kubrā*, ii, 139; Qāḍī Iyāḍ, *al-Shifā’*, i, 366; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 744-5; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 80, 81, 272; Bayhaqī, *Dalā’il al-Nubūwwa*, iii, 362; Wāqidī, *Kitāb al-Maghāzī*, 403-4; Abū Nu’aym, *Dalā’il al-Nubūwwa*, i, 85.

4. Qāḍī Iyāḍ, *al-Shifā’*, i, 366; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 744-5; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, iv, 80-1; Bayhaqī, *Dalā’il al-Nubūwwa*, iii, 361-2; Wāqidī, *al-Maghāzī* 403-4; Ibn Jawzī, *Ṣifāt al-Ṣafwā*, iii, 361-2; Abū Nu’aym, *Dalā’il al-Nubūwwa*, i, 79; ii, 492.

5. Bayhaqī, *Dalā’il al-Nubūwwa*, i, 367; ii, 526; vi, 240-9; al-Hindī, *Kanz al-Ummāl*, xi, 401; xii, 390-408; Qāḍī Iyāḍ, *al-Shifā’*, i, 364; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 739-43; al-Haythamī, *Majma’ al-Zawā’id*, viii, 240.

6. Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 80-1; iv, 31; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 744-5; Yūsuf Nabhānī, *Hujjat Allāh ‘alā ‘l-‘Ālamīn*, 137; Abū Nu’aym, *Dalā’il al-Nubūwwa*, i, 82; Ibn al-Jawzī, *Ṣifāt al-Ṣafwā*, i, 87.

Also, many 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.¹

There was also the famous Christian scholar and monk, Bahira,² who was mentioned above: Allah'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 he sent someone to fetch him. He told Abu Talib: "Return to Mecca! The Jews are exceedingly jealous and will resort to treachery, for his attributes are described in the Torah."³

Also, Nestor the Abyssinian, and the ruler of that country, the Negus, came to believe on seeing Muhammad's (UWBP) attributes written in their Books.⁴

Also, a well-known Christian scholar called Daghatr became a believer on seeing the description of the Prophet (Upon whom be blessings and peace), and was martyred when he proclaimed this among the Byzantines.⁵

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 (UWBP) description in their Books.⁶ Of them, only Heraclius concealed his belief, for the sake of worldly rule.⁷

1. Qāḍī Iyāḍ, *al-Shifā'*, i, 364; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 739; Ibn al-Jawzī, *Ṣiḥḥ al-Safwā*, i, 87; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 87-8, 135; Bayhaqī, *Dalā'il al-Nubūwwa*, 161-3; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 78-9.

2. Qāḍī Iyāḍ, *al-Shifā'*, i, 308; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 631; Tirmidhī, *Manāqib*, 3 (Bāb: Mājā' fī Badī' al-Nubūwwa); al-Mubārakfūrī, *Tuḥfat al-Aḥwazī*, no: 3699; al-Ḥākim, *al-Mustadrak*, ii, 615; Ibn Hishām, *Sīrat al-Nabī*, 115; Bayhaqī, *Dalā'il al-Nubūwwa* ii, 24; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn* 158.

3. Tirmidhī, *Manāqib*, 3; al-Ḥākim, *al-Mustadrak*, ii, 6155-6; Ibn Hishām, *al-Sīrat al-Nabawīyya*, i, 191-4; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 27-9.

4. Qāḍī Iyāḍ, *al-Shifā'*, i, 364; 'Alī al-Qārī *Sharḥ al-Shifā'*, i, 744.

5. Bayhaqī, *Dalā'il al-Nubūwwa*, i, 367; ii, 526; vi, 240-9; al-Hindī, *Kanz al-'Ummāl*, xi, 401; xii, 390-408; Qāḍī Iyāḍ, *al-Shifā'*, i, 364; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 739-43; al-Haythamī, *Majma' al-Zawā'id*, viii, 240.

6. 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 744-5; Ibn Hishām, *al-Sīrat al-Nabawīyya*, iv, 221-2; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 101.

7. Bukḥārī, *Bad' al-Wahy*, 6; Shahādāt, 28; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 744; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 121, 150-1; Qaṣṭalānī, *al-Mawāhib al-Ladunnīya*, vi, 198; Ṭabarānī, *al-Mu'jam al-Kabīr*, iii, 2108; Ibn 'Adīyy, *al-Kāmil fī'l-Ḍu'afā*, iii, 1094; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 101-2.

Also, like these, Salman al-Farsi had formerly been a Christian. He searched for the Noble Messenger (Upon whom be blessings and peace) after seeing his description.¹

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 (Upon whom be blessings and peace) description in their scriptures, and had come to believe in him.²

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:

اللَّهُمَّ ابْعَثْ لَنَا مُقِيمَ السُّنَّةِ بَعْدَ الْفَتْرَةِ³

Here, "One who will establish an exemplary model" refers to the Prophet Muhammad (UWBP).

A verse from the Gospels says:

قَالَ الْمَسِيحُ إِنِّي ذَاهِبٌ إِلَى أَبِي وَأَبِيكُمْ لِيَبْعَثَ لَكُمْ الْفَارَقْلِيطَ

The Messiah said: "I am leaving for my father and your father, so that He may send you the Paraclete,"⁴ that is, Ahmad Muhammad.

A second verse from the Gospels:

إِنِّي أَطْلُبُ مِنْ رَبِّي فَارَقْلِيطًا يَكُونُ مَعَكُمْ إِلَى الْأَبَدِ

I ask from my Lord for the Paraclete that he may abide with you forever.⁵

Paraclete, meaning الْفَارَقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ is the name of our Prophet (UWBP) in those Books.

1. al-'Asqalānī, *Fath al-Bārī*, vii, 222; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 82; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 310-6; *Musnad*, v, 437; Ibn Hishām, *Sīrat al-Nabī*, i, 233; al-Hākim, *al-Mustadrak*, iii, 604; Qādī Iyād, *al-Shifā'*, i, 364; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 670; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 144; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 258-64.

2. *Musnad*, i, 461; Abū Dā'ūd, *Janā'iz*, 58; Qādī Iyād, *al-Shifā'*, i, 364; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 744-6; Jisri, *Risale-i Hamidiye* (Turkish trans.), i, 240; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 163.

3. Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 104, 115.

4. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 352; Jisri, *Risale-i Hamidiye* (Turkish trans.), i, 250; Qasṭalānī, *al-Mawāhib al-Ladunnīya*, vi, 201.

5. 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 743; Yūsuf Nabḥānī, *Ḥujjat Allāh 'alā'l-Ālamīn*, 99; Jisri, *Risale-i Hamidiye*, i, 255; Gospel of John, 14:16.

A verse from the Torah says:

إِنَّ اللَّهَ قَالَ لِأَبْرَاهِيمَ إِنَّ هَاجَرَ تِلْدٌ وَيَكُونُ مِنْ وَلَدِهَا
مَنْ يَدُهُ فَوْقَ الْجَمِيعِ وَيَدُ الْجَمِيعِ مَبْسُوطَةٌ إِلَيْهِ بِالْخُشُوعِ

Verily Allah 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.¹

Another verse from the Torah:

وَقَالَ يَا مُوسَى إِنِّي مُقِيمٌ لَهُمْ نَبِيًّا مِنْ بَنِي إِخْوَتِهِمْ مِثْلَكَ وَأُجْرِي قَوْلِي فِي فَمِهِ
وَالرَّجُلُ الَّذِي لَا يَقْبَلُ قَوْلَ النَّبِيِّ الَّذِي يَتَكَلَّمُ بِاسْمِي فَأَنَا أَنْتَقِمُ مِنْهُ

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.”²

A third verse from the Torah:

قَالَ مُوسَى رَبِّ إِنِّي أَجِدُ فِي التَّوْرَةِ أُمَّةً هُمْ خَيْرُ أُمَّةٍ
أَخْرَجْتَ لِلنَّاسِ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُؤْمِنُونَ بِاللَّهِ فَاجْعَلْهُمْ أُمَّتِي قَالَ تِلْكَ أُمَّةٌ مُحَمَّدٌ³

A REMINDER: In those books, the name of Muhammad is given in Syriac form, such as *حَمِيْطَا*, *الْمُنْحَمَّنَا*, *مُشَفَّح* and names meaning Muhammad in Hebrew. Otherwise the name of Muhammad is explicitly mentioned only in a few places and was also altered by the jealous Jews.⁴

A verse from the Psalms of David states:

يَا دَاوُدُ يَا تَبِيَّ بَعْدَكَ نَبِيٌّ يُسَمَّى أَحْمَدَ وَمُحَمَّدًا صَادِقًا سَيِّدًا أُمَّتُهُ مَرْحُومَةٌ⁵

1. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 743; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 105-6; Genesis, Chap. 16.

2. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 743; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 86; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 347; Deuteronomy, Chapter 18.

3. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 746; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 107-18; Isaiah, Chapter 42.

4. Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 112-3; Qaṣṭalānī, *al-Mawāhib al-Ladunniya*, vi, 189.

5. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 353; Kandahlawī, *Ḥayāt al-Ṣaḥāba*, i, 18; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 326; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 739; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 122.

One of the Seven ‘Abdullah’s, ‘Abdullah b. ‘Amr b. al-‘As, who made extensive studies of the earlier scriptures, and ‘Abdullah 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:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِزْرًا لِلْأُمِّيِّينَ
 أَنْتَ عَبْدِي سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفِظٍّ وَلَا غَلِيطٍ وَلَا صَخَابٍ
 فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ بَلْ يَعْفو وَيَغْفِرُ
 وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بَانَ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ¹

Another verse from the Torah:

مُحَمَّدٌ رَسُولُ اللَّهِ مَوْلَدُهُ بِمَكَّةَ وَهَجَرْتُهُ بِطَيْبَةَ
 وَمُلْكُهُ بِالشَّامِ وَأُمَّتُهُ الْحَمَادُونَ²

In this verse, a Syriac word meaning Muhammad is mentioned for the word Muhammad.

Here is another verse from the Torah:

أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكَّلَ³

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,

عَبْدِي الْمُخْتَارُ لَيْسَ بِفِظٍّ وَلَا غَلِيطٍ⁴

the meaning of Mukhtar (chosen) is the same as Mustafa, a name of Muhammad.

1. *Bukhārī*, Buyū’, 5; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 346; *Dārimī*, Muqaddima, 2; *Kandahlawī*, *Ḥayāt al-Ṣaḥāba*, i, 17; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 326; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 105, 135; al-‘Ajurrī, *al-Sharī‘a*, 444, 452; Qaṣṭalānī, *Mawāhib al-Ladunnīya*, vi, 192; Isaiah, chap. 42.

2. *Dārimī*, Muqaddima, 2; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 346-51; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 739; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 116; Abū Nu‘aim, *Dalā’il al-Nubūwwa*, i, 72.

3. See, fn 1. (This is part of the same verse.)

4. *Dārimī*, Muqaddima, 2; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 105, 119; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 739.

In several places in the Gospels, ¹ a prophet who will come after Jesus is referred to as “the Master of the World.” He is described as:

مَعَهُ قَضِيبٌ مِّنْ حَدِيدٍ يُقَاتِلُ بِهِ وَأُمَّتُهُ كَذَلِكَ ²

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*:

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ، فَتَزَارَّهُ، فَاَسْتَغْلَظَ، فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ، يُعْجِبُ
الزَّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ (48:29)

In the thirty-third chapter of the fifth book of the Torah, ³ there is the following verse:

The Lord came from Sinai, rose up unto us from Sa‘ir, and shined forth from Mount Paran. ⁴

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 (UWBP), as all will agree. Moreover, confirming the sentence,

(48:29) ... ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ is the following verse of the Torah concerning the Prophet’s (UWBP) Companions, who would shine forth from the Paran Mountains:

The flags of the blessed ones will be with him, and they will be on his right. ⁵

In this verse, the Companions are described as “the blessed ones,” that is, his Companions are blessed, righteous men, the beloved ones of Allah.

1. John, 14:30; 16:11.

2. Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 99, 114.

3. Deuteronomy, 33:2.

4. Halabī, *al-Sīrat al-Ḥalabīya*, i, 348; Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 90, 102-6; Qaṣṭalānī, *al-Mawāhib al-Ladunniya*, vi, 198.

5. Halabī, *al-Sīrat al-Ḥalabīya*, i, 348; Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 113; Deuteronomy, 33:2.

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. ¹

Here, the verses explicitly describe Muhammad (Upon whom be blessings and peace), the prophet of 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 Allah 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 Allah and the House of Allah." ²

These verses obviously describe the most blessed mountain in the world, Mount 'Arafat, and the worship and proclamations of "Allah is Most Great!" of those making the Hajj, who will flock there from all climes, and the Community of Muhammad (Upon whom be blessings and peace), 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.*

.....
*And he will live,
And on his behalf prayer will be made constantly,
All day long he will be praised.*
.....

1. Isaiah, 42:1-4, 10.

2. Micah, 4:1-2.

*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.*¹

These verses describe the Glory of the World, the Prophet Muhammad (UWBP) most evidently. 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 Medina? Has there been any other?

Again, the Turkish translation of John's Gospel, chapter fourteen verse thirty, 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 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.

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.*²

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 Allah, and transformed politics and world rule?

Also from the Gospel of John, the eleventh verse of chapter sixteen:

1. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 91-104; Jisri, *Risale-i Hamidiye* (Turkish trans.), i, 410; Psalms, 72:8, 10, 11, 15-17.

2. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 95-7; *al-Anwār al-Muḥammadīyya*.

There is deliverance from judgement, for the Ruler of this World has already been judged. ¹

Here “the Ruler of the World” is certainly Ahmad Muhammad (UWBP), for he is known as the Master of Humanity. ²

Also, in John’s Gospel, the thirteenth verse of chapter twelve: ³

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. ⁴

This verse is explicit. Who apart from Muhammad the Arabian (UWBP) 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 Noble Messenger (UWBP), such as Muhammad, Ahmad, Mukhtar. For example, in the scriptures of the Prophet Shu‘ayb, his name is مُشَفِّح ⁵ and means Muhammad. In the Torah, he is mentioned as حَمِيَّاطًا ⁶ which again means Muhammad, and as أَلْخَاتَمُ الْخَاتَمِ ⁷ which means the Prophet of al-Haram. In the Psalms, he is called “al-Mukhtar.” ⁸ Again in the Torah, the name is مُقِيمُ السَّنَةِ ⁹ in the scriptures of Abraham and in the Torah, he is mentioned as مَارْمَارُ ¹⁰ and again in the Torah, as أَحِيدُ .

1. Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 95-7; *al-Anwār al-Muḥammadiyya*.

2. 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 Allah’s blessings on him. (Author)

3. 16:13. (Tr.)

4. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 346; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 743.

5. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 353; Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 112; Qaṣṭalānī, *Mawāhib al-Ladunnīya*, vi, 189.

6. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 346, 354; Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 112-3.

7. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 353; Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 112; Qaṣṭalānī, *Mawāhib al-Ladunnīya*, vi, 189; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 739.

8. Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 114.

9. Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 115.

10. Yūsuf Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 113; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 353.

Allah's Most Noble Messenger (Upon whom be blessings and peace) himself said: **إِسْمِي فِي الْقُرْآنِ مُحَمَّدٌ، وَفِي الْإِنْجِيلِ أَحْمَدُ، وَفِي التَّوْرَةِ أَحِيدُ**

¹ In fact, the Bible refers to him as **صَاحِبُ الْقَصَبِ وَالْهَرَاوَةِ** “The one with the sword and the staff.” ² Indeed, the greatest of the prophets who wielded the sword, and was charged with fighting in Allah's way together with his community, was Allah's Messenger (Upon whom be blessings and peace). The Gospels also describe him as **صَاحِبُ النَّاجِ** ³ Yes, this title is particular to Allah's Messenger (UWBP), 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 Allah's Messenger (UWBP).

The term **أَلْبَارَقِلِيطُ** in the Gospel, or **أَلْفَارَقِلِيطُ** is defined in Biblical interpretation as “the one who distinguishes truth from falsehood.” ⁴ 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.” ⁵ Who other than the Noble Messenger (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:

**وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ (61:6)**

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 – and has been seen by scholars – which bear

1. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 108, 112; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 353; *al-Anwār al-Muḥammadiya min al-Mawāhib al-Ladunniya*, 143, narrated from Ibn 'Abbas.

2. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 114; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 346-7; 'Alī al-Qārī, *Sharḥ al-Shifā*, i, 739.

3. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 113, 114; 'Alī al-Qārī, *Sharḥ al-Shifā*, i, 739.

4. Yūsuf Nabhānī, *Hujjat Allāh 'alā'l-Ālamīn*, 112.

5. Ḥalabī, *Sīra*, i, 214; John, 16:7.

the meaning of Ahmad, Muhammad, and the Distinguisher between Truth and Falsehood. ¹ That is to say, on many occasions Jesus (Upon whom be peace) told of the coming of Ahmad (UWBP). ²

Question: Why is it that while the other prophets foretell the coming of Muhammad (UWBP), Jesus (UWP) does so more fully and in the form of good news?

The Answer: Because Ahmad (UWBP) defended Jesus (UWP) 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! ³

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 (UWBP), 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

1. Qādī Iyād, *al-Shifā’*, i, 234-5; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 496-7; Nabḥānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 112-5; Ḥalabī, *Sīra*, i, 214.

2. At the site of the tomb of Sham‘ūn al-Ṣafā, the famous traveller Evliya Chelebi came across the following verses from the Gospels, written on gazelle hide: “ايتون A youth ازربون from the progeny of Abraham پروفتون is to be a prophet. لوغسلين He will not be a liar; بنت his birthplace افزولات will be Mecca; كه كالوشير he will come with piety; تونومنين his blessed name is مواميت * Aḥmad Muḥammad; اسفدوس those who obey him تاكرديس will prosper in this world بيت and the next.” (Author)

* The word, written as Mawamit, was corrupted from Mamad, itself a corruption of Muhammad.

3. Qur’ān, 61:1. See also, Ḥalabī, *Sīra*, i, 214; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 743; Nabḥānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 99, 114; John, 14:16, 17, 26, 30; 15:26; 16:7, 8, 9, 10, 11, 13, 14.

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 Allah's Messenger (UWBP) in former scriptures, and believed in him. He announced this by means of a poem, which went like this:

شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ رَسُولٌ مِنَ اللَّهِ بَارِي النَّسَمِ
فَلَوْ مَدَّ عُمْرِي إِلَى عُمْرِهِ لَكُنْتُ وَزِيرًا لَهُ وَابْنَ عَمِّ

I bear witness to Ahmad, for he is a Messenger from Allah, the Creator of man;

*Were I to live long enough to see him, I would be a minister and a cousin of his.*¹

That is, I would have been like 'Ali.

Second: Quass b. Sa'ida was the most renowned and most significant orator of the Arabs, a monotheist, and man of enlightened mind. Before Muhammad's (UWBP) prophetic mission, he announced his messengership with these lines:

أَرْسَلَ فِينَا أَحْمَدَ خَيْرَ نَبِيِّ قَدْ بُعِثَ ﷺ صَلَّى عَلَيْهِ اللَّهُ مَا عَجَّ لَهُ رُكْبٌ وَحُتٌ²

Third: Ka'b b. Lu'ayy, one of the forefathers of the Noble Messenger (Upon whom be blessings and peace), announced Muhammad's (UWBP) prophethood by way of inspiration as follows:

عَلَى عَفْلَةٍ يَأْتِي النَّبِيُّ مُحَمَّدٌ ﷺ فَيُخْبِرُ أَخْبَارًا صَدُوقًا خَيْرَهَا

*Suddenly, Muhammad the Prophet will appear, Giving tidings most true.*³

Fourth: Sayf b. Dhi-Yazan, one of the rulers of Yemen, read descriptions of Allah's Messenger (Upon whom be blessings and peace) in the old

1. Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 166; Qāḍī Iyāḍ, *al-Shifā'*, i, 363; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 740; al-Hākim, *al-Mustadrak*, ii, 388; Yūsuf Nabḥānī, *Hujjat Allāh 'alā'l-Ālamīn*, 138.

2. Suyūṭī, *al-Fath al-Kabīr*, ii, 133; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 230; Qāḍī Iyāḍ, *al-Shifā'*, i, 363; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 740; Ṭabarānī, *al-Majmū' al-Kabīr*, xii, 1254; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 101; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 105.

3. Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 244; Qāḍī Iyāḍ, *al-Shifā'*, i, 364; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 740; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 89-90.

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:

إِذَا وَلَدَ بَيْتَهُمَا وَلَدٌ بَيْنَ كَتِفَيْهِ شَامَةٌ كَانَتْ لَهُ الْإِمَامَةُ وَإِنَّكَ يَا عَبْدَ الْمُطَّلِبِ لَجَدُهُ

“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,”¹ foretelling his mission in a wondrous way.

Fifth: Waraqa b. Nawfal was a cousin of Khadija. When the first revelation came, the Noble Messenger (UWBP) was deeply shaken. Khadija described the event to the well-known Waraqa b. Nawfal, who told her to send him to him. Allah’s Messenger (UWBP) went to Waraqa and told him how the revelation had come. Waraqa said:

بَشِّرْ يَا مُحَمَّدُ إِنِّي أَشْهَدُ أَنَّكَ أَنْتَ النَّبِيُّ الْمُنْتَظَرُ وَبَشِّرْ بِكَ عِيسَى

“Good news, O Muhammad! I testify that you are the awaited prophet who was foretold by Jesus.”² That is, Don’t worry! It was truly the coming of revelation.

Sixth: Before the prophetic mission, a gnostic called Athkalan al-Him-yari 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!”³

Seventh: Ibn al-‘Ala, a famous Christian scholar, told of Allah’s Messenger (Upon whom be blessings and peace) before his mission, never having seen him. He later came, saw the Messenger (Upon whom be blessings and peace), and said:

وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ وَجَدْتُ صِفَتَكَ فِي الْإِنْجِيلِ وَبَشَّرَ بِكَ ابْنُ الْبَتُولِ

1. Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 328; Qāḍī Iyād, *al-Shifā’*, i, 343; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 740; al-Hākim, *al-Mustadrak*, ii, 388; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 95-6; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 187.

2. *Bukhārī*, *Bad’ al-Wahy*, 3; *Anbiyā’*, 21; *Musnad* (Tahqīq: Aḥmad Shākir), iv, 304, no: 2846; Qāḍī Iyād, *al-Shifā’*, i, 363; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 743; ‘Ajjurī, *al-Sharī’a*, 443; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 217.

3. Qāḍī Iyād, *al-Shifā’*, i, 363; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 742; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 140.

“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.”¹

Eighth: Mentioned above was the Negus of Abyssinia, who declared:

“لَيْتَ لِي خِدْمَتُهُ بَدَلًا عَنْ هَذِهِ السُّلْطَنَةِ” “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.”²

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 Allah’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 (UWBP) 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 Muhammad’s (Upon whom be blessings and peace) messenger-ship have passed into the history books, with the certainty of consensus in meaning.³

The Second is the famous soothsayer of Damascus, Satih, who was a monstrosity lacking bones, and even limbs, whose face was in his chest 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 (UWBP) 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. In this way, Satih explicitly foretold the coming of the Prophet of the end of time.⁴

1. ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 744; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 121, 208.

2. Qāḍī Iyād, *al-Shifā*, i, 365; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 115; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 285.

3. Qāḍī Iyād, *al-Shifā*, i, 364; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 747; Yūsuf Nabḥānī, *Ḥujjat Allāh ‘alā’l-‘Ālamīn*, 168-72; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 123, 125.

4. Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 355-69; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 126, 129; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 125; Qāḍī Iyād, *al-Shifā*, i, 365; ‘Alī al-Qārī, *Sharḥ al-Shifā*, i, 747; Suyūfī, *al-Khaṣā’iṣ al-Kubrā*, i, 128-30.

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-Najar-iyya, foretold the coming of the Prophet of the end of time, stating that that Prophet was Muhammad (UWBP).¹

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:

هَدَى اللَّهُ عُثْمَانَ بِقَوْلِي إِلَى الَّتِي بِهَا رُشِدُهُ وَاللَّهُ يَهْدِي إِلَى الْحَقِّ²

Like soothsayers, jinns who were invisible but whose voices were heard, called *hātif*, repeatedly foretold the coming of Allah'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 that he and others accepted Islam:

يَا ذِيَابُ يَا ذِيَابُ اسْمَعْ الْعَجَبَ الْعَجَابَ

بُعِثَ مُحَمَّدٌ بِالْكِتَابِ يَدْعُو بِمَكَّةَ فَلَا يُجَابُ³

Another unseen jinn called out to Sama' b. Qarrat al-Ghatafani, *جَاءَ الْحَقُّ فَسَطَعَ وَدَمِرَ بَاطِلٌ فَأَنْقَمَعَ* and caused him and some others to believe.⁴

Such messages and good tidings given by 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 Allah's Messenger (UWBP). For example:

One is the famous story of the idol of the Mazan tribe, who shouted out:

1. Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 335; Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 248; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 125; Qādī Iyād, *al-Shifā'*, i, 365; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 747; Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 128-30; al-Haythamī, *Majma' al-Zawā'id*, viii, 248-9, 251.

2. Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 258

3. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 335-7; Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 358; Yūsuf Nabḥānī, *Hujjat Allāh 'alā'l-Ālamīn*, 181.

4. 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 748; Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 252.

هَذَا النَّبِيُّ الْمُرْسَلُ جَاءَ بِالْحَقِّ الْمُنَزَّلِ¹ telling of Muhammad's (Upon whom be blessings and peace) messengership.

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: أَوْدَى ضِمَارٌ وَكَانَ يُعْبَدُ مُدَّةَ قَبْلِ الْبَيَانِ مِنَ النَّبِيِّ مُحَمَّدٍ "Dimar was worshipped before the declaration of Muhammad; that misguidance can no longer continue."²

Before he accepted Islam, 'Umar heard an animal sacrificed to an idol exclaim: يَا آلَ الذَّبِيحِ أَمْرٌ نَجِيحٌ رَجُلٌ فَصِيحٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ³

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 (Upon whom be blessings and peace) 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 مُحَمَّدٌ مُصْلِحٌ آمِينَ were the means of some people coming to believe.

⁴ Because, in the time shortly before Muhammad (Upon whom be blessings and peace) lived, there were only seven men bearing that name, and not one of them deserved the epithet of righteous and trustworthy.⁵

The Third Kind

These are *irhasat* including the wondrous events which occurred at the time of, and in conjunction with, the birth of Allah'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 that became famous, have been accepted by the authorities on Hadiths, and whose authenticity have been established.

1. Bayhaqī, *Dalā'il al-Nubūwwa*, ii, 255; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 325; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 337; al-Haythamī, *Majma' al-Zawā'id*, viii, 242; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 747; Suyūfī, *al-Khaṣā'is al-Kubrā*, i, 252-71.

2. al-Haythamī, *Majma' al-Zawā'id*, viii, 246; Ibn Kathīr, *al-Bidāya wa'l-Nihāya*, ii, 341-2; Bayhaqī, *Dalā'il al-Nubūwwa*, i, 118; *al-Shifā'* (*Tahqīq*: M. Emin Kara Ali et al.), i, 598.

3. *Bukhārī*, *Manāqib al-Ansār*, 35; al-Sā'atī, *al-Fath al-Rabbānī*, xx, 2030.

4. Qādī Iyād, *al-Shifā'*, i, 467; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 749; Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 354.

5. Ḥalabī, *al-Sīrat al-Ḥalabīya*, i, 131-4.

The First: On the night of the Prophet's (UWBP) 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 a light so bright it lit up the east and the west for us." ¹

The Second: That night most of the idols in the Ka'ba toppled over and fell to the ground. ²

The Third: That night the famous *aywan* of Chosroes' palace shook and cracked apart, and its fourteen pinnacles collapsed. ³

The Fourth: That night the small lake of Saveh, which was considered to be holy, sank into the ground, ⁴ and at Istakhrabad the fire which, burning continuously for a thousand years, the Zoroastrians had worshipped, was extinguished. ⁵

These four events indicated that the person who had just been born would abolish fire-worship, destroy the palace of the Persian kings, and prevent those things being sanctified that Allah did not permit.

The Fifth: Although they did not coincide with the night of Muhammad's (UWBP) birth, certain events that took place not long before it are also included in the *irhasat*. 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 Mecca, 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 they fled. This extraordinary story is recorded in detail in the history books. The event was one of the proofs of Muhammad's (UWBP) prophethood, 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. ⁶

1. Qādī Iyād, *al-Shifā'*, i, 466; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 750; al-Khafājī, *Sharḥ al-Shifā'*, iii, 311; al-Sā'atī, *al-Faṭḥ al-Rabbānī*, xx, 2030.

2. Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 119-31; ii, 272; Bayhaqī, *Dalā'il al-Nubūwwa*, i, 19.

3. 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 750; Bayhaqī, *Dalā'il al-Nubūwwa*, i, 126; Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 128; ii, 272.

4. Qādī Iyād, *al-Shifā'*, i, 366; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 751; Bayhaqī, *Dalā'il al-Nubūwwa*, i, 127; Suyūṭī, *al-Khaṣā'is al-Kubrā*, i, 128.

5. Qādī Iyād, *al-Shifā'*, i, 367; 'Alī al-Qārī, *Sharḥ al-Shifā'*, i, 751; 'Alī al-Qārī al-Makkī, *al-Masnū' fī Ma'rifat al-Ḥadīth al-Mawḍū' 'al-Mawḍū'āt al-Ṣuḡhrā'* (*Tahqīq*: Abū Ghudda), 18.

6. Ibn Hishām, *al-Sīrat al-Nabawiyya*, i, 44-54; Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, i, 90-2; Abū Nu'aym, *Dalā'il al-Nubūwwa*, i, 144-51; Ibn Kathīr, *al-Bidāya*, ii, 157-60.

The Sixth: According to the testimony of Halima al-Sa‘diya and her husband, when Allah’s Messenger (Upon whom be blessings and peace) 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.¹

Also, as testified to by the monk Bahira, when the Noble Messenger (Upon whom be blessings and peace) went to Damascus at the age of twelve, he saw a cloud casting a shadow over his head, and he pointed this out.²

Again before his prophetic mission, one time Allah’s Messenger (UWBP) 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.”³

The Seventh: It is established in a sound narration that before his prophetic mission, Allah’s Messenger (Upon whom be blessings and peace) sat down under 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.⁴

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.⁵ This is both well-known and definite.⁶

Also, Umm Ayman, who looked after and served the Noble Messenger (Upon whom be blessings and peace) when he was small, said: “Allah’s Messenger (UWBP) never complained about being hungry or thirsty, neither when small nor when he was older.”⁷

1. Qāḍī Iyāḍ, *al-Shifā’*, i, 368; al-Khafājī, *Sharḥ al-Shifā’*, iii, 318; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 753.

2. Qāḍī Iyāḍ, *al-Shifā’*, i, 308; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 631; Tirmidhī, *Manāqib*, 3 (Bāb: Mājā’ fī Badī’ al-Nubūwwa); al-Mubārakfūrī, *Tuhfat al-Aḥwazī*, no: 3699; al-Ḥākim, *al-Mustadrak*, ii, 615; Ibn Hishām, *Sīrat al-Nabī*, 115.

3. Qāḍī Iyāḍ, *al-Shifā’*, i, 368; al-Khafājī, *Sharḥ al-Shifā’*, iii, 318; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 753; Bayhaqī, *Dalā’il al-Nubūwwa*, ii, 65.

4. Qāḍī Iyāḍ, *al-Shifā’*, i, 368; al-Khafājī, *Sharḥ al-Shifā’*, iii, 318; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 753.

5. Qāḍī Iyāḍ, *al-Shifā’*, i, 367; al-Khafājī, *Sharḥ al-Shifā’*, iii, 315; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 751; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 166.

6. Ibn Sa’d, *al-Tabaqāt al-Kubrā*, i, 119-20; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 166; Suyūṭī, *al-Khaṣā’iṣ al-Kubrā*, i, 205.

7. Qāḍī Iyāḍ, *al-Shifā’*, i, 368; al-Khafājī, *Sharḥ al-Shifā’*, iii, 325; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 752; Bayhaqī, *Dalā’il al-Nubūwwa*, vi, 125.

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.¹

Also, flies did not bother him; they never alighted on his clothes or blessed body² – just as one of his progeny, Sayyid ‘Abd al-Qadir Gilani, received this legacy from his forefather, for flies never alighted on him either.³

The Tenth: After Allah’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.⁴ As shown with decisive proofs in the Fifteenth Word, falling stars are a sign of jinns and devils being barred from receiving news of the Unseen. Thus, since Allah’s Messenger (Upon whom be blessings and peace) 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 with its revelation, the Qur’an brought it to an end. 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. But we shall not go into that now.

In Short: Very many events occurred and persons 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 world⁵ and would change the world’s spiritual shape, and would

1. al-Sā‘atī, *al-Fath al-Rabbānī*, xx, 192-3; al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 220-1; Abū Nu‘aym, *Dalā’il al-Nubūwwa*, i, 111-3; Ibn Kathīr, *al-Bidāya wa’l-Nihāya*, ii, 273; Qāḍī Iyād, *al-Shifā’*, i, 366; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 750; al-Khafājī, *Sharḥ al-Shifā’*, iii, 313.

2. Qāḍī Iyād, *al-Shifā’*, i, 368; al-Khafājī, *Sharḥ al-Shifā’*, iii, 319; ‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 753; Sha‘rānī, *al-Ṭabaqāt al-Kubrā*, i, 109.

3. Nabḥānī, *Jāmi‘ Karāmāt al-Awliyā’*, ii, 203.

4. al-Haythamī, *Majma‘ al-Zawā‘id*, viii, 220; Bayhaqī, *Dalā’il al-Nubūwwa*, i, 111; Qāḍī Iyād, *al-Shifā’*, i, 366; Ḥalabī, *al-Sīrat al-Ḥalabiya*, i, 207-8.

5. Yes, the Sultan of Lawlāk* 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.

*‘Alī al-Qārī, *Sharḥ al-Shifā’*, i, 6. [See also, 201 fn. 5].

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 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. Indeed, 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 Allah'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 was in all respects of the very highest degree. A hero of the greatest bravery, 'Ali, said again and again: "Whenever the fighting grew fierce, we would take refuge behind Allah's Messenger (Upon whom be blessings and peace)." ¹ Like this, his was the highest and unattainable degree of all praiseworthy qualities. For this greatest miracle, we refer readers to the *al-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 (UWPB) 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 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:

أَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (54:1)

The obdurate idolators of the Quraysh at that time could not deny what this verse states; they could only declare that it was "magic." ² That is to say,

1. *Musnad*, i, 86; *al-Hākim, al-Mustadrak*, ii, 143; *Kanz al-'Ummāl*, xii, 419.

2. *Tirmidhi*, *Tafsir al-Qur'an*, 54:5; *Musnad*, iv, 82.

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 (UWBP) showed the inhabitants of the earth the miracle of the Splitting 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.” The Noble Messenger (UWBP) later said:

فَكَرَبْتُ كَرَبًا لَمْ أَكْرُبْ مِثْلَهُ قَطُّ فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ
وَكَشَفَ الْحُجُبَ بَيْنِي وَبَيْنَهُ حَتَّى رَأَيْتُهُ فَنَعْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ

“I was annoyed by their question and denial in a way that I had never been annoyed before. Suddenly, Allah 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.”¹ Then the Quraysh understood that he was giving the correct and complete description.

Allah’s Noble Messenger (UWBP) 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 (UWBP) 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 was right, the earth stopped its journeying, its duty, for an hour, and its immobility was shown as the sun being arrested in its motion.²

1. Bukhārī, Manāqib al-Anṣār, 41; Tafsīr Sūra, 17:3; Muslim, Īmān, 276, 278; Tafsīr Sūra, 17:3; Musnad, i, 309; iii, 377; Qādī Iyād, al-Shifā’, i, 191.

2. Qādī Iyād, al-Shifā’, i, 284; ‘Alī al-Qārī, Sharḥ al-Shifā’, i, 591-2; Suyūṭī, al-Durar al-Muntathira, 193; al-Haythamī, Majma’ al-Zawā’id, viii, 296; al-Sā’atī, al-Fath al-Rabbānī, vi, 155; al-Albānī, Silsilat al-Aḥādīth al-Ḍa’ifa, 972.

Thus, the mighty earth abandoned its duty in order to confirm a single statement of Muhammad the Arabian (UWBP), and the mighty sun witnessed it. 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: **سَمِعْنَا وَأَطَعْنَا** Now offer praise and thanks to Allah for Islam and belief!

EIGHTEENTH SIGN

The greatest miracle of Allah'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 whose own miraculousness have been proven. The Twenty-Fifth Word has explained concisely and proved those 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 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 the hereafter. To social and political scientists, it shows the miraculousness in its sacred principles. Yes, the Supreme Shari'a, which proceeds from the Qur'an, indicates that mystery of miraculousness. To those occupied with knowledge of Allah 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 inferior to 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 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 it 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, 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; the more I listen to it, even, the more it pleases me. It cannot therefore be written by man."

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.

Even to the sick and the dying, who are disturbed by the slightest sound and noise, the murmuring 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 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.¹ It is like this:

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 **وَتَأْمُرُهُمْ كَلْبَهُمْ** in Sura al-Kahf (18:22) and through the underlying pages, with a slight deviation it will go through the word **قَطِيرٍ** in Sura al-Fatir (35:13), thus establishing the dog's name. In a similar way, the words **مُحْضَرُونَ** occur twice in Sura Ya. Sin. (36:32, 53, 75), the first overlying the second. The same words are again repeated twice in Sura al-Saffat (37:57, 127), and these look both to each other and to those in Sura Ya. Sin.

Also, the phrase “in pairs” **مَثْنَى** occurs only three times in the Qur'an, and two of these corresponding cannot be mere coincidence.² There are numerous similar examples. One word even coincides with slight deviation on five or six underlying pages. 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 (UWBP) and divine inspiration, it is a sort of sign of its 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.

1. 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 a copy of the Qur'an written that shows this aspect of miraculousness. Allah willing, it 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 *Ishārāt al-I'jāz* (Signs of Miraculousness), while itself never materialized. (Author)

2. The phrase occurring towards the end of Sūra al-Sabā' (34:46) corresponds to the same phrase as the beginning of Sūra al-Fātir (35:1).

Furthermore, on every page of the Qur'an's Suras of long and medium length which were revealed in Medina, 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.^{1, 2, 3, 4}

1. Also, for those who practise the recitation of the divine names and praises and supplicate Allah, 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 Allah's presence, and distract attention. In fact, I used to recite Imām al-Shāfi'ī's famous supplication frequently, for it is a most subtle and serious supplication, is composed in an elevated versified form, and once caused the end of dearth and famine in Egypt. On reading it, I observed that it was in verse and rhymed, and that this spoils its lofty seriousness. 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.

2. Another aspect of the Qur'an of Miraculous Exposition's miraculousness is that it expresses the most elevated and brilliant degree of the Noble Messenger's (UWBP) 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 lofty truths of the worlds of the hereafter and of dominicality like a sacred map. It conveys too in all its 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 its exposition being thus, if, in accordance with the verse,

قُلْ لِّينِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ (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? أَيْنَ الْفَرَىٰ مِنَ الْفَرَىٰ For in view of the three above principles, it is certainly not possible to imitate the Qur'an, nor to compose its like.

3. 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 *Mudāyana* (2:292) provides the standard for the pages, and the Sūras *Ikhhlāṣ* and *Kawthar*, the standard for the lines, this fine quality of the All-Wise Qur'an and sign of its miraculousness become apparent.

4. 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' (*tevâfuk*), and five or six sorts at that – forms a chain ==

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 Messenger (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 nullified the value of their finest poems inscribed in gold, causing them to remove the famous Seven Hanging Poems, their pride and glory, from the walls of the Ka'ba.

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.

It saved those with knowledge of the past and cosmology from superstition and falsehood, and instructed them in true facts and luminous knowledge.

== of wonders of the Risale-i Nur, and flashes of a visible sort of the Qur'ân's miraculousness, and a source of signs of the ciphers of the Unseen. Later, we had a copy of the Qur'ân written that showed in gilded letters a flash of its miraculousness which appeared from the coinciding of the word Allâh. And I wrote eight short pieces, called The Eight Symbols (Rumûzat-ı Semaniye), which explain the subtle relationships evident in the coinciding of the Qur'ân's letters, and their allusions concerning the Unseen. I also wrote five treatises, one about the wonders of Ghauth al-Gilânî, three about those of 'Alî, and one called *Indications of the Qur'ân* (*İşârât-ı Kur'aniye*), which by means of *tevâfuk* 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 Muḥammad*, but unfortunately the author saw and described only a tiny part of it; he continued without further pursuing it.

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 those who wished to do this, the 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 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 won't be able to, so come on, not an unlettered person, let someone very learned and literary do it. You won't be able to do that either, so 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, don't compose all the Qur'an, but only ten Suras. You won't be able to manage ten which are truly like the Qur'an's Suras, so put it together out of stories and fictitious tales; just produce something similar to the word-order and eloquence. And 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!”

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 difficult way, that of war, putting their lives, possessions, and families into danger. That means, it was not possible to dispute it.

Wouldn't 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 its attacks; would they have abandoned the short and easy way, cast all they possessed into peril, and travelled the way most fraught with difficulties?

In Short: As the famous Jahiz put it: "Dispute with words was not possible, so they were compelled to fight with the sword."

If it is asked: 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 or a word, nor have they been disputed. But this appears to be exaggerated and unacceptable to reason, for many human words resemble those of the Qur'an. Why do they say this?

The Answer: There are two schools of thought concerning the Qur'an's miraculousness and inimitability.

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 Allah has prevented this as a miracle of Muhammad (UWBP). 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 Allah 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 Allah 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 includes the following subtlety: 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,

الْم ۞ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ (2:1-2)

For example, take a highly decorated palace; to situate in relation to all the decorations a stone which is like the central point of many varied 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 reality have demonstrated numerous relationships between the Qur'an's words and their aspects and connections, and 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.

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.

سُبْحَانَ مَنْ شَهِدَ عَلَى وَحْدَانِيَّتِهِ وَصَرَّحَ بِأَوْصَافِ جَمَالِهِ وَجَلَالِهِ وَكَمَالِهِ
الْقُرْآنُ الْحَكِيمُ الْمُنَوَّرُ جِهَاتُهُ السِّتُّ الْحَاوِي لِسِرِّ إِجْمَاعِ كُلِّ كُتُبِ
الْأَنْبِيَاءِ وَالْأَوَّلِيَاءِ وَالْمُوَحِّدِينَ الْمُخْتَلِفِينَ فِي الْأَعْصَارِ وَالْمَشَارِبِ وَالْمَسَالِكِ
الْمُتَّفِقِينَ بِقُلُوبِهِمْ وَعَقُولِهِمْ عَلَى تَصْدِيقِ آسَاسَاتِ الْقُرْآنِ وَكُلِّيَّاتِ
أَحْكَامِهِ عَلَى وَجْهِ الْإِجْمَالِ وَهُوَ مَخْصُصُ الْوَحْيِ بِإِجْمَاعِ الْمُنْزِلِ وَالْمُنْزَلِ
وَالْمُنْزَلِ عَلَيْهِ وَعَيْنُ الْهَدَايَةِ بِالْبَدَاهَةِ وَمَعْدَنُ أَنْوَارِ الْإِيمَانِ بِالضَّرُورَةِ وَمَجْمَعُ
الْحَقَائِقِ بِالْيَقِينِ وَمَوْصِلٌ إِلَى السَّعَادَةِ بِالْعَيَانِ وَذُو الْأَنْثَامِ الْكَامِلِينَ
بِالْمُشَاهَدَةِ وَمَقْبُولُ الْمَلِكِ وَالْإِنْسِ وَالْجَانِّ بِالْحَدْسِ الصَّادِقِ مِنْ تَفَارِيقِ
الْأَمَارَاتِ وَالْمُؤَيَّدُ بِالْدَّلَائِلِ الْعَقْلِيَّةِ بِاتِّفَاقِ الْعُقَلَاءِ الْكَامِلِينَ وَالْمُصَدَّقُ

مِنْ جِهَةِ الْفِطْرَةِ السَّلِيمَةِ بِشَهَادَةِ إِطْمِئْنَانِ الْوُجْدَانِ وَالْمُعْجَزَةِ الْأَبَدِيَّةِ الْبَاقِي
 وَجْهِهِ إِعْجَازِهِ عَلَى مَرِّ الزَّمَانِ بِالْمُشَاهَدَةِ وَالْمُنْبَسِطِ دَائِرَةِ إِرْشَادِهِ مِنَ الْمَلَا
 الْأَعْلَى إِلَى مَكْتَبِ الصَّبِيَّانِ يَسْتَفِيدُ مِنْ عَيْنِ دَرْسِ الْمَلَكَةِ مَعَ الصَّبِيِّينَ
 وَكَذَا هُوَ ذُو الْبَصَرِ الْمُطْلَقِ يَرَى الْأَشْيَاءَ بِكَمَالِ الْوُضُوحِ وَالظُّهُورِ وَيُحِيطُ
 بِهَا وَيَقْلِبُ الْعَالَمَ فِي يَدِهِ وَيَعْرِفُهُ لَنَا كَمَا يَقْلِبُ صَانِعُ السَّاعَةِ السَّاعَةَ فِي
 كَفِّهِ وَيَعْرِفُهَا لِلنَّاسِ فَهَذَا الْقُرْآنُ الْعَظِيمُ الشَّانِ هُوَ الَّذِي يَقُولُ مُكَرَّرًا
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

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 Allah's Throne; there is the light of revelation in that aspect. Before it and its goal is the happiness of this world and the next; it has laid its hand on post-ternity 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 أَفَلَا يَعْقِلُونَ Providing spiritual sustenance to hearts, its left causes the conscience to testify to Allah'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 encompasses all the points of agreement found in 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 the 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 founded on revelation and is revelation. For the Glorious One who revealed it, demonstrated and proved it was revelation through the miracles of Muhammad (UWBP). And the Qur'an too, which reveals, shows through the miraculousness upon it that it comes from the Divine Throne. Then the alarm of the Most Noble Messenger (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.

Moreover, the Qur'an is self-evidently pure guidance, for 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 put forward, 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 this world and the next, 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 on 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, such as 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 around, drawn to it 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 Sina may study the same of its lessons side by side with an ordinary reciter, and they both will 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 an eye that 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 were holding it in its hand. The Qur'an of Mighty Stature is thus; it declares: **فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ** and proclaims the divine unity.

اللَّهُمَّ اجْعَلِ الْقُرْآنَ لَنَا فِي الدُّنْيَا قَرِينًا وَفِي الْقَبْرِ مُنَسًّا وَفِي الْقِيَامَةِ شَفِيعًا وَعَلَى الصِّرَاطِ نُورًا وَمِنَ النَّارِ سِتْرًا وَحِجَابًا وَفِي الْجَنَّةِ رَفِيقًا وَإِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلًا وَإِمَامًا
اللَّهُمَّ نَوِّرْ قُلُوبَنَا وَقُبُورَنَا بِنُورِ الْإِيمَانِ وَالْقُرْآنِ وَنَوِّرْ بُرْهَانَ الْقُرْآنِ بِحَقِّ وَبِحُرْمَةِ مَنْ أُنْزِلَ
عَلَيْهِ الْقُرْآنُ عَلَيْهِ وَعَلَى إِلِهِ الصَّلَاةُ وَالسَّلَامُ مِنَ الرَّحْمَنِ الْحَنَّانِ أَمِينَ

NINETEENTH SIGN

It has been proved in the previous Signs most decisively and indubitably that the Most Noble Messenger (Upon whom be blessings and peace) was Allah 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 Allah, 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, Allah'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 his proof and integrity, his truthfulness and veracity.

First Principle: This proof, who indicated the universe's Maker with both his self, and his tongue, and his conduct, and his speech, 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 proclaimed that unity. That is to say, the cause he proclaimed 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 was 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 the prophets, and therefore gathered together in himself the essence and unanimity of all their miracles. That means the strength of the prophet’s consensus and the testimony of their miracles forms a support for his truthfulness and veracity. He was also the master and leader of all the saints and purified scholars, who attained 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 wonderworking 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 person was the exemplar, model, personification, and master of the perfections and elevated moral qualities in beings. In which case, those 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.

Fourth Principle: And that 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 universe's Creator 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 Allah's interpreter. Also, through all his sincerity, fear of Allah, 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 (*ilmelyakîn*) 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 that 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 Allah Almighty, could interfere in the tidings he gave. And on some occasions, he even left Gabriel, his companion, behind.

Sixth Principle: And that person, 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 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 that proof of the Truth and lamp of reality demonstrated a religion and Shari'a that comprise principles ensuring the happiness of this world and the next. Moreover, besides being comprehensive, they explain 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 them 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 (UWBP) 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: 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: It is apparent from that person's (UWBP) 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: 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: 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: 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: 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. Witness to this were 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: 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:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَىٰ آلِهِ عِدَدَ حَسَنَاتِ أُمَّتِهِ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

A Divine Gift

And a Mark of Dominical Favour

In the hope of complying with the meaning of the verse,

(93:11) **وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ** I shall mention a mark of Almighty Allah's favour and mercy that 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 (UWBP) 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 (UWBP) biography available to me. Nevertheless, saying: "I place my trust in Allah," 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, *al-Shifa' al-Sharif*, Abu Nu'aym, 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. Allah 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 ease was itself a wonder proceeding from the miracles of the Prophet Muhammad (UWBP).

Abdullah Çavuş

His student in permanent attendance on him

Süleyman Sami

His scribe of rough drafts in permanent attendance on him

Hâfız Halid

His scribe of rough drafts in permanent attendance on him

Hâfız Tevfik

His scribe of rough and final drafts

The First Addendum

to *The Miracles of Muhammad (UWBP)*

[The Nineteenth Word about the Messengership of Muhammad (UWBP) and the Miracle of the Splitting of the Moon have been included here because of their relevance (lit. station – *makâm*)]



This *Word* consists of fourteen “Droplets” and is also the Fourteenth Flash.

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 Lesson of the Arabic *Risale-i Nur*.¹ Another is the Seal of the Prophets (Upon whom be blessings and peace), the supreme sign of the book of the universe. And the other is the Qur'an of Mighty Stature. Now, we must become acquainted with the Seal of the Prophets (Upon whom be blessings and peace), who is the second, articulate, proof, and must listen to him.

Yes, behold the collective personality of this proof! The face of the earth is his mosque, Mecca, his *mihrab*, and Medina, his pulpit. Our Prophet (Upon whom be blessings and peace), this clear proof, is the leader of all believers, preacher to all mankind, the chief of all the prophets, the lord of all the saints, and the leader of a circle for the remembrance of Allah comprising 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 wonderworking confirm and corroborate. For he declares and claims: لَا إِلَهَ إِلَّا اللَّهُ

1. “The Thirteenth Lesson” of the Arabic *Risale-i Nur*: “Nūr Min Anwār Nujūm al-Qur'ān,” in *al-Mathnawī al-'Arabī al-Nūrī. Taḥqīq: Iḥsān Qāsim al-Ṣāliḥī* (Istanbul: Sözlür Yaynevi, 1994), 435-82.

All on right and left, that is, those luminous reciters of Allah's names lined up in the past and the future, repeat the same words, and through their consensus as though declare: "You speak the truth and what you say is right!" What false idea has the power to intrude on a claim that 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 such revealed scriptures as the Torah and Bible,¹ all confirm and corroborate him as do the thousands of signs that appeared before the beginning of his mission, and the well-known news given by 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. So too, his person and 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 Allah, worship, seriousness, and fortitude, which demonstrated the strength of his belief, and his total certainty and his complete steadfastness, – these 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 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 awesomely 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 includes one hundred and fourteen indications he discovered in those scriptures. If this many have remained after the texts have become corrupted, there were surely many explicit mentions before..

to be 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 Allah'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 all become familiar officials and docile servants. And the weeping, complaining orphans are seen to be either reciting Allah'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, while the world itself becomes a book of the Eternally Besought One's wisdom. Man's boundless weakness and impotence, poverty and need, make him inferior to all other animals and his intelligence, an instrument of grief, sorrow, and sadness, makes him more wretched, yet when he is illumined with that light, he rises above all animals and all creatures. Through entreaty, his illuminated impotence, poverty, and intelligence make him a petted monarch; due to his complaints, he becomes a spoiled viceroy of the earth. That is to say, if it were not for that Being's 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 firmament would not be in existence.

Sixth Droplet

That person (UWBP) 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 Allah, 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 messengership, you see him to be the proof of Allah, the lamp of truth, the sun of guidance, and the means to happiness. And look! His light has lit up east and west like dazzling lightning!

Half the earth and a fifth of mankind have 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 all its degrees, the basis of all such a person (UWBP) claimed, that is, لَا إِلَهَ إِلَّا اللَّهُ ?

Seventh Droplet

Now, consider how he eradicated in no time at all the evil, savage customs and habits of the various wild, unyielding peoples of that broad peninsula to which they were fanatically attached, and he decked them out with all the finest virtues, and made them teachers of all the world and masters of the civilized nations. See, it was not just 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 eradicated permanently only by a powerful ruler with great effort. But look! This person (UWBP) eliminated 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 (UWBP). Let them each take a hundred philosophers, go there, and strive for a hundred years: would they 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 fearlessly without displaying anxiety or disquiet enough to inform the enemies at his side of his deception. Now look at that person (UWBP); 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? Allah forbid! (53:4) **إِنَّهُ لَا يُوْخَىٰ** 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 be truth to one who sees 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, if you were to be told: “Hand over half of your life and property, and someone will come from the moon and Jupiter and tell you all about them. He will also tell you the truth about your future and what will happen to you.” You would be sure to give them if you have any curiosity at all. Whereas that person (UWBP) tells of such a Monarch 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 of his guesthouses out of thousands.

Also, he speaks truly of a world so wondrous and a revolution so tremendous that if thousands of earths were to become bombs and explode, it would not be all that strange. Look! Listen to some of the suras he is reciting:

إِذَا الشَّمْسُ كُوِّرَتْ (81:1) إِذَا السَّمَاءُ أَنْفَطَرَتْ (82:1) أَلْقَارِعَةُ (101:1)

Also, he speaks truly of a future in comparison with which the future in this world is a tiny mirage. And he describes most earnestly such happiness that it resembles an eternal sun in comparison with the fleeting lightning-flash of happiness in this world.

Eleventh Droplet

For sure, such wonders await us behind the outer veil of the universe, which is thus strange and perplexing. So a Being thus wonderful and extraordinary, a displayer of marvels, is necessary to tell of its wonders. It is apparent from that person'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 Allah of the heavens and the earth, Who nurtures us with His bounties, wants and desires of us. Everyone, therefore, should leave everything and hasten to this person and heed the numerous other necessary and curiosity-arousing truths like these that he teaches. So how is it that most people are

deaf and blind, and mad even, that they do not see this truth, nor listen to it or understand it?

Twelfth Droplet

Just as this person (UWBP) is an articulate proof and evidence as true as the unity of the Creator of beings; so he is 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 the reason for its creation. Because of its relevance we repeat this mystery here, which is mentioned in the Tenth Word.

See! This Being (UWBP) prays with a prayer so supreme it is as if the Arabian Peninsula and the earth too perform the prayers through his majestic prayer, and offer entreaties. See, he entreats in a congregation so vast it is as if all the luminous, 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 ¹ that he brings the whole cosmos to tears, making them join in his prayer.

See! The purpose and aim of his prayer is such 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. See! He seeks and pleads for help and mercy in a manner so elevated and sweet, 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 Allah! 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 obscure living being and its entreaties, accepts them, and has mercy on it. For He gives what is asked for, if only through the tongue of disposition. And He gives it in so Wise, Seeing, and Compassionate a form that it leaves no doubt that His nurturing and regulation is particular to Him, the All-Hearing and All-Seeing One, the Most Generous and Most Compassionate One.

1. *Tirmidhī*, Da‘wāt, 30.

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 facing the sublime throne, and raising up his hands, is praying? What is he seeking, this unique being who is truly the glory of the cosmos? Listen! He is seeking eternal happiness. He is asking for eternal life, and to meet with Allah. 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 (UWBP) 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 of Allah were 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: *لَيْسَ فِي الْإِمْكَانِ أَبَدُ عُمَمًا كَانَتْ*

¹ and 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 or understanding them, and not carrying them out? Allah forbid! A hundred thousand times, Allah forbid! Such a beauty would not permit such ugliness; it would not become ugly!

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 comprehend completely only one hundredth of the marvels of that Person's (UWBP) duties and the wonders he carried out, and we would never tire of watching him.

Now, come! We shall look at the centuries, turning 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, Shaikh 'Abd al-Qadir Gilani, Shah Naqshband, Imam Ghazali and Shaikh Ahmad Sirhindi. But postponing the details of our observations to another time, we must recite some benedictions for that displayer of miracles and bringer of guidance, which mention a number of his certain miracles:

1. Imam Gazâlî, *İhyâ'u Ulûmî'd-Din* (Turk. trans.), iv, 258; Ibn 'Arabî, *al-Futûhât al-Makkiyya*, i, 53; iv, 154.

عَلَى مَنْ أُنْزِلَ عَلَيْهِ الْفُرْقَانُ الْحَكِيمُ مِنَ الرَّحْمَنِ الرَّحِيمِ مِنَ الْعَرْشِ الْعَظِيمِ
 سَيِّدِنَا مُحَمَّدٍ أَلْفُ أَلْفِ صَلَاةٍ وَأَلْفُ أَلْفِ سَلَامٍ بَعْدَ حَسَنَاتِ أُمَّتِهِ ۞
 عَلَى مَنْ بَشَّرَ بِرِسَالَتِهِ التَّوْرَةُ وَالْإِنْجِيلُ وَالزَّبُورُ ۞ وَبَشَّرَ بِنُبُوَّتِهِ الْأَرْهَافَاتُ
 وَهَوَاتِفُ الْجِنِّ وَأَوْلِيَاءُ الْإِنْسِ وَكُؤَاهِنُ الْبَشَرِ ۞ وَأَنْشَقَّ بِإِشَارَتِهِ الْقَمَرُ ۞
 سَيِّدِنَا مُحَمَّدٍ أَلْفُ أَلْفِ صَلَاةٍ وَأَلْفُ أَلْفِ سَلَامٍ بَعْدَ أَنْفَاسِ أُمَّتِهِ ۞
 عَلَى مَنْ جَاءَتْ لِدَعْوَتِهِ الشَّجَرُ وَنَزَلَ سُرْعَةً بِدُعَائِهِ الْمَطَرُ وَأَظْلَنَتْهُ الْعِمَامَةُ مِنَ الْحَرِّ ۞
 وَشَبَعَ مِنْ صَاعٍ مِنْ طَعَامِهِ مَاتٌ مِنَ الْبَشَرِ وَنَبَعَ الْمَاءُ مِنْ بَيْنِ أَصَابِعِهِ ثَلَاثَ مَرَّاتٍ
 كَالْكُوْثَرِ وَأَنْطَقَ اللَّهُ لَهُ الصَّبُّ وَالطَّبْيُ وَالْجِدْعُ وَالذِّرَاعُ وَالْجَمَلُ وَالْجَبَلُ وَالْحَجَرُ
 وَالْمَدَرُ صَاحِبِ الْمِعْرَاجِ وَمَا زَاغَ الْبَصَرُ ۞
 سَيِّدِنَا وَشَفِيعِنَا مُحَمَّدٍ أَلْفُ أَلْفِ صَلَاةٍ وَأَلْفُ أَلْفِ سَلَامٍ بَعْدَ كُلِّ الْحُرُوفِ
 الْمُتَشَكِّلَةِ فِي الْكَلِمَاتِ الْمُتَمَثِّلَةِ بِإِذْنِ الرَّحْمَنِ فِي مَرَايَا تَمْوِجَاتِ الْهَوَاءِ
 عِنْدَ قِرَاءَةِ كُلِّ كَلِمَةٍ مِنَ الْقُرْآنِ مِنْ كُلِّ قَارِءٍ مِنْ أَوَّلِ التَّنْزِيلِ
 إِلَى آخِرِ الزَّمَانِ وَاعْفِرْ لَنَا وَارْحَمْنَا يَا إِلَهَنَا بِكُلِّ صَلَاةٍ مِنْهَا أَمِينٌ

[I have described the Evidences for Muhammad's (UWBP) prophethood which I have here indicated briefly, in a Turkish treatise called *Şuaât-ı 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. Of those forty aspects, only the eloquence in the composition and ordering I have written in forty pages in an Arabic commentary called *Signs of Miraculousness (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 (UWBP) together with divine unity so decisively that it leaves no need for further proof. So here we shall set out 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 translation 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 the lines of events; the treasury of the Most Merciful's favours and of the pre-eternal addresses, which issue forth from the World of the 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 knowledge of Allah – 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, and 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, not everyone is 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 the longer suras, each is like a small Qur'an. That is to say, so that no one should be deprived, its purposes such as 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 things each breath; as the body needs air, so the spirit needs the word "Hū" (He). Some he is in need of each hour, like بِسْمِ اللَّهِ And so on. This means the repetition of verses arises from the repetition of need. It makes the repetition in order to point out the need and awaken and excite it, and to arouse desire and appetite.

Moreover, the Qur'an is a founder; it is the basis of the Clear Religion and the foundation of the world of Islam. It transformed human society, and is the answer to the repeated questions of its various classes. Repetition is necessary for a founder in order to establish things. It is necessary to corroborate them. Confirmation and repetition are necessary to strengthen them.

Furthermore, it speaks of such mighty matters and minute truths that numerous repetitions are necessary in different forms to establish them in the hearts of everyone. However, they are only apparently repetitions, for each verse has numerous meanings, numerous benefits, and many aspects and levels. Each place a verse is found, it is mentioned for a different meaning, benefit, and purpose.

Also, the fact that the Qur'an is unspecific and concise in certain cosmic matters is a flash of miraculousness, for purposes of guidance. This should not be a cause of criticism and is not a fault, as 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? Why does it leave some matters in concise form, and speak of others simply and superficially so as to facilitate general understanding, and not wound people's feelings or weary and tax the minds of ordinary people?”

By way of an answer we say: Philosophy has strayed from the path of truth, that's why. Also, of course you have understood from the 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 generally. 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 being vague; in a way that brings subtle things close with comparisons, and does not change things that 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: وَالشَّمْسُ تَجْرِي (36:38)

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, وَجَعَلَ الشَّمْسُ سِرَاجًا (71:16) 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, 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 imparts 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 don’t 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 the All-Wise Qur’an’s miraculousness. Deeming those to be sufficient, we have limited the discussion here. If you wish, refer to them, for you will find a treasury of miracles.]

اللَّهُمَّ اجْعَلِ الْقُرْآنَ شِفَاءً لَنَا مِنْ كُلِّ دَاءٍ وَمُؤْنَسًا لَنَا فِي حَيَاتِنَا وَبَعْدَ مَمَاتِنَا
وَفِي الدُّنْيَا قَرِينًا وَفِي الْقَبْرِ مُؤْنَسًا وَفِي الْقِيَامَةِ شَفِيعًا وَعَلَى الصِّرَاطِ نُورًا وَمِنَ النَّارِ
سِتْرًا وَحِجَابًا وَفِي الْجَنَّةِ رَفِيقًا وَإِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلًا وَإِمَامًا بِفَضْلِكَ وَجُودِكَ
وَكَرَمِكَ وَرَحْمَتِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَيَا أَرْحَمَ الرَّاحِمِينَ أَمِينَ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مَنْ أَنْزَلَ عَلَيْهِ الْقُرْآنَ الْحَكِيمُ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ أَمِينَ

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

About the Miracle of the Splitting of the Moon

[An Addendum to the Nineteenth and Thirty-First Words]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۖ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا
وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ (54:1-2)

Philosophers and their unreasoning imitators, who want to eclipse with their vicious delusions the Splitting of the Moon, which is a miracle of Muhammad (UWBP) 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 been recorded in the general histories. ¹ 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-known and is recorded in history. And yet, when the All-Wise Qur'an announced this event to the whole world through saying:

1. See, al-Nawawī, *Sharḥ al-Ṣaḥīḥ Muslim*, xvii, 143; Ibn Qutayba, *Ta'wīl Mukhtalif al-Hadīth*, i, 21-5.

(54:1) وَأَنشَقَّ الْقَمَرُ 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 a definite fact by the unbelievers, they would have made the verse a pretext, denied it strenuously, and tried to attack and nullify Muhammad's (UWBP) claim to prophethood. However, the biographies of the Prophet (UWBP) and histories mentioning the event relate nothing to suggest that the unbelievers denied it. The only thing that history relates is, as the verse (54:2) وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ 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 said of the Pride of All the Worlds (UWBP) that, Allah forbid, the magic of Abu Talib's orphan had affected the heavens.¹

Second Point: The majority of the most illustrious scholars, like Sa'd al-din Taftazani, declared that like the Prophet (UWBP) 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 he had leant while delivering the sermon weep on being separated from him, the Splitting of the Moon had been transmitted by numerous authorities.² 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 because of the unanimous reports concerning it, although we had not seen it.

It is therefore unreasonable to foster baseless doubts about 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.

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. They have therefore to be shown to those who hear such claims

1. Tirmidhī, Tafsīr al-Qur'ān, 54; Musnad, iii, 165; al-Ṭabarī, Jāmi' al-Bayān, xx-vii, 84-5; al-Qurtubī, al-Jāmi' li-Aḥkām al-Qur'ān, xvii, 126; al-Bayhaqī, Dalā'il al-Nubūwwa, ii, 268.

2. al-Ijī, Kitāb al-Mawāqif, iii, 405-6; al-Āmidī, Ghāyat al-Marām, i, 365; Ibn Taymiya, al-Jawāb al-Ṣaḥīḥ, i, 414; ii, 44; al-Shahristānī, al-Farq bayn al-Firāq, i, 313; al-Taftazani, Sharḥ al-Maqāṣid, v, 17.

to an extent that will persuade them. 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 everyone would be compelled to believe. It would also be contrary to the mystery of man's accountability. For this requires "opening the door to the reason without cancelling the power of choice." If the All-Wise Creator had left the moon split apart for a couple of hours so as to show it to the whole world as the philosophers wished, and it had been recorded in all the general histories of mankind, then it would have been like all other occurrences in the heavens and would not have been an evidence for Muhammad's (UWBP) claim to prophethood, nor been special to it. Or else it would have been so self-evident a miracle that it would have annulled the reason's power to choose, and compelled it to accept it; it would have had to assent to his prophethood. People with coal-like spirits like Abu Jahl would have remained on the same level as people with diamond-like spirits 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 due to 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 lasting material for future histories due to 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 disparaging this evident miracle, and depreciating it.¹

Also, in England and Spain, which were then enveloped in mists of ignorance, the time it occurred would have been just after sunset, in America it would have been daytime, and in China and Japan, morning. Elsewhere there would have been other obstacles preventing it from being seen. Now consider those 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.

1. See, al-Wādi'ī, *al-Mu'alla*, i, 80; Darwīsh al-Hūt, *Athnā al-Maṭālib*, i, 378, 1606; al-Madānī, *Tahdhīr al-Muslimīn*, i, 163; 'Alī al-Qārī, *al-Asrār al-Marfū'a*, 398.

Fifth Point: The Splitting of the Moon happened neither of its own accord due to certain causes, nor as a result of chance, nor was it a natural event that occurred through the ordinary laws of nature. It was rather something out of the ordinary which the All-Wise Creator of the sun and the moon caused to happen in order to confirm His Messenger's messengership and to illuminate his claim.

As required by the mysteries of guidance and human responsibility and the wisdom of prophethood, it was shown 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 (UWBP) 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 sign of Muhammad (UWBP) and a miracle of his prophethood, in which case his messengership would have been so obvious that everyone would have been compelled to affirm it. Human reason and will would have been cancelled, and belief is attained through the faculties of reason and will. Human responsibility and accountability would have been nullified. If it had been shown merely as an occurrence in the heavens, its connection with Muhammad's (UWBP) messengership would have been cut, and there would have been nothing about it that pertained to him.

To Conclude: No doubt remains concerning the possibility of the Splitting of the Moon; it has been proved decisively. Now we shall mention six ¹ of the many evidences pointing to its occurrence.

The concurrence of the Prophet's (UWBP) Companions, who were all men of justice, on its occurrence. ²

The agreement of all exacting commentators on the Qur'an in their explanations of the verse, (54:1) **وَأَنشَقَّ الْقَمَرُ**

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

1. 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.

2. See, al-Wahidī, *al-Wajīz fī Tafsīr al-Kitāb al-'Azīz*, i, 370; al-Ṭabarī, *Jāmi' al-Bayān*, 2784-7; al-Qurtubī, *al-Jāmi' li-Aḥkām al-Qur'ān*, xvii, 126-7; al-Suyūfī, *al-Durr al-Manthūr*, vii, 672..

3. Line of 'Abdullāh b. Mas'ūd: Bukhārī, *Tafsīr*, (54:)1; *Muslim*, *Ṣifāt al-Munāfiqīn*, 44-5; *Tirmidhī*, *Tafsīr*, 54. Line of 'Abdullāh b. 'Umar: *Muslim*, *Ṣifāt al-Munāfiqīn*,=

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 Muhammad's (UWBP) community accepted its occurrence, which, on an established principle, never agrees upon error.¹

These six evidences prove the Splitting of the Moon as clearly as the sun.

Conclusion

Up to here this Addendum has aimed to establish the truth and to silence those enemies who deny it. The following sentences speak in the name of the truth and for the sake of belief. In the former, establishing the truth spoke; 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. It was his greatest wonder and the supreme miracle of sainthood, achieved through his worship, which was so elevated as to make him Allah's beloved. That is to say, by travelling with his earthly body through the heavens, his superiority and his being Allah'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 earth dweller, it displayed a miracle to the other inhabitants of the earth, which indicated the former's messengership. Thus, the person of Muhammad (UWBP) flew to the peak 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 the dwellers of both the heavens and the earth.

Upon him and upon his Family be blessings and peace such as will fill the earth and the heavens.

عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالتَّسْلِيمَاتُ مِلَأَ الْأَرْضِ وَالسَّمَوَاتِ
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

== 45, 48; *Tirmidhī*, *Tafsīr*, 54:1. Line of 'Abdullāh b. 'Abbās: *Bukhārī*, *Manāqib*, 27; *Manāqib al-Anṣār*, 36; *Tafsīr* (54:)1; *Muslim*, *Ṣifāt al-Munāfiqīn*, 48. Line of Anas b. Mālik: *Bukhārī*, *Manāqib*, 27; *Manāqib al-Anṣār*, 36; *Tafsīr* (54:)1; *Muslim*, *Ṣifāt al-Munāfiqīn*, 48; *Tirmidhī*, *Tafsīr Sūra 54*. Line of Khuzayfa ibn al-Yamān: *al-Ṭabarī*, *Jāmi' al-Bayān*, xxvii, 51; 'Abd al-Razzāq, *al-Muṣannaf*, iii, 193-4; Abu Nu'aym, *Hilyat al-Awliyā'*, i, 280-1. Line of Jubayr b. Muṭ'im: *Tirmidhī*, *Tafsīr Sūra 54*; *Musnad*, iv, 82; Ibn Hibbān, *al-Ṣaḥīḥ*, xiv, 422.

1. *Abū Dā'ūd*, *Fitan wa Malāḥim*, 1; *Tirmidhī*, *Fitan*, 7; *Ibn Māja*, *Fitan*, 7.

The Third Addendum

to *The Miracles of Muhammad* (UWBP)

[This is about the Messengership of Muhammad (UWBP) 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 his Ascension.]

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 as follows a concise list briefly alluding to the perfections of Muhammad (UWBP), to the signs of his prophethood, and to the fact that he was the most worthy to make the Ascension.

Firstly: Despite numerous corruptions in the texts of such Holy Scriptures as the Torah, Gospels, and Psalms, in recent times even, an exacting scholar like Husain Jisri found one hundred and fourteen allusions to Muhammad's (UWBP) prophethood; these good tidings he set forth in his *Risale-i Hamidiye*.¹

Secondly: It has been proved historically that there were many predictions accurately forecasting Muhammad's (UWBP) prophethood, like those of the two soothsayers Shiqq and Satih, which, a while previously to it, gave news of it and the fact that he was to be the prophet of the end of time.²

Thirdly: There were hundreds of extraordinary happenings, famous in history, called *irhasat*, that is, signs forewarning men of a coming prophet. Among them were the idols in the Ka'ba falling from their places on the night of Muhammad's (UWBP) birth,³ and the famous palace of Chosroes the Persian being rent asunder.⁴

1. Husain Jisrî, *Risâle-i Hamidiye* (Turk. trans.), 52-94.

2. Ibn Hishâm, *al-Sîrat al-Nabawiyya*, i, 124-7, 158, 190, 192; al-Bayhaqî, *Dalâ'il al-Nubûwwa*, i, 126-30; Abu Nu'aym, *Dalâ'il al-Nubûwwa*, i, 122-8.

3. al-Bayhaqî, *Dalâ'il al-Nubûwwa*, i, 19; al-Suyûtî, *al-Khaṣā'is al-Kubrā*, i, 81.

4. al-Bayhaqî, *Dalâ'il al-Nubûwwa*, i, 19, 126; Abu Nu'aym, *Dalâ'il al-Nubûwwa*, i, 139.

Fourthly: History and the Prophet's (UWBP) biographies show that he satisfied the thirst of an army with water flowing from his fingers, ¹ that in the presence of a large congregation in the mosque, the dry wooden support against which he (UWBP) used to lean moaned like a camel and wept on being separated from him when he mounted the pulpit, ² and that he was distinguished by close on a thousand miracles attested to by such verses of the Qur'an as, (54:1) وَأَشَقُّ الْقَمَرُ referring to the splitting of the moon, ³ 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 loftiest 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 the Godhead be manifested. And this desire to be manifested is met at the widest level and in the most brilliant fashion by the comprehensive worship performed by Muhammad (UWBP) 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 the Creator's beauty in the most perfect fashion was self-evidently the person of Muhammad (UWBP).

It was also clearly Muhammad (UWBP) who, in response to the desire of the world's Maker to exhibit His perfect art and infinite beauty and attract attentive gazes towards them, heralded them with the loudest voice.

Again it was necessarily Muhammad (UWBP) 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 its highest level.

And, as is indicated by the utter beauty of beings and is required by truth and wisdom, the world's Owner desires to see His infinite essential beauty

1. *Bukhārī*, Wuḍū', 32, 46; *Manāqib*, 25; *Ashriba*, 31; *Muslim*, Zuḥd, 74; *Faḍā'il*, 4-6; *Tirmidhī*, *Manāqib*, 6.

2. *Bukhārī*, *Manāqib*, 25; *Jum'a*, 26; *Tirmidhī*, *Manāqib*, 6; *Jum'a*, 10; *Nasā'ī*, 17.

3. *Bukhārī*, *Manāqib*, 27; *Manāqib al-Anṣār*, 36; *Tafsīr*, 54:1; *Muslim*, *Ṣifāt al-Munāfiqīn*, 43-8.

and the subtle qualities of His exquisiteness and to display them in mirrors. Again it was self-evidently Muhammad (UWBP) who in response to that desire acted as a mirror and displayed that beauty most radiantly, 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 wondrous miracles and priceless jewels, and through them to describe and make known His perfections, it was again self-evidently Muhammad (UWBP) who exhibited, described, and displayed them in the most comprehensively.

And, since the Maker of the universe adorns it with various 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 those works of art to those who will observe and ponder over them. And it was again self-evidently Muhammad (UWBP) who, in response to this desire of the universe's Maker, by means of the All-Wise Qur'an, acted as 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 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 (UWBP) who in response to this wish of the All-Wise Ruler unravelled the talisman and solved the riddle by means of the truths of the Qur'an, 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 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 (UWBP) 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.

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 man's faculties and senses, multiplicity and the world afflict him;

the Sustainer desires to turn his face from multiplicity to unity, from transience to permanence. And again it was self-evidently Muhammad (UWBP) who, in response to this desire, by means of the Qur'an, acted as 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 very finest embellishment. This demonstrates that their Maker possesses a powerful will to make beautiful and intention to adorn. And this shows that the Maker necessarily possesses a strong desire and holy love towards His art. And among beings it was again most certainly he 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 Allah has willed!", and was most beloved in the sight of his Maker, who nurtures and loves His art.

Thus, it was again self-evidently he (UWBP) who, declaring: "All glory be to Allah! What wonders Allah has willed! Allah 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, his mentioning of the divine names and affirmation of divine unity, brings land and sea to a state of ecstasy.

Thus, in accordance with the saying **كَالْفَاعِلِ** ¹ **أَلَسَبُّ** it is pure truth and sheer wisdom that the one on whose scales shall be found the equivalent of all the good deeds performed by his community, and whose spiritual

1. This resembles the Hadith "Whoever points out an instance of good [to someone] will receive the same recompense as the one who performs it." See, *Tirmidhī*, 'Ilm, 14; *Musnad*, v, 357; Abū Ḥanīfa, *al-Musnad*, i, 151.

perfections draw strength from the benedictions of all his community, ¹ 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*.”

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

1. See, Qur’ān, 33:56; *Bukhārī*, Adhān, 8; Tafsīr (17:)11: *Muslim*, Ṣalāt, 14; *Abū Dā’ūd*, Ṣalāt, 37.

The Fourth Addendum

to *The Miracles of Muhammad* (UWBP)

[The Sixteenth Degree, on the Messengership of Muhammad (UWBP),
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 Allah’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 (UWBP) 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 Examples of these miracles are his splitting of the moon, (54:1) وَأَشَقَّ الْقَمَرَ with a single indication of his finger; his casting of a handful of dust into the eyes of his enemies, causing them to flee, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى (8:17) 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

1. *Tawātur* is the kind of report that is transmitted by numerous authorities, about which there is consensus, and no room for doubt. (Tr.)

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 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 (UWBP) 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 Allah; 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 of Allah without imitation of anyone.

With the *Jaushan 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 *Jaushan al-Kabir*, will say that the *Jaushan* 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 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 Allah, 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 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 Godhead through the change of 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 Godhead, 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 Allah. 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 (Upon whom be blessings and peace) including thousands of poles and supreme saints of penetrating gaze and ability to perceive the Unseen, such Imam 'Ali (May Allah be pleased with him), who said, "Were the veil to be lifted, my certainty would not increase,"¹ and 'Abd al-Qadir al-Gilani, the *Ghauth al-A'zam* (May his mystery be sanctified), who saw the Supreme Throne and the awesome form of Israfil while yet on the earth.²

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.

1. 'Alī al-Qārī, *al-Asrār al-Marfū'a*, 193.

2. Gumushkhāneli Aḥmed Dīyā al-Dīn, *Majmū'āt al-Aḥzāb*, i, 561.

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 (UWBP), we said at the end of the Sixteenth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
فَخَرُّ الْعَالَمِ وَشَرَفُ نَوْعِ بَنِي آدَمَ بِعَظَمَةِ سُلْطَنَةِ قُرَانِهِ وَحِشْمَةِ وَسْعَةِ دِينِهِ وَكَثْرَةِ
كَمَالَاتِهِ وَعُلُوبِيَّةِ أَخْلَاقِهِ حَتَّى يَتَصَدِّقَ أَعْدَائِهِ

وَكَذَا شَهِدَ وَبَرَّهَنَ بِقُوَّةِ مِثَالِ الْمُعْجَزَاتِ الظَّاهِرَاتِ الْبَاهِرَاتِ الْمُصَدِّقَةِ الْمُصَدَّقَةِ
وَبِقُوَّةِ آلَافِ حَقَائِقِ دِينِهِ السَّاطِعَةِ الْقَاطِعَةِ بِاجْتِمَاعِ إِلِهِ ذَوِي الْأَنْوَارِ وَبِاتِّفَاقِ أَصْحَابِهِ ذَوِي
الْأَبْصَارِ وَبِتَوَافُقِ مُحَقِّقِي أُمَّتِهِ ذَوِي الْبِرَاهِينِ وَالْبَصَائِرِ النَّوَّارَةِ

The Twentieth Letter

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ

وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَالْإِلَهُ الْمَصِيرُ¹

[This sentence expressing divine unity, which is recited following the morning and evening prayers, possesses numerous merits² and according to an authentic narration bears the degree of the Greatest Name.³ It consists of eleven phrases each of which conveys both some good tidings, and a degree in the unity of dominicality (*tevhid-i rubûbiyet*), 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 vast, 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. *Bukhārī*, Adhān, 155; Tahajjud 21; *Muslim*, Dhikr, 28, 30, 74, 75, 76; *Tirmidhī*, Mawāqit, 108; *Hajj*, 104; *Nasā'ī*, Sahw, 83-6; *Ibn Māja*, Du'a, 10, 14, 16; *Abū Dā'ūd*, Manāsik, 56; *Dārimī*, Ṣalāt, 88, 90; Muwaṭṭa', Hajj, 127, 243; *Qur'ān*, 20, 22; *Musnad*, i, 47; ii, 5; iii, 320; iv, 4; v, 191.

2. See, *Musnad*, iv, 60; al-Haythamī, *Majma' al-Zawā'id*, x, 107.

3. See, *Ibn Māja*, Du'ā, 9.

Introduction

Be certain of this, that the highest aim of creation and its most important result is belief in Allah. The most exalted rank in humanity and its highest degree is the knowledge of Allah contained within belief in Allah. The most radiant happiness and sweetest bounty for jinn and human beings is the love of Allah contained within the knowledge of Allah. And the purest joy for the human spirit and the sheerest delight for man's heart is the rapture of the spirit contained within the love of Allah. Yes, all true happiness, pure joy, sweet bounties, and untroubled pleasure lie in knowledge of Allah and love of Allah; they cannot exist without them.

The person who knows and loves Allah Almighty may receive endless bounties, happiness, lights, and mysteries. While the 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, 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 forlorn and baffled is man among the aimless 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 lies a cure, while in each of those cures a spiritual pleasure is to be found.

THE FIRST PHRASE: لَا إِلَهَ إِلَّا اللَّهُ

This phrase conveys the following good news to the human spirit, suffering as it does countless needs and the attacks of innumerable enemies. On the one hand the spirit 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 support and source of strength, for the phrase makes known its Creator and True Object of Worship, who possesses the absolute power to secure it from the evil of all its enemies; it shows its master, and who it is that owns it. Through 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: وَحْدَهُ

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 are almost overwhelmed in misery and confusion on account of this connection, find in the phrase وَحْدَهُ a refuge and protector that will deliver them from all the confusion and bewilderment.

That is to say, it is as if وَحْدَهُ is saying to man: Allah 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; for 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: لَا شَرِيكَ لَهُ

Just as in His divinity and in His sovereignty Allah has no partner, He is One and cannot be many; so too He has no partner in His dominicality and in His actions and in His creating. 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: "Apply to us!"

However, Allah 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, no one seeking recourse can be told: "Stop! It is forbidden to enter 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, and may present its needs. Discovering His mercy and relying on His power, it will find perfect ease and happiness.

THE FOURTH PHRASE: لَهُ الْمُلْكُ

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 man! 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 the 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: You love and are connected to the universe, which is the property of the All-Powerful and Merciful One, yet although it grieves you by its wretchedness, you are unable to put it right. 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 Hakkı: "Let's see what the Master does; whatever He does, it is best;" understand this thoroughly and do not interfere!

THE FIFTH PHRASE: لَهُ الْحَمْدُ

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 man! 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 of there being within the pleasure of the bounty a merciful favour a hundred times more pleasurable, you will be able to increase the pleasure a hundredfold.

An apple an august monarch presents to you holds a pleasure superior to that of a hundred, indeed a thousand, apples, for 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 لَهُ الْحَمْدُ will be opened to you the door of a spiritual pleasure a thousand times sweeter than the bounty itself. For the 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.

THE SIXTH PHRASE: يُحْيِي

That is to say, He is the giver of life. And it is He who causes life to continue by means of sustenance. He also supplies the necessities of life. And it is to Him that the exalted aims of life pertain and its important results look, and His are ninety-nine out of a hundred of its fruits. Thus, this phrase calls out in this way to ephemeral, impotent man, it makes this joyful announcement:

O man! Do not trouble yourself by shouldering the heavy burdens of life. 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. For 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 of just how precious is the life-ship and how valuable its benefits; then think of 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: وَيُمِيتُ

He is the one who causes death. 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 to be discharged by the Author who is All-Wise and All-Compassionate; it is a change of abode. It is to be despatched to eternal bliss, to your true home. It is the door of union to the Intermediate Realm, which is where you will meet with ninety-nine per cent of your friends.

THE EIGHTH PHRASE: وَهُوَ حَيٌّ لَا يَمُوتُ

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 the creatures of the universe, and that arouse love; and an Eternal Object of Worship, an Everlasting Beloved, a 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 exists an Everlasting Beloved who will cure and bind the wounds caused you by countless separations from the ones you love. Since He exists and is undying, whatever happens do not fret over the others. Furthermore, the beauty and generosity, virtue and perfection to be seen in them, 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 mirrors being changed renews and embellishes the manifestation of the Beauty's radiance. Since He exists, everything exists.

THE NINTH PHRASE: بِيَدِهِ الْخَيْرُ

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 wretched ones! When you journey to the grave do not cry out in despair, "Alas! Everything we owned is destroyed, all our efforts are 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. A Glorious One 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 departing for ease and mercy! Service and toil are over, you are going to receive your wage!

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-boxes of its services, and publishes them the following spring in glittering fashion, indeed, in a manner a hundred times more plentiful than the originals. The results of your life He is preserving in the same way, and will reward your service in a truly abundant fashion.

THE TENTH PHRASE: وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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 impede His works. Just as He creates your tiny garden, so He is 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!

We observe every year on the face of the earth that 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.

Since, 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 scriptures, 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 that All-Powerful One of Glory, that All-Wise One of Perfection, that All-Merciful One of Beauty, will 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.

THE ELEVENTH PHRASE: **وَإِلَيْهِ الْمَصِيرُ**

Human beings are sent to this world, the realm of trial and examination, with the important duties of trading and acting as officials. After they have concluded their transactions, 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 man! Do you know where you are going and where you are being driven? 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 realm of His mercy, and to His presence.

The loveliness and beauty in all the creatures of this world and in those worldly 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. 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, you should enter the grave not weeping, but smiling in expectation.

The phrase announces this good news as well: O man! 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 realm of unity. You are bound not for separation, but for union.”

Second Station

[The Second Station proves divine unity at the level of the Greatest Name, briefly and in summary form.]

THE FIRST PHRASE: لَا إِلَهَ إِلَّا اللَّهُ

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 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 systematic unfolding; that is, everything being expanded and revealed and given an appropriate shape and form. 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, and Munificent Possessor of Glory.

Indeed, the constant evanescence 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 produced by 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 of the affirmation of His unity with all the scriptures and sacred books that He has revealed, so have the people of truth and the perfected members of the human race proved it through their investigations and discoveries. The universe too points to this degree through the unceasing testimonies 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 of the affirmation of divine unity.

Those who do not accept the Single One of Unity (*Vâhid-i Ehad*), 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: وَخَدَهُ

This phrase demonstrates an explicit degree of 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, 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 orderly 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 our conscious gaze is the demonstration of a power within an extremely wise activity, and the manifestation of a comprehensive knowledge that encompasses all things together with all their attributes.

That is to say, the order and balance 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 everything, 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. Then 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 were given existence, and their fruits and results a sort of index of the commands that brought them into existence. Then we look to the outer and inner faces of those animate creatures: the free disposal of 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 beings attentively, 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 beautifully proportioned dresses of artistry devised by One who Chooses and Wills, and their inner faces, 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 planned 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 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 world's Owner is One and the same. 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: لَا شَرِيكَ لَهُ

This phrase is proved cogently and brilliantly in the First Station of the Thirty-Second Word, so we refer you to that. It cannot be more clearly elucidated; there is no need for further explanation.

THE FOURTH PHRASE: لَهُ الْمُلْكُ

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 (*tevhid-i âzam*). A mighty proof of this was imparted to this powerless one's mind

in Arabic at a pleasant time in pleasant circumstances. For the sake of that pleasant memory we shall note down those same phrases, then write their meanings:

لَهُ الْمُلْكُ لِأَنَّ ذَاكَ الْعَالَمَ الْكَبِيرَ كَهَذَا الْعَالَمِ الصَّغِيرِ ﴿
 مَصْنُوعًا قُدْرَتِهِ مَكْتُوبًا قُدْرِهِ ﴿إِبْدَاعُهُ لِذَاكَ صَيَّرَهُ مَسْجِدًا ﴿
 إِبْجَادُهُ لِهَذَا صَيَّرَهُ سَاجِدًا ﴿إِنْشَاؤُهُ لِذَاكَ صَيَّرَ ذَاكَ مَلَكًا ﴿
 إِبْجَادُهُ لِهَذَا صَيَّرَهُ مَمْلُوكًا ﴿صَنَعْتُهُ فِي ذَاكَ تَطَاهَرَتْ كِتَابًا ﴿
 صَبَغْتُهُ فِي هَذَا تَرَاهَرَتْ خِطَابًا ﴿قُدْرَتُهُ فِي ذَاكَ تُظْهِرُ حِشْمَتَهُ ﴿
 رَحْمَتُهُ فِي هَذَا تُنْظِمُ نِعَمَتَهُ ﴿حِشْمَتُهُ فِي ذَاكَ تَشْهَدُ هُوَ الْوَاحِدُ ﴿
 نِعَمَتُهُ فِي هَذَا تُعْلِنُ هُوَ الْأَحَدُ ﴿سِكَتُهُ فِي ذَاكَ فِي الْكُلِّ وَالْأَجْزَاءِ ﴿
 خَاتَمَتُهُ فِي هَذَا فِي الْجِسْمِ وَالْأَعْضَاءِ

First Section: الخ ذَاكَ الْعَالَمَ الْكَبِيرَ... الخ That is to say, 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 outside 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 that is present 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 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: الخ إِبْدَاعُهُ لِذَاكَ... الخ 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 One, Single Maker?

Third Section: **إِنْشَاءُهُ لِدَاكَ... الخ** It has this meaning: the Glorious Lord of All Dominion created the macrocosm, and especially the face of the earth, so that it resembles 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, and works it.

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 that 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 models, 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.

In addition to 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, appetites, greed and claims, that in that extensive property he is like a totally owned creature who is in need of all of it.

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, inspector, tiller, merchant, herald, worshipper, and slave in that vast property and takes him as an honoured guest and beloved addressee of Himself – could anything other than Him have free disposal over the property and be lord over the totally owned slave?

Fourth Section: **صَنَعَتْهُ فِي ذَٰلِكَ... الخ** 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 into a huge volume, the human intellect has extracted the library of true natural science and philosophy from it and has written the library accordingly. 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 too His colouring and the inscription of His wisdom in man has opened the flower of speech. That is, His art is so meaningful, sensitive, and beautiful that it has caused the components of that animate machine to speak as though they were gramophones. It 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 whereat he 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 that art in creatures, which is so high as to be in the form of a book, and in that colouring in man whereby he attains to the station of speech and address? Allah forbid!

Fifth Section: **قُدْرَتُهُ فِي ذَٰلِكَ... الخ** 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, in respect of grandeur and glory (*celâl*), 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.

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 His mercy, in respect of beauty (*cemâl*), bestows on all creatures with spirits, and even on the minutest animate creatures, the varieties of His bounties, ordering their beings with them. He adorns them from head to toe with the bounties, embellishing them abundantly, munificently. 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 proclaiming 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-Beauteous One of Glory could have any part in the creation of the macrocosm and microcosm? Allah forbid!

Sixth Section: حِشْمَتُهُ فِي ذَاكَ... الخ Its meaning is this: just as the majesty of dominicality, which is manifested in the totality of the universe, proves and demonstrates divine unity (*vahdâniyet*), so dominical bounty, which bestows on the members of animate creatures their regular provisions, proves and demonstrates divine oneness (*ehadiyet*).

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. 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 (*rubûbiyet*), which has total disposal over the universe, makes the huge sun 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 most lucidly.

Indeed, who other than the One Creator could subjugate the sun so that it is a servant of 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 have the ability 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 respect of glory and majesty, so bounty and munificence proclaim divine oneness in respect of beauty and mercy. This is because, within this all-embracing art, animate creatures and especially man possess the faculties and abilities to understand, accept, and desire the infinite varieties of bounties, and to reflect all the divine names manifested in the universe. Simply, like a point of focus, man displays all the Beautiful Names together by means of his mirror-like essence, and through it, proclaims Allah's oneness.

Seventh Section:

سِكَتُهُ فِي ذَاكَ فِي الْكُلِّ وَالْأَجْزَاءِ خَاتَمُهُ فِي هَذَا فِي الْجِسْمِ وَالْأَعْضَاءِ

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.

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. This greatest of truths having been elucidated and proved most brilliantly and decisively 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: لَهُ الْحَمْدُ

Since the perfections found in all being, which are the cause of acclaim and tribute, are His, praise too belongs to Him. All acclaim and laudation belongs to Him, from whomever to whomever it has come and will come from pre-eternity to post-eternity. For bounty, munificence, perfection, and beauty, which are the causes of acclaim, and everything that gives rise to praise, are His, they belong to Him. Indeed, as the Qur'an indicates, worship, glorification, prostration, supplication, and praise and laudation rise continuously, unceasingly, from all beings 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 observe 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 Omnipotent 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 uncountable varieties of multicoloured, beautifully adorned flowering plants have been laid out and through which innumerable species of animals have been scattered. 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; each of us heralds His unity and is 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 they are proclaiming unanimously: "We are the miraculous gifts of a Compassionate One of Beauty, a Merciful One of Perfection; we are wondrous bounties."

Thus, 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 in 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 bounds 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 that Absolutely Powerful One is also powerful over the wonders of the future and its contingencies. Just as the one who brought about yesterday will bring about tomorrow, so 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.

“Yes, just as the All-Powerful One of Glory is the only one truly deserving of worship; so He is the only one deserving of praise. Just 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 their most important result 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? Allah forbid! Is it at all possible that having planned then formed a tree, giving it the utmost importance, and having administered it and raised it with the greatest wisdom, someone who was wise and knowing would ignore its fruits, which are its aim and purpose? Would he attach no importance to them, and leave them either for thieves or to rot scattered on the ground? Of course it would be impossible. It is because of its fruit that the tree is given importance.

Now, man is the intelligent being of the universe and its most perfect fruit, result, and aim. Is it possible that the universe’s All-Wise Maker would give to others the praise and worship, and thanks and love, which are the fruits of its 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? Allah forbid! A hundred thousand times!

Since intelligent beings are the pivot of the dominical aims in 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 anyone other than the palace’s Maker, 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? Allah forbid! A hundred thousand times, Allah 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 the one absolutely deserving of praise? Allah forbid! For whoever creates one apple is he 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 world, which are the source of food. That is to say, the one who gives the tiniest bounty to the least significant animate creature is directly the universe's Creator and its Glorious Provider. Since this is so, thanks and praise are His directly. Since this is so, the reality of the universe declares unceasingly with the tongue of truth:

لَهُ الْحَمْدُ مِنْ كُلِّ أَحَدٍ مِنَ الْأَزَلِ إِلَى الْأَبَدِ

THE SIXTH PHRASE: يُخَيِّ

That is, it is He alone who gives life, in which case it is also He alone who creates all things. For life is the spirit, light, leaven, foundation, result, and summary of the universe, so whoever grants life must also be the universe's Creator. It must be He who grants life, then, the Ever-Living and Self-Subsistent One. We therefore point out as follows a mighty proof of this degree of the affirmation of divine unity:

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 behold 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. Observing this army, we see within it more than two hundred thousand different nations from the plant families, and 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, or have a share in this giving of life and administering, in this nurturing and sustaining, other than one who possesses knowledge comprehensive enough to encompass the army together with all of its affairs, and the absolute power to manage it in addition to providing all its necessities? Allah forbid! A hundred thousand times!

It is obvious that if there are ten tribes in one battalion, impotent human beings would be compelled to equip them in a single fashion because to equip them all separately would be as difficult as equipping ten battalions. The Ever-Living and Self-Subsistent One, however, provides the equipment necessary for the lives of the more than three hundred thousand different tribes within that magnificent army. And 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: **هُوَ الَّذِي يُحْيِي** (23:80) and the vast congregation in the mosque of the universe to recite:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ .. الخ (2:255)

THE SEVENTH PHRASE: وَيُمِيتُ

It is He who causes death. That is, just as it is He who grants life, so it is again He who takes life and grants death. Indeed, death is not only destruction and extinction that it may 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 sign, 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 of 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 in 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 a most wise mercy and munificence; as is this constant travelling, within the sphere of a most knowledgeable wisdom and orderliness; and this current, within the sphere of a 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 that 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 realm of power to the realm of knowledge.

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 were 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 lowliest animate being, even, like its life, must necessarily occur according to the law of the Glorious One 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: وَهُوَ حَيٌّ لَا يَمُوتُ

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 whose manifestation all lives continuously come into being, on which all the stable truths of the universe are dependent, and through which they subsist.

Yes, one flash of that life's manifestation accords a unity to the multiplicity of things, all of which are subject to decline 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 impinge on that necessary life, from a single manifestation of which all those innumerable flashes of life proceed.

Decisive witnesses to this truth are the transience and ephemerality of the universe. That is, through their existence and lives, ¹ 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 and its eternity. For the fact that on the demise of beings others follow on after them, manifesting life like them and taking their places, demonstrates that there is an unceasingly living being who continuously renews life's manifestation.

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 vanish. Sparkling and being extinguished in this way, they point to the continuance of an elevated, enduring sun. Similarly, the alternation of life and death in these constantly moving beings testifies to the continuance and perpetualness of an Ever-Living Ever-Enduring One.

Yes, beings are mirrors. As darkness is the mirror to light, showing up the light's brilliance to the degree of its intensity, so due to the contrast of opposites beings act as mirrors in many respects. 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. Through their poverty in wintertime and

1. 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'ān, 2:258.

glittering wealth and riches in springtime, trees and the face of the earth act as mirrors in most unequivocal fashion to the power and mercy of an Absolutely Powerful One, a Possessor of Absolute Riches. It is as though all things are making supplication together with Uways al-Qarani through the tongues of their beings, and are saying:

“O Allah! 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 on us are manifestations of a mightiness. That is to say, we are mirrors to Your mightiness! And it is You who possesses 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 Ever-Living, Ever-Enduring, because we, we are dying, and in our dying and in our being resurrected we see the manifestation of a perpetual giver of life! Yes, 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.

All creatures, universal and particular, act as mirrors in a way that, like Uways al-Qarani, has the meaning of supplication. All proclaim divine power and perfection through their impotence and poverty and deficiency.

THE NINTH PHRASE: **بِيَدِهِ الْخَيْرُ**

That is to say, 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 conclusively, we shall point out signs and flashes from one of the many far-reaching evidences of divine knowledge, as follows:

The Maker who controls and creates with the acts that are apparent in the universe has 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.

Such all-comprehending knowledge is necessary to that Being; it is also necessary to all things in so far as they are 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 from the light of the All-Knowing One of Glory's knowledge. For they are in his presence. That is, everything is within the range of His sight, is before Him, is within the compass of His witnessing; He penetrates into all things.

If such possessors of light as 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 all can remain hidden from or be beyond the light of pre-eternal knowledge, which is necessary, all-encompassing, and essential. The universe contains incalculable signs and marks pointing to this truth, as may be seen in the following examples:

All the instances of wisdom apparent in 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 with balance, and all finely balanced and measured shapes and forms, each with order, also indicate 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. For he who works skilfully and in a measured and balanced way is surely relying on a powerful knowledge. And the regular measuredness apparent in beings, their shapes cut out with a view to purposes 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. For sure, it is by virtue of all-encompassing knowledge that each thing is given an ordered, distinct form, as well as a particular shape that is appropriate and beneficial to its life and existence; it could not occur any other way.

Also, it is only through all-embracing knowledge that the sustenance of animate creatures is provided in a suitable form, at the appropriate time, from 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, although it is not clear to the creatures themselves, the appointed hour of their deaths, which is tied to a law of determination, demonstrates a comprehensive knowledge. For although its time does not appear to be determined, the death of all groups and individuals is appointed within a period of time with a beginning and an end. The fact that the seeds, fruits and results of a thing are preserved at the time of death, since they will continue its duties after it and are the means of its transformation into a new life, demonstrates an all-encompassing knowledge.

Also, mercy's benevolence, which encompasses all beings and is in a form appropriate to each, demonstrates all-embracing knowledge within vast mercy. For the One who feeds the offspring of animate creatures with milk, for example, and assists the plants of the earth needy for water with rain, most certainly knows the young and their 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 all-comprehensive knowledge.

Also, the care and attention, the artistic fashioning and skilful decoration and art in all things demonstrate all-embracing knowledge. For it is only through a profound knowledge that an orderly, adorned, artistic, and purposeful state can be chosen from among thousands of possible states. The choice apparent in all beings demonstrates all-encompassing knowledge.

Also, the total ease in the creation and origination of things points to perfect knowledge. For the facility in achieving a certain situation is commensurate with the degree of knowledge and skill. However well it is known, it will be achieved with that degree of ease. Thus, we see that beings, every one of which is a miracle of art, are created easily, without trouble or confusion, in a short period of time, in a wondrous, yet miraculous, fashion. That is to say, there is infinite knowledge, since it finds expression through infinite ease; and so on.

There are thousands of veracious signs like those mentioned in the examples above indicating that the Being who has free disposal over the universe possesses all-encompassing knowledge; that He knows all the attributes of

all beings, then he acts. Since the universe's Owner has such a knowledge, He surely 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 asked: Knowledge alone is not sufficient; will is also necessary. If there were no will, knowledge would be insufficient, wouldn't it?

The Answer: All beings both indicate and testify to all-encompassing knowledge, and they point to the comprehensive will of the one possessing that knowledge. It is as follows:

While hesitating among great numbers of possibilities, an ordered individuality is given to all things, especially to animate beings, through a determined probability from among a great host of muddled probabilities, and through a productive way from among a great many fruitless ways. This demonstrates a universal will of many facets.

Measured shapes and well-ordered identities have been given to all things in a most sensitive, 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, monotonous floods, and from among the barren, 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. Deliberate intention and desire specify them. 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 resembles a machine assembled from hundreds of different components and systems, from a drop of water; and the creation of a bird with its hundreds of different members out of a simple egg; and the creation of a tree, which is separated into hundreds of different parts, out of a simple seed – the creation of these testify to power and knowledge, just as they indicate decisively and necessarily their Maker's universal will. And with that will He gives a distinct, particular shape to every component, every member, every part. He clothes them in a chosen state.

In Short: Just as 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 they display a single stamp of unity, indicating decisively that all animals have the same Maker who is One, Single, and possesses Unity; so too the different identities and distinct features of the animals, all determined in accordance with wisdom and purpose, shows that their Single Maker 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 of 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 Allah is not concerned with minor matters, and the naturalists attributing some things 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 their veracious witnessing is telling a lie of infinite proportions.

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, "Allah willing, Allah willing."

THE TENTH PHRASE: **وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**

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 in existence most easily. It is so simple and easy for Him that according to the meaning of,

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ (36:82)

He only has to command and it is done.

As soon as a skilful artist puts his hand to his work, it functions smoothly like a machine. One could say in order to express his speed and skill, that the work of art is so closely under his control 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, the verse states: **إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ** 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 members is as easy and trouble-free as the creation of a single member. 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 with 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 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 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, 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 despite the infinite multiplicity and liberality; and the greatest distinction and differentiation within the utmost confusion and intermingling; and the highest worth as regards art and 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 vastest whole is as easy as the smallest part 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 (*vâhidiyet*).

Secondly: from the facility of unity (*vahdet*).

Thirdly: from the manifestation of oneness (*ehadiyet*).

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 can be administered as easily as one thing. We shall explain this mystery with a comparison in order to make it easier to understand:

For example, if a country has a single ruler, by reason of the law of his sole sovereignty (*vahdet-i saltanat*), he is able to mobilize the moral strength of the whole army behind every single soldier. And because he is able to do this, a single soldier is able to capture a king and have command over him in the name of his monarch. Furthermore, just as the monarch may employ and direct a single soldier and a single official, by reason of the mystery of sole sovereignty, he is able to direct the whole army and all his officials. It is as if, by reason of the mystery of sole sovereignty, he is able to send everyone, everything, to the assistance of one individual.

Every single individual, therefore, will rely on the combined strength of all the individuals; that is, each will receive assistance from all. If the rope of sole sovereignty were to be unfastened and they become 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 command and employ them would beget difficulties to the number of individuals.

In exactly the same way, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ** since the universe's Maker is One, He assembles His names, which look to all things, before each single thing, and He creates with infinite art, in a valuable way. 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 distributed among 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 a single soldier. Whereas, if there is no unity, as many difficulties arise in equipping one soldier as in equipping an army.

Furthermore, if with regard to unity, the elements necessary for life are given to a tree's fruits, 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 all their vital necessities are sent to them separately, each fruit will give rise to as many difficulties as the whole tree. For the elements necessary for the life of the whole tree will be necessary for each fruit.

Thus, like these two comparisons, (16:60) **وَلِلّٰهِ الْمَثَلُ الْأَعْلَىٰ** because the universe's Maker is the Single One of Unity, He acts with unity (*vahdet*), 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 corporeal, 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

a single act. For this reason, 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 can be encompassed by the Hand of Power.

We have explained this mystery in others of the *Words* like this: the sun is to an extent 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, the manifestation of its likeness will be found in each one of them without being divided. If the capacities of the mirrors are such, the sun will be able to demonstrate its effects in them in all their magnitude. One thing will not be an obstacle to another. Thousands of things will enter thousands of places with the ease of one thing entering one place. Each place will display the sun's manifestation as much as thousands of places display it.

Thus, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَى** the manifestation of the universe's All-Glorious Maker 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 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 regards the fineness of its art. This truth is demonstrated by there being within the boundless plenitude of beings endless subtleties of art in every one of them. If the beings are not attributed directly to a single Maker, each becomes as problematical as all beings and the value of all of them decreases, it falls to that of a single being. If it were 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 philosophers, to realize that the path of associating partners with Allah was infinitely 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 All-Powerful One's power, who administers the universe with acts that are plain to see. The creation of spring is as easy as that of a flower. The loveliness of a flower's art and the fineness in its creation may be as beautiful and valuable as the 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 give rise to 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 that is deeply rooted in existence is as great as a mountain from a less substantial 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 much. Especially if having acquired complete stability existence is disengaged and detached from materiality and is not restricted, only a partial manifestation of it will be able to transform many worlds of other less substantial levels of existence.

Thus, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَى** the universe's Glorious Maker is Necessarily Existent. That is, His existence is essential, it is pre-eternal and 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, such as Muhyi al-Din al-‘Arabi, have relegated the other levels of existence to the level of delusion and imagination; they said: لَا مَوْجُودَ إِلَّا هُوَ That is, things should not be ascribed existence relatively to the Necessary Existence. They asserted that they do not deserve to be called existent.

Thus, 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 resurrecting leaves, flowers and fruits in the spring, indeed, in a garden, or on a tree.

Second Mystery: Easiness in regard to the complete otherness of His Essence and His unrestrictedness arises from this: most certainly, the universe’s Maker 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 cannot restrict His actions. He has complete disposal over the 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 such confusion that neither would any order remain nor would anything continue to exist; indeed, nothing would ever 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 the 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, (16:60) وَلِلَّهِ الْمَثَلُ الْأَعْلَى the sacred Essence of the Necessarily Existent One is not of the same kind as contingent beings’ essences. 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 universe is as easy for that All-Glorious One's pre-eternal power as that of the spring, indeed, of a tree; and the creation of the resurrection of the dead, the realm of the hereafter, and Heaven 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 being present everywhere 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 for them to do so.

Let us suppose there was some necessity, then things like electric wires, the branches of trees, and veins in human beings, would resemble means of facilitation, of the arrival of life, and 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 were some need for them, it would be as a means of facilitating.

In Short: 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 be nothing 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 hand of the One who creates those particulars so that, according to the principles of His wisdom and the balances of His knowledge, He can 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 were to be 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 that are superior to universals as regards the miraculousness of their art.

The Fifth

We have demonstrated to an extent 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 given 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,

(31:28) مَا خَلَقَكُمْ وَلَا يَعْشَكُم إِلَّا كَنَفْسٍ وَاحِدَةٍ

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,

(36:53) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

to raise to life all human beings at the resurrection is as easy as calling together with the sound of a bugle an army that has dispersed to rest.

Although this infinite speed and boundless ease are decisive proofs and certain arguments for the self-evident perfection of the Maker's power and for everything being easy for Him, in the view of the people of misguidance, the formation and creation of things by that power, which is so easy as to be necessary, 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 that they are formed spontaneously. That is, they are not created, but come into existence of their own accord.

There, look at this sheer stupidity! The people of misguidance make what is the proof of an absolute power, the proof of its non-existence; they open the door to innumerable impossibilities. For if it were the case, such attributes of perfection as infinite power and all-encompassing knowledge, which are necessary to the Maker of the universe, would have to be ascribed to every particle of every creature so that each could form itself.

THE ELEVENTH PHRASE: **وَالْيَهُ الْمَصِيرُ**

That is to say, everything will return to the realm of permanence from the transient realm, and will go to the seat of the Sempiternal Ever-Enduring One's post-eternal sovereignty. They will go from the multiplicity of causes to the domain of the All-Glorious One of Unity's power, 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. One is that you will return to eternal bliss and Paradise. This has been proved so decisively by the irrefutable certainty of the twelve arguments of the Tenth Word, and by the six "Principles" that comprise the numerous cogent proofs of the Twenty-Ninth Word, that they leave no need for further explanation. Those two *Words* have proved with the certainty of the sun rising in the following morning after having set the previous day, that life too, which has the meaning of the sun in this world, will rise in an eternal 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 above, the universe's All-Wise Maker, who possesses boundless all-embracing power, limitless universal will, and infinite all-encompassing knowledge – the all-Merciful Creator of human beings – has promised in 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, for it is impossible for Him to break His promise. Also, not to carry out a promise is an extremely ugly fault, and the One of Absolute Perfection is totally exempt and free from all fault. Failure to fulfil a promise arises either from ignorance or from impotence. However, since it is impossible for ignorance or impotence to be

ascribed in any way to that Absolutely Powerful One, the One Knowing of All Things, His breaking of a promise is 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 Lord and Sustainer (*Rabb*) 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.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ إِلِهِ وَصَحْبِهِ بَعْدَ أَنْفَاسِ أَهْلِ الْجَنَّةِ فِي الْجَنَّةِ وَاحْشُرْنَا
وَنَاشِرُهُ وَرَفَقَاتِهِ وَصَاحِبَهُ سَعِيدًا وَوَالِدِينَا وَإِخْوَانَنَا وَأَخَوَاتِنَا تَحْتَ لَوَائِهِ وَارْزُقْنَا شَفَاعَتَهُ
وَادْخِلْنَا الْجَنَّةَ مَعَ إِلِهِ وَأَصْحَابِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ آمِينَ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي

رَبَّنَا اقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

Addendum to the Tenth Phrase of the Twentieth Letter

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(13:28) أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ

(39:29) ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ

Question: You have said in many places that in divine unity there is an infinite facility and in multiplicity and associating partners with Allah, endless difficulties; that there is such ease in divine unity that it is necessary and such difficulty in associating partners with Allah that it is 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 all-encompassing knowledge or absolute power or innumerable immaterial machines and 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 them 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 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 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 the size of a match-head

even, and neither can it be the source of it. It is able to have as much light, in its own right, as a tiny particle, in accordance with its capacity and to the extent 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 be able to perform a function only to the extent of a particle, whereas if it is deemed 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, the same as the sun itself.

Thus, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ** if all beings, all particles, are attributed to multiplicity, causes, nature, themselves, or to anything other than Allah, then each of them must either possess all-embracing knowledge and absolute power, or innumerable immaterial machines and printing-presses must take form within each, so that it can carry out its wonderful duties. However, if the particles are attributed to the Single One of Unity, each of them, each artefact, becomes connected to Him; it is as though each becomes His official. Its connection allows it to display His manifestation. And through this connection and state of being a manifestation, it relies on an infinite knowledge and power. Thus, by reason of the mystery of the connection and its 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 his own sources of power, and to transport, as far as his strength allowed, his equipment and ammunition. In accordance with his petty individual strength, he was only able to fight with one corporal of the enemy army; to do more was beyond him.

The other brother did not rely on himself; he knew himself to be weak and powerless so established a connection with the king and was enrolled in the army. Through this connection, the huge army became a source 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. 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!" He captured him and handed him over. The meaning of this situation and the wisdom in it is this:

Since the first, independent, man, was compelled to carry his equipment and sources of strength himself, the service he was able to perform was extremely insignificant. 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 like 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, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَى** 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 an iniquitous tyrant to the grave; a seed the size of a wheat grain becomes the workshop and machinery for producing a pine tree the size of a mountain; and a particle of air is able to operate efficiently and systematically in 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 Allah, then the service it will be able to perform will be only to the extent of its physical entity and to the degree 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 telephone receiver to the state lines and was able to communicate with everywhere and receive information. He wrote a perfectly composed and well-arranged work of geography and statistics. As for the other man, either he would have had to travel 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, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَى** if innumerable things and creatures are attributed to the Single One of Unity, through the connection each becomes a place of manifestation. By 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 decrees of His power. Then, through divine strength and power, it displays such a dominical manifestation that it acquires an eye that sees all things, a face that looks to all places, and words that have weight in all matters. If the connection is severed, the thing will also be cut off from everything else, it will be squeezed into the smallness of its own bulk. In which case, it would have to possess absolute divinity so that it could perform the functions described above.

In Short: The easiness and facility on the way of divine unity and belief make it necessary, while the difficulties on the way of causes and assigning partners to Allah make it impossible. For one person may, without trouble, put numerous objects into a single situation and obtain one result. But if it is left to the objects themselves to bring about the situation and obtain the result, they could do so only with great trouble and much activity.

For example, as is stated in the Third Letter, every night, every year, a glittering expedition and passage glorifying Allah 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. The 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, 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 Allah'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 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 Allah is taken rather than that of divine unity, it will 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 cover a distance of millions of years in twenty-four hours and 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 as to be necessary, and urge all towards it. While the people of rebellion, who ascribe partners to Allah, 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 were to be assigned to a thousand officers, it would become as difficult as commanding a thousand soldiers, it would cause chaos.

Thus, this mighty verse hurls this truth at those who assign partners to Allah, shattering their unbelief:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسَوِيَانِ مَثَلًا
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ بَعْدَ ذَرَاتِ الْكَائِنَاتِ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ يَا أَحَدُ يَا وَاحِدُ يَا صَمَدُ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ وَحْدَهُ لَا شَرِيكَ لَهُ * يَا مَنْ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ * وَيَا مَنْ يُحْيِي وَيُمِيتُ * يَا مَنْ بِيَدِهِ الْخَيْرُ * يَا مَنْ هُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ * يَا مَنْ إِلَيْهِ الْمَصِيرُ * بِحَقِّ أَسْرَارِ هَذِهِ الْكَلِمَاتِ اجْعَلْ نَاشِرَ هَذِهِ الرِّسَالَةِ
وَرَفَقَاتَهُ وَصَاحِبَهَا سَعِيدًا مِنَ الْمُوَحِّدِينَ الْكَامِلِينَ وَمِنَ الصِّدِّيقِينَ الْمُحَقِّقِينَ
وَمِنَ الْمُؤْمِنِينَ الْمُتَّقِينَ آمِينَ

اللَّهُمَّ بِحَقِّ سِرِّ أَحَدِيَّتِكَ اجْعَلْ نَاشِرَ هَذَا الْكِتَابِ نَاشِرًا لِأَسْرَارِ التَّوْحِيدِ وَقَلْبَهُ مُظْهِرًا
لِأَنْوَارِ الْإِيمَانِ وَلِسَانَهُ نَاطِقًا بِحَقَائِقِ الْقُرْآنِ

آمِينَ.. آمِينَ.. آمِينَ

The Twenty-First Letter

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرُهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ
وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۖ رَبُّكُمْ
أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (17:23-25)

O heedless person who has in his house 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 the utmost pleasure, spending them for the sake of their children's lives. In which case, every child who has not lost his humanity and become 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.¹

So understand from this how base and lacking in conscience it is to be contemptuous of those blessed elderly people, or to want their deaths.

1. Bukhārī, Sulḥ, 6; Tirmidhī, Birr, 6; Abū Dā'ūd, Ṭalāq, 35; al-Haythamī, Majma' al-Zawā'id, ix, 269; al-Daylamī, Musnad al-Firdaws, ii, 207.

Know what a wicked wrong and iniquity it is to want the lives of those who sacrificed their lives for yours to pass quickly.

O you who struggles to secure his livelihood! That elderly or blind relative of yours whom you belittle is a source of plenty and mercy in your house and repels disaster. Beware! Do not say: “I have a low income and difficulty in making ends meet,” for if it were 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 could prove it decisively and convince you, but I am cutting it short so as not to prolong the discussion. Be content with this much. I swear that it is absolutely certain; my evil-commanding soul and own devil, even, have submitted to it. So you should be persuaded by something that 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 He 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 and all their species declare through the tongues of their beings the munificent truth expressed by the following verses:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51:58)

وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ (29:60)

In fact, it is not only the sustenance of elderly relations that comes in the form of plenty; the sustenance of creatures like cats who are friendly to man also comes in the form of plenty, sent together with the food of the human beings. An example supporting this, which 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 some left over even.

This has recurred so often 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. It was not they who were obliged to me, but I to them.

O man! If a semi-wild animal is a means of plenty when it comes as a guest to the house of a human being, you can compare for yourself what plenty and mercy man will bring as 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, “لَوْ لَا الشُّيُوخُ الرُّكَّعُ لَصَبَّ عَلَيْكُمْ الْبَلَاءُ صَبًّا” “Were it not for the elderly, bent double with age, calamities would be visited on you in floods,”¹ you can see the significant role they play in disasters being averted.

O man, come to your senses! You too will grow old if you do not die young. If you do not honour your parents, as stated by, *الْجَزَاءُ مِنْ جِنْسِ الْعَمَلِ*,² your children will not be dutiful towards you. If you want to secure your life in the hereafter, here is a rich treasury for you: be dutiful towards your parents and win their pleasure! While if it is this world that you want, still try to please them, for thanks to them your life will be easy and your sustenance plentiful. But if you are contemptuous of them, wish for their deaths, and wound their sensitive and vulnerable hearts, you will manifest the meaning of the verse, (22:11) *خَسِرَ الدُّنْيَا وَالْآخِرَةَ*. 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 Çavuş, 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 later I understood that the reason for his achievement was that he had understood the rights of his elderly parents and observed them to the letter; thanks to them he had found ease and mercy. Allah willing, he repaired his life in the hereafter as well. Anyone who wants good fortune should try to resemble him.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مَنْ قَالَ الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ³ وَعَلَى إلهِ وَصَحْبِهِ أَجْمَعِينَ
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

1. al-‘Ajlūnī, *Kashf al-Khafā*, ii, 163; Suyūṭī, *Kanz al-‘Ummāl*, ix, 167; Ghazālī, *Ihyā’ ‘Ulūm al-Dīn*, 341; al-Haythamī, *Majma’ al-Zawā’id*, x, 227; Bayhaqī, *al-Sunan al-Kubrā*, 345.

2. “All acts are requited with something similar to them.” al-‘Ajlūnī, *Kashf al-Khafā*, i, 332; ‘Alī al-Qārī, *al-Asrār al-Marfū‘a*, 103.

3. Suyūṭī, *al-Jāmi‘ al-Ṣaghīr*, 3642; al-‘Ajlūnī, *Kashf al-Khafā*, i, 335; al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaghīr wa ziyādatuhu*, 1259, 1260.

The Twenty-Second Letter ¹

بِسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[This letter consists of two topics; the first summons believers to brotherhood and love.]

First Topic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ (49:10)

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (41:34)

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (3:134)

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. **NOTE:** The present translation of the Twenty-Second Letter was made 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.

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 predomination 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 (UWBP) says, “No believer should be angered with another and cease speaking to him for more than three days.”¹

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

1. *Bukhārī*, Adab, 57, 62; *Isti’dhān*, 9; *Muslim*, Birr, 23, 25, 26; *Abū Dā‘ūd*, Adab, 47; *Tirmidhī*, Birr, 21, 24; *Ibn Māja*, Muqaddima, 7; *Musnad*, i, 176, 183; iii, 110, 165, 199, 209, 225; iv, 20, 327, 328; v, 416, 421, 422.

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 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 and the same for you. Your Prophet (UWBP), 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:

(6:164) وَلَا تَنْزِرُوا زُرَّةً أُخْرَىٰ

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,

(14:34) إِنْ أَلَانَسْنَا لَطَلُومًا

you will have committed a still greater sin and transgression, against which 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,”¹ 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

وَعَيْنُ الرَّضَا عَنْ كُلِّ عَيْبٍ كَلِيلَةٌ وَلَكِنَّ عَيْنَ السُّخْطِ تُبْدِي الْمَسَاوِيَا²

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

1. ‘Alī b. Abī Ṭālib, *Nahj al-Balāgha*, 748-9.

2. ‘Alī Mawārdī, *Adab al-Dunyā wa’l-Dīn*, 10; *Dīwān al-Shāfi‘ī*, 91.

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 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:

إِذَا أَنْتَ أَكْرَمْتَ الْكَرِيمَ مَلَكَتْهُ ۖ وَإِنْ أَنْتَ أَكْرَمْتَ اللَّئِيمَ تَمَرَّدَا¹

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:

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (25:72)

وَإِنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (64:14)

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

1. Mutanabbī. See, *al-‘Urf al-Ṭayyib fī Sharḥ Dīwān al-Ṭayyib*, ii, 710.

divine determining (*kader*) 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 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, so harmful for personal life, 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: *دُنْيَا نَهْ مَتَاعِيسْتِي كِه اَرْزَدُ بِنَزَاعِي* “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:

آسایشِ دُو گیتی تَفْسیرِ اینِ دُو حَرْفِست

بَادُوسْتَانِ مُرُوتِ بَادُشْمَانِ مُدَارَا

“The tranquillity of both worlds lies in the understanding of these two words: generosity towards friends, forbearance towards enemies.”¹

1. *Dīwān-i Ḥāfiz*, 14 (Ghazal no: 5).

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.

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: *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَالسِّيَاسَةِ* 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: *اِخْتِلَافُ أُمَّتِي رَحْمَةٌ*¹ 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.

1. al-‘Ajlūnī, *Kashf al-Khafā*, i, 64; al-Manāwī, *Fayḍ al-Qadīr*, i, 210-12.

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 Allah's blessings on the Devil. But if the opposing side is joined by a man of angelic nature, then he will – may Allah 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 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,

وَالْحُكْمُ لِلَّهِ ۞ وَالْبُغْضُ فِي اللَّهِ ۞ ¹ الْحُبُّ لِلَّهِ ² the guiding principles of one's conduct, dispute and discord will result. If one does not say,

وَالْبُغْضُ فِي اللَّهِ ۞ وَالْحُكْمُ لِلَّهِ 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 Allah 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 Allah. 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." ³

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

1. Qur'ān, 40:12, 28:70, 6:57.

2. *Bukhārī*, Imān. 1; *Abū Dā'ūd*, Sunna, 2; *Musnad*, v, 146.

3. Shemseddin Sivasī, *Manāqib-i Chahār Yār-i Guzīn*, 294.

name of the Shari‘a, his soul would have felt pity for the victim; he should 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 enmities, 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 (UWBP), 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. ¹

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:

(49:10) إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

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 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 partisanship, 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 ² **الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ يَشُدُّ بَعْضُهُ بَعْضًا** 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 Allah. 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.

1. al-Hākim, *al-Mustadrak*, iv, 529-30; Ibn Hibbān, *Ṣaḥīḥ*, viii, 286.

2. *Bukhārī*, Ṣalāt, 88; *Adab*, 36; *Mazālim*, 5; *Muslim*, Birr, 65; *Tirmidhī*, Birr, 18; *Nasāʾī*, Zakāt, 67; *Musnad*, vi, 405, 409.

Second Topic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51) (58):

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ (29:60)

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 people who 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 Allah 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 Allah 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 Allah 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 Allah and contentment are the means to Allah's mercy.

In the human kingdom, some peoples have clung to the world more greedily and have loved its life with more passion than any others, 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 **الْحَرِيصُ خَائِبٌ خَاسِرٌ** 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.

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 Allah'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, Allah Almighty required from us either a tenth or a fortieth ¹ 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 Allah 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. Allah 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

1. A tenth, that is, of 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.

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, Allah 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 Allah, 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 Allah. In reality you are nothing but an official entrusted with the distribution of Allah Almighty’s bounties among His servants; but if you imagine yourself to be the owner of wealth, this is an 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 Allah 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?

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي قَالَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ
يَشُدُّ بَعْضُهُ بَعْضًا¹ وَقَالَ الْقَنَاعَةُ كَنْزٌ لَا يَفْنَى² وَعَلَى إِلَهٍ وَصَحْبِهِ أَجْمَعِينَ آمِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1. *Bukhārī*, *Ṣalāt*, 88; *Adab*, 36; *Mazālim*, 5; *Muslim*, *Birr*, 65; *Tirmidhī*, *Birr*, 18; *Nasā'ī*, *Zakāt*, 67; *Musnad*, vi, 405, 409.

2. *al-Suyūfī*, *al-Fatḥ al-Kabīr*, ii, 309.

Conclusion

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

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:

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ (49:12)

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 **يُحِبُّ** asks: “Is your heart, the seat of love and hatred, so corrupted that it loves the most repugnant of things?”

The third word **أَحَدُكُمْ** asks: “What befell your sense of social and civilized responsibility that you are able to accept something poisonous to social life?”

The fourth word **يَأْكُلَ لَحْمَ** asks: “What has befallen your sense of humanity that you are tearing your friend apart with your fangs like a wild animal?”

The fifth word **أَخِيهِ** 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 **مَيْتًا** 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:

أَكْبَرُ نَفْسِي عَنْ جَزَاءٍ بِغَيْبَةٍ ۞ فَكُلُّ اغْتِيَابٍ جَهْدٌ مَنْ لَا لَهُ جَهْدٌ

“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 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: **اللَّهُمَّ اغْفِرْ لَنَا وَلِمَنْ اَعْتَبْنَا**: and say to the subject of backbiting, whenever one meets him: “Forgive me.”

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Twenty-Third Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا بِعَدَدِ عَاشِرَاتِ
دَقَائِقِ عُمْرِكَ وَذَرَّاتِ وُجُودِكَ

My Dear, Enterprising, Serious, True, Sincere, and Sagacious Brother!

For brothers of the hereafter and the truth like us, differences of time and place are 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 next, they still may be thought of as being together and may converse. Especially those who have undertaken the same duty to achieve the same goal; they are as though united. 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 Allah find them acceptable! In my prayers you are together with Abdülmecid and Abdurrahman. Allah willing, you always receive your share. Your suffering difficulties in respect of worldly life saddened me a little, for your sake. But since this world is not eternal and good may come of disasters, it occurred to me to say on your behalf: “This too will pass.” I thought of the Hadith: ¹ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ I recited the verse:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (2:156) I said: (2:153) إِنَّ اللَّهَ مَعَ الصَّابِرِينَ And I found consolation in place of you. If Almighty Allah loves one of His servants, He makes him feel disgust at the world and shows it to be ugly. ² Allah willing,

1. *Bukhārī*, Riqāq, 1; *Jihād*, 33, 110; *Manāqib al-Āthār*, 9; *Maghāzī*, 29; *Muslim*, *Jihād*, 126, 129; *Tirmidhī*, *Manāqib*, 55; *Ibn Māja*, *Masājid*, 3; *Musnad*, ii, 381; iii, 172, 180, 216, 276; v, 332.

2. *Tirmidhī*, *Ṭibb*, 1; *Musnad*, v, 427; *al-Hākim*, *al-Mustadrak*, iv, 207; *al-Haythamī*, *Majma' al-Zawā'id*, x, 285; *al-Suyūfī*, *Kanz al-'Ummāl*, iii, 204.

you belong to that class of His loved ones. Do not let the increased difficulties preventing the spreading of the *Words* upset you. Allah willing, when the amount you have distributed comes 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* that 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 my heart has received no inspirations and the whip of my memory been broken; so I shall reply extremely briefly to each of them, so as not to leave you without an answer.

YOUR FIRST QUESTION

What is the best way believers can pray for one another?

The Answer: Their prayer 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 a person wants to offer supplications, he should be purified spiritually by seeking forgiveness; then he should recite benedictions (*ṣalawāt*) for the Prophet (UWBP), 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; ¹ بِظَهْرِ الْغَيْبِ and are the traditional supplications and prayers in the Qur'an and Hadiths. For example:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ لِي وَلِءُفِيَ الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ ²

رَبَّنَا إِنَّا فِي الْآخِرَةِ حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ (2:201)

General supplications like these when 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 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 (UWBP) birthday and

1. Muslim, Dhikr, 86-8; Tirmidhī, Birr, 50; Abū Dā‘ūd, Witr, 29; Ibn Māja, Manāsik, 5.

2. al-Nawawī, al-Adhkār, 74; al-Hākim, al-Mustadrak, i, 517.

Ragha'ib, and on the Night of Power in particular – it is to be strongly hoped from divine mercy that such supplications will be accepted.¹ The results of such acceptable prayers are either seen in this world exactly as requested, 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 should not be said that the prayer was not accepted,² but that it was accepted in a better form.

YOUR SECOND QUESTION

Since the phrase, “May Allah be pleased with him” is used for the Companions of the Prophet (UWBP), is it appropriate to use it in the same way for others?

The Answer: Yes, it may be used, because unlike “Upon whom be blessings and peace,” which is a mark of Allah’s Messenger (UWBP), the epithet, “May Allah be pleased with him” is not particular to the Companions, but should be used for persons who, like the Companions, attained to the “greater sainthood” known as “the legacy of prophethood,” rising to the station of Allah’s pleasure. Examples are the four Imams, and Shaikh ‘Abd al-Qadir Gilani, Imam-i Rabbani (Shaikh Ahmad Sirhindi), and Imam Ghazali. But the general practice among religious scholars has been to use “May Allah be pleased with him” for the Companions; “May Allah have mercy on him” for the two generations succeeding them; “May Allah 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 were superior to the shahs and spiritual poles, only Abu Hanifa, Malik, Shafi’i, and Ahmad b. Hanbal. But in some respects, some wondrous spiritual poles like Shaikh Gilani reached 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 Mahdī, the four Imams were superior.

1. Ghazālī, *Ihyā’ ‘Ulūm al-Dīn*, i, 457-66; al-Nawawī, *al-Adhkār*, 420-6.

2. *Bukhārī*, Da‘wāt, 22; *Muslim*, Dhikr, 90-1.

YOUR FOURTH QUESTION

What is the purpose and aim of the words: (2:153) **إِنَّ اللَّهَ مَعَ الصَّابِرِينَ** ?

The Answer: As required by His name of All-Wise, Almighty Allah placed in all things an arrangement like the steps of stairs. The impatient man does not act with slow deliberation, so either skips some of the steps and falls, or leaves some deficient; he cannot mount to the roof of his goal. Greed is therefore the cause of loss. Patience however is the key to all difficulties, and the saying, **الْحَرِيصُ خَائِبٌ خَاسِرٌ** and the Hadith, **وَالصَّبْرُ مِفْتَاحُ الْفَرَجِ**¹ have become proverbial. That is to say, Almighty Allah's grace and favour are 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:

(2:194) **أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ**

The Second is patience in the face of calamity; this to place one's trust in Allah and to submit to Him. It is to be honoured by the manifestation of these verses:

(3:146) **إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ** (3:159) **وَاللَّهُ يُحِبُّ الصَّابِرِينَ**

As for impatience, it amounts to complaining about Allah, 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 resemble Jacob's (Upon whom be peace) words:

(12:86) **إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ**

That is to say, he should complain to Allah, not lament saying: "What have I done that this should have happened to me?" as though complaining to other human beings about Allah; 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 Allah. It urges him towards perfect worship of Allah and servitude of Him, which is the most elevated station.

1. al-'Ajlūnī, *Kashf al-Khafā*, ii, 21.

YOUR FIFTH QUESTION

Fifteen is accepted as the age of discretion. How did Allah'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 Abraham's (Upon whom be peace) religion, which was still extant in Arabia though in very obscure form. But this was his own choice, to perform a good act, not because he was obliged or compelled 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 brings with it extremely heavy responsibility. To bear it, the intellectual abilities have to mature and capacity of the heart, increase and be perfected. Forty is the age they are most perfectly developed. In addition, the period of youth, when the passions of the soul are enflamed, the blood is 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 exonerated in the face of 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 vindicated by 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 lasting sixty-three years, one of the instances of wisdom in it is this: the believers are charged by the Shari'a to love and respect Allah's Most Noble Messenger (Upon whom be blessings and peace) to the utmost degree, to feel repelled at nothing about him at all, and to look on everything about him as good. Almighty Allah, therefore, did not leave His Noble Beloved (UWBP) to live the difficult, 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 the community of which he was the leader. He took him to Himself, showing that he was the leader in every respect.

YOUR SEVENTH QUESTION

Is the following a Hadith, and what does it mean?

خَيْرُ شَبَابِكُمْ مَنْ تَشَبَّهَ بِكُھُولِكُمْ وَشَرُّ كُھُولِكُمْ مَنْ تَشَبَّهَ بِشَبَابِكُمْ¹

The Answer: I have heard that it is a Hadith. Its meaning is this: “The best youth is the one who thinks about death like an elderly person, and working for the hereafter, avoids joining those who become captive to the passions of youth and drown in heedlessness. And the worst of your elderly people is the one 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, Allah is sufficient. Yes, if He is your friend, everything is friendly.

If you want companions, the Qur'an is sufficient. 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, the person who is content is frugal; and the frugal person receives the blessing of plenty.

If you want an enemy, the soul is sufficient. Yes, the person who fancies himself is visited with calamities and meets with difficulties, whereas the one who is not fond of himself, finds happiness, and receives mercy.

If you want advice, death is sufficient. Yes, the person 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 Qur'an reciter read part of Sura Yusuf as far as,

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (12:101)

This point occurred to me in a flash: everything concerning the Qur'an and belief is valuable; however insignificant a point appears to be, it has great value. Nothing that helps to win eternal happiness is insignificant. In which case, it may not be said that this is only a small point and not worth explaining or being given importance. And certainly, the first student and person addressed in matters of this kind, who appreciates the fine points of the

1. Alī Mawārdī, *Adab al-Dunyā wa'l-Dīn*, 27; Ghazālī, *Ihyā' 'Ulūm al-Dīn*, i, 142; al-Manāwī, *al-Fayḍ al-Kabīr*, iii, 487.

Qur'an, Ibrahim Hulûsi, wants to hear this point! In which case, listen to it:

It is a fine point about the finest of stories. An elevated, subtle, happy, and miraculous point of the verse,

(12:101) تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

which announces that the story of Joseph (Upon whom be peace), the best of stories, has reached its conclusion. It is this: the sorrows of death and separation at the end of other happy stories sour the pleasure the listener has received from the story in his imagination, and dispel it. Especially if they describe 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 mentions 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 worldly happiness and joy, it does so in such a way as to say: Joseph himself asked Almighty Allah for his death in order to experience greater happiness and a more brilliant situation; 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 joyful worldly situation, a truth-seeing person like Joseph (Upon whom be peace) wished for bitter death, so as to receive that other happiness.

So note this eloquence of the All-Wise Qur'an, and the 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.

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Twenty-Fourth Letter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (14:27) يَحْكُمُ مَا يُرِيدُ (5:1)

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 how about the delicate species of trees and plants, and the lovely flowers, which are all living creatures, and the animal species, which are worthy of existence, lovers of life, and desire permanent life? What compassion and kindness are there in their continuously without exception being annihilated, in their being swiftly despatched to non-existence without being allowed to so much as open their eyes, in their being made to toil without so much as taking 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 none 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 that solves this question, and is extremely broad, profound, and elevated.

First Station

[This consists of five signs]

FIRST SIGN

As is described at the end of the Twenty-Sixth Word, when making a precious garment, ornamented with jewels and embroidery, a skilful craftsman employs a poor man in return for a commensurate wage. In order to display his skill and art, he dresses the man in the garment, then measures and cuts it, and lengthens and shortens it; making the man sit down and stand up, he gives it various forms. Does the wretched man have the right to say to the craftsman: “Why are you meddling with this garment which makes me beautiful, 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 beings as a model, then He clothes them all and especially living creatures in the garment of a body bejewelled with senses, and inscribes it with the pen of divine decree and determining, thus displaying the manifestation of His names. In addition, He gives to each one of them a perfection, a pleasure, an effulgence, in a way suitable to it and as a wage.

Does anything have the right, then, to say to the All-Glorious Maker, who exemplifies the meaning of, **مَالِكُ الْمُلْكِ يَتَصَرَّفُ فِي مُلْكِهِ كَيْفَ يَشَاءُ**, “You are giving me trouble and disturbing me.”? Allah forbid! Beings have no rights before the Necessarily Existent One, nor can they claim them. What falls to them is, by offering thanks and praise, to carry out what is required by the degree of existence He has given them. For the degrees of existence that are given are occurrences, and each requires a cause. Degrees that 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. What falls to them is to offer thanks to their Creator for having been given mineral existence. And plants may not complain asking why they were not animals; what is due to them is to offer thanks, for they have received life as well as existence. As for animals, they cannot complain

that they are not humans; what is incumbent on them, since they have been given the precious substance of spirit in addition to life and existence, is to offer thanks. And so on.

O querulous man! You did not remain non-existent; you were clothed in the bounty of existence. You tasted life; you neither remained inanimate, nor were made 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 Almighty Allah has given you as a pure bounty? How is it that because exalted bounties that are contingencies and non-existent and that you do not deserve have not been given you, you complain about Almighty Allah with meaningless greed, and are ungrateful for the bounties you have received? If a man rises to an elevated position, such as 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 did not rise even higher, how wrong he would be! What an ungrateful denial of the bounties, what a 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 any intelligence, accustom yourself to being content and try to be satisfied with little! If you cannot endure it, say: “O Most Patient One!” and request 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 Allah Almighty, for that’s where the fault lies.

SECOND SIGN

As is stated at the end of the last matter of the Eighteenth Letter, one instance of wisdom in the All-Glorious Creator’s constantly changing and renewing beings in an astonishing and awesome way through the activity of His dominicality is as follows:

Activity and motion in creatures arise from an appetite, a desire, a pleasure, a love. It may be said that there is a sort of pleasure in all activity; or that activity is a sort of pleasure, even. Pleasure too is turned towards a perfection;

indeed, it is a sort of perfection. Since activity indicates perfection, pleasure, 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 Necessarily Existent Essence, in a form suitable to His absolute riches and essential self-sufficiency, 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 unfolding 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. It is these that necessitate a boundless activity. And that boundless activity in turn necessitates boundless change and transformation, alteration and destruction. And the boundless change and transformation necessitate death and extinction, decline and separation.

At one time, the benefits shown by human science and philosophy ¹ concerning the aims of beings appeared to me to be extremely insignificant. I understood from this that such philosophy leads only to futility. Consequently, 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 All-Wise to my aid, and it showed me the great aims of creatures. That is to say, every creature, every artefact, is a dominical missive for conscious beings to study. This aim satisfied me for a year. Then the wonders in the art of beings were unfolded to me, and the former aim began to seem deficient. Another, much greater aim became apparent, which was that the main aims of creatures look to their Maker. I understood that it consists of creatures’ presenting 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 their being mirrors to His beauty and perfections. This aim satisfied me for a long time, then the

1. Human science and philosophy refers to those philosophies which are derived from human reason, and which hold science to be the source and measure of truth rather than divine revelation. (Tr.)

miracles of divine power and attributes of dominicality (*şuûnât-ı rubûbiyet*) 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, was necessary as great as that latter aim. It was then that the causes in this second Sign and the 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 are so meaningful that through them the All-Wise Maker 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 Allah. The activity in the universe 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 realm of power to the realm 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. In 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. Things do not vanish into non-existence; their relative determinations change; their realities, essences, and identities, from which spring their beauty and loveliness, effulgence and perfection, are enduring.

The beauty of 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.

For beings with spirits but no intellect, death is not a departure for extinction, a vanishing into non-existence; it is to be saved from physical existence and the turbulent duties of life. The beings make over the fruits of the duties they have performed to their spirits. Relying on a divine name, their immortal spirits persist; indeed, they attain a happiness worthy of them.

For beings that possess both spirit and intellect, death is anyway a journeying to everlasting happiness, to the eternal realm, which is a spring of perfections, material and non-material, and to such other dwelling-places of the All-Wise Maker as the Intermediate Realm, the World of Similitudes,

and the Spirit World, which all surpass this world in beauty and luminosity. Their passing does not lead to their death and extinction, separation and non-existence, but to their attaining perfection.

In Short: 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 them a sort of perpetuality; they are not destroyed and do not just disappear; they are not ephemeral and despatched to 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 grieved at their destruction. He feels more grief at the suffering of living creatures, of humankind in particular, and particularly the people of perfection he loves and admires; and his happiness is greater at their happiness. Like a fond mother, he even sacrifices his own happiness and comfort for theirs. Thus, through the light of the Qur'an and mystery of belief, all believers – in accordance with their degree – may be happy at the happiness of other beings, and at their continued existence 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, in addition to their own pains they are grieved at the destruction of beings, at their transience and apparently being despatched to non-existence – and if they have spirits, at their suffering. 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 offices and departments proceeding from such titles of his as Sultan, *Khalifa*, Judge, and Commander-in-Chief. In the same way, Almighty Allah's Most Beautiful Names have innumerable different sorts of manifestations. All the different sorts of creatures arise from the varieties of manifestations. Thus, by virtue of the fact that every possessor of beauty and perfection has an innate desire to see and display his beauty and perfection, the names – 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 in the mirrors of their embroideries the manifestation of their beauty and reflection of their perfection; that is, to renew every instant the mighty book of the universe and the multifarious 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 in addition, to exhibit them to the meditative gazes of sentient beings, and to cause them to read them. Consider the following poem, which alludes to this truth:

*The leaves of the book of the world are of varieties 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.*

تأملُ سطورَ الكائناتِ فإنَّها ۞ مِنَ الْمَلَا الْأَعْلَى إِلَيْكَ رَسَائِلُ

FIFTH SIGN

The fifth Sign consists of two points.

First Point: Since Almighty Allah exists, everything exists. Since they have a relation with Almighty Allah, all things exist for everything. For through the mystery of unity, through their relation with the Necessarily Existent One, all beings become connected with all other beings. This means that through the mystery of unity, every being that knows its relation with the Necessarily Existent One, or whose relation is known, becomes connected to all beings since they are connected to Him. This means that by virtue of that relation, all beings may manifest endless lights of existence. In that respect, for them there is no separation or death. To live for a single passing second yields innumerable lights of existence. Whereas if there is no such relation or it is not known, the being or person manifests infinite separations and deaths. For 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 personal existence with endless instances of non-existence and separation. If he were to remain in existence for a million years even (without connection), it would not be equal to living for an instant with the relation mentioned above. The people of reality (*ehl-i hakikat*) have said therefore: “Illumined existence for a passing instant is preferable to a million years of profitless existence.” It is also because of this that verifiers of the realities (*ehl-i tahkik*) have said: “The lights of existence become apparent through recognizing the Necessarily Existent One.” That is to say: the universe is seen to be full of angels, spirit beings, and intelligent beings, bathed in lights of existence. Whereas without them, the darkness of non-existence

and pains of death and separation encompass all beings. In such a view, the world appears to be an empty, desolate wasteland.

Indeed, all the fruits of a tree have a relation with all the other fruits, and since through the relation they are all friends and brothers, each possesses accidental existences to their number. But if one of the fruits is plucked from the tree, it suffers a separation and death in the face of all the other fruits; they all become as though non-existent for it; it remains in the resulting darkness of external non-existence.

In exactly the same way, in so far as they are connected to the power of the Single Eternally Besoughted One, all things exist for everything. The absence of such a relation results for all things in external non-existences to the number of things.

So see from this Sign the vastness of the lights of belief and the terrifying darkness of misguidance. That is, belief is the mark of the elevated truth described in this Sign; and it may be benefited from through belief. In the absence of belief, just as for someone who is blind, deaf, dumb, and stupid everything is non-existent, 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; it rather manifests renewal and remaking afresh.

The Second Face looks to the hereafter and gazes upon the World of Eternity; it is its arable field. Here, enduring fruits and produce are raised. It serves eternity and makes ephemeral 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 roving mirrors and ever-changing places of manifestation for the renewal of the Necessarily Existent One's lights of creation and existence.

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 with which to observe the attributes of dominicality. The 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; each rather indicates an observatory and is an aid to reflective thought. Also, by showing in a small example the tip of an encompassing, mighty law of dominicality, each proves the reality of the law present in the attributes of dominicality. For example, it is said that a flower departs from existence leaving thousands of existences behind it. This demonstrates a mighty law of dominicality that 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 opposite your window every spring; and through that law, He raises the globe of the earth to

life in the spring; and through the same law He will raise creatures to life at the resurrection. The Qur'an alludes to this with the verse,

(31:28) مَا خَلَقَكُمْ وَلَا يَعْشَكُم إِلَّا كَفَّسٍ وَاحِدَةٍ

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, since all these numerous and immense laws are the manifestations of knowledge and will, and since they are both the same and all-encompassing, they offer certain proof for the Maker's unity, knowledge, and will.

Thus, most of the comparisons in the *Words* show through small examples the tips of laws like these, and by doing so, 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* should be considered categorical proofs and certain arguments.

Second Topic: As is described in the Tenth Truth of the Tenth Word, however many flowers and fruits there are on a tree, each of them 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 their view, things are valuable missives and meaningful words.

Another sort looks to the being itself and to its own life and perpetuation; and if beneficial for man, it contains instances of wisdom accordingly.

At one time, while contemplating 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:

وَهَذِهِ الْمَوْجُودَاتُ الْجَلِيَّةُ مَظَاهِرُ سَيَّالَةٍ وَمَرَايَا جَوَالَةٍ لِتَجَدُّدِ تَجَلِّيَّاتِ أَنْوَارِ
إِيجَادِهِ سُبْحَانَهُ بِتَبَدُّلِ التَّعَيِّنَاتِ الْإِعْتِبَارِيَّةِ * أَوَّلًا: مَعَ اسْتِحْقَاقِ الْمَعَانِي
الْجَمِيلَةِ وَالْهُوِّيَّاتِ الْمِثَالِيَّةِ * وَثَانِيًا: مَعَ إِتْنَاجِ الْحَقَائِقِ الْغَيْبِيَّةِ وَالنُّسُوجِ

- اللُّوحِيَّةِ ❁ وَثَالِثًا: مَعَ نَشْرِ الثَّمَرَاتِ الْآخِرَوِيَّةِ وَالْمَنَاطِرِ السَّرْمَدِيَّةِ ❁
 وَرَابِعًا: مَعَ إِعْلَانِ التَّسْبِيحَاتِ الرَّبَّانِيَّةِ وَإِظْهَارِ الْمُفْتَضَيَّاتِ الْأَسْمَائِيَّةِ ❁
 وَخَامِسًا: لِظُهُورِ الشُّؤُنَاتِ السُّبْحَانِيَّةِ وَالْمَشَاهِدِ الْعِلْمِيَّةِ ❁

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 tiny seed-like reality 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 faith. Otherwise, in addition to being deprived of all of them, you will be squeezed into that seed and you will rot!

FIRST INDICATION

فَأَوَّلًا: بِتَبَدُّلِ التَّعَيُّنَاتِ الْإِعْتِبَارِيَّةِ مَعَ اسْتِحْفَاطِ الْمَعَانِي الْجَمِيلَةِ وَالْهَوَايَاتِ الْمِثَالِيَّةِ

This section expresses the following: although a being apparently disappears into non-existence after departing from [external] existence, the meanings it has expressed are preserved and perpetuated. Its identity, form, and essential nature also are preserved 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 on many pages when printed and after it has proclaimed its meanings to many minds, the arrangement of the type is changed. For no need remains for it and 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, especially plants. Divine power creates them on the page of the springtime. Then in order for them to express their beautiful meanings and for their forms and identities to pass to the ledgers of the World of the Unseen, for instance 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

وَتَانِيًا: مَعَ إِنْتَاجِ الْحَقَائِقِ الْغَيْبِيَّةِ وَالنُّسُوجِ اللَّوْحِيَّةِ

This section shows that before departing from existence, everything, whether particular or universal, and especially 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 leaves thousands of its forms on small Preserved Tablets and in memories, which are small samples of the Preserved Tablets. And throughout the stages of its life it causes conscious beings to study the embroideries of the divine names and the dominical glorifications it expresses; then it departs.

Similarly, the springtime is a flower adorned with finely wrought beings in the flower-pot of the face of the earth; it apparently dies 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

وَتَالِثًا: مَعَ نَشْرِ الثَّمَرَاتِ الْأُخْرَوِيَّةِ وَالْمَنَاطِرِ السَّرْمَدِيَّةِ

This section states that the world is a workbench and an 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 in the world perform numerous duties on account of the hereafter and produce many crops for 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 wish 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 they will enjoy it immensely if they can watch them like watching a cinema screen. Consequently, as the verse,

عَلَى سُرُرٍ مُتَقَابِلِينَ (15:47)

indicates, in Paradise, the realm of delight and happiness, worldly adventures and scenes of worldly happenings will be recalled, amid everlasting panoramas.

Thus, the beautiful beings of this world appearing for a moment then disappearing, and following on one after the other in succession, appear to be factories and workshops manufacturing the vistas of eternity. For example, in order to give fleeting situations a permanence and leave souvenirs for the people of the future, the people of present-day civilization record the images of beautiful or strange happenings 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. He records in everlasting scenes in the Eternal Realm the vital duties and the divine miracles they have performed throughout the stages of their lives, as required by His names All-Wise, All-Compassionate, and Loving.

FOURTH INDICATION

رَابِعًا: مَعَ إِعْلَانِ التَّسْبِيحَاتِ الرَّبَّانِيَّةِ وَإِظْهَارِ الْمُقْتَضَيَاتِ الْأَسْمَائِيَّةِ

This section states that throughout the stages of their lives, beings perform numerous varieties of dominical glorifications. They also display various situations that the divine names necessitate and require. For example, the name of All-Compassionate desires to be compassionate. The name Provider necessitates the giving of sustenance. The name 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 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 they both produce a pleasure and eagerness arising from activity in all the cells of his body as well as his mouth and stomach, and comprise very many instances of wisdom like nurturing his life and every part of his body and causing his life to continue. And the food itself 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, when a transient and temporary existence departs 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? For the mercy, wisdom, and love that look to it required and necessitated it to be thus. Otherwise thousands of benefits would have to be abandoned so that a single harm would not come about; in which case the harm would be a thousandfold. That is to say, the names All-Compassionate, All-Wise, and Loving One are not opposed to death and separation; indeed, they require and necessitate it.

FIFTH INDICATION

وَحَامِسًا: لِظُهُورِ الشُّؤْنَاتِ السَّبْحَانِيَّةِ وَالْمَشَاهِدِ الْعِلْمِيَّةِ

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 (*şuûnât-ı rubûbiyet*) – in a way befitting 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.

Yes, 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, 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 recital of Allah's names. It is by virtue of this mystery that all beings depart leaving behind them in existence meanings, qualities, and states which will each be a 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 of existence like these that pertain to divine knowledge. 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 produces these. That is to say, thousands of things come into existence through the burning of those common substances and their apparent destruction. One common existence departs but 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 lovable substances?

Similarly, (16:60) **وَلِلَّهِ الْمَثَلُ الْأَعْلَى** 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 of numerous perpetual existences; He makes them the means for the fulfilment of the dominical aims; He makes them manifest the divine attributes; 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 that 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 air a throne for His command and will; the element of light a throne for His knowledge and wisdom; water a throne for His bounty and mercy; and earth a throne for 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 is a sort of Hell. Everything has only a flash of existence and is surrounded by never-ending non-being. 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. However, 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; believers are connected with that, and through it secure eternal happiness.

In Short: In the manner of the poet Niyazi Misrî, 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! Most Worthy of Worship!

O Most Wise! One Sought! Most Compassionate! All-Loving!

And I call out:

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْأَمِينُ

And believing, I declare:

إِنَّ الْبَعْثَ بَعْدَ الْمَوْتِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَإِنَّ السَّعَادَةَ الْآبِدِيَّةَ حَقٌّ وَإِنَّ اللَّهَ رَحِيمٌ

حَكِيمٌ وَدُودٌ وَإِنَّ الرَّحْمَةَ وَالْحِكْمَةَ وَالْمَحَبَّةَ مُحِيطَةٌ بِجَمِيعِ الْأَشْيَاءِ وَشَوْنَاتِهَا

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ (7:43)

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَكُوْنُ لَكَ رِضًا وَلِحَقِّهِ اَدَاءٌ
وَعَلَى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ اٰمِيْنَ. وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

سُبْحَانَ مَنْ جَعَلَ حَدِيْقَةَ اَرْضِهِ، مَشْهَرَ صَنْعَتِهِ، مَحْشَرَ خَلْقَتِهِ،
مَظْهَرَ قُدْرَتِهِ، مَدَارَ حِكْمَتِهِ، مَرْهَرَ رَحْمَتِهِ، مَزْرَعَ جَنَّتِهِ،
مَمَرَّ الْمَخْلُوْقَاتِ، مَسِيْلَ الْمَوْجُوْدَاتِ، مَكِيْلَ الْمَصْنُوْعَاتِ،
فَمَرْيَيْنِ الْحَيَوَانَاتِ، مُنْقَشِ الطُّيُوْرَاتِ، مُثْمِرِ الشَّجَرَاتِ،
مُرْهَرِّ النَّبَاتَاتِ، مُعْجَزَاتِ عِلْمِهِ خَوَارِقُ صُنْعِهِ، هَدَايَا جُوْدِهِ،
بَرَاهِيْنُ لُطْفِهِ، دَلَائِلُ الْوَحْدَةِ، لَطَائِفُ الْحِكْمَةِ، شَوَاهِدُ الرَّحْمَةِ،
تَبَسُّمُ الْأَزْهَارِ مِنْ زِيْنَةِ الْأَثْمَارِ، تَسْجُعُ الْأَطْيَارِ فِي نَسْمَةِ الْأَسْحَارِ،
تَهْزُجُ الْأَمْطَارِ عَلَى خُدُوْدِ الْأَزْهَارِ، تَزْيِيْنُ الْأَزْهَارِ، تَبْرِجُ الْأَثْمَارِ
فِي هَذِهِ الْجَنَانِ، تَرَحُّمُ الْوَالِدَاتِ عَلَى الْأَطْفَالِ الصِّغَارِ فِي كُلِّ
الْحَيَوَانَاتِ وَالْإِنْسَانِ، تَعَرُّفُ وَدُوْدٍ، تَوَدُّدُ رَحْمَانٍ، تَرَحُّمُ حَنَّانٍ
تَحْنُنُ مَنَّا لِلْجَنِّ وَالْإِنْسَانِ وَالرُّوْحِ وَالْحَيَوَانِ وَالْمَلِكِ وَالْجَانِّ

The First Addendum to the Twenty-Fourth Letter

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(25:77) قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Listen now to five points concerning this verse.

First Point

Supplication is a mighty mystery of worship; indeed, it is as though the spirit of worship. As we have mentioned in many places, supplication is of three sorts.

The First Sort of Supplication: This is the tongue of latent ability. Through it all seeds and grains supplicate 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!”

Another 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 take up a position whereby they resemble a tongue of disposition through which they beseech the effect from the All-Powerful One of Glory. For example, water, heat, earth, and light take up positions around a seed, and their doing this constitutes a tongue of supplication which says: “O Our Creator, make this seed into a tree!” For the tree, a wonderful miracle of power, cannot be attributed to those unconscious, lifeless, simple substances; that would be impossible. This 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 the 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, 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. They are beyond their reach. 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 Allah.

The Third Sort of Supplication: This is the supplication of conscious beings, which arises 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 this sort of supplication. For the things they call the wonders of civilization and the matters and discoveries they take pride in are the result of what is in effect supplication. They were asked for with a sincere tongue of latent ability and so were given. So long as there is nothing preventing them and they are conformable with conditions, supplications made through the tongues of latent ability and 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 supplication by action. It is not seeking the sustenance from the earth; 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

Supplication has a powerful effect. It almost always yields results, indeed, its results are continuous, especially if it gains universality and is constant. It may even be said that supplication was one of the reasons for the world's creation. That is to say, the supplications of chiefly mankind, and of them principally the Islamic world, and mainly the sublime supplications of Muhammad the Arabian (Upon whom be blessings and peace) were a cause of the universe's creation. That is to say, the Creator of the World knew that in the future Muhammad (UWBP) 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 bestowal of supreme divine mercy and eternal happiness on the Person of Muhammad (UWBP), and for the accomplishment of their aims would not be accepted? Is it in any way possible that their supplications would be rejected?

Since all 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 (UWBP) has achieved such a rank and degree that if all minds were to gather together and become one mind, it could not completely comprehend it.

O Muslims! This is the intercessor you shall have on the Day of Resurrection! So if you want to attract his intercession, follow his practices (*Sunna*)!

If you ask: Since he is Allah's Beloved, what need does he have of all these blessings and supplications?

The Answer: This Being (UWBP) is concerned with the happiness of all his community and shares in the good fortune of each of its members. So too, he is disturbed by all their tribulations. For sure, the degrees of his own happiness and perfection are endless, but since he desires ardently the numberless kinds of happiness for the numberless members of his community for an unlimited time, and is saddened at the numberless kinds of their wretchedness, he is surely worthy of and needy for endless blessings and supplications and mercy.

If you ask: Sometimes supplications are offered for things that are definite; for example, the supplications in the prayers offered during lunar and solar eclipses. Also, sometimes supplications are made for things that will never come about. What does this mean?

The Answer: As is explained in others of the *Words*, supplication is worship. By means of it, Allah's servant proclaims his powerlessness and want. The apparent purposes mark the times of the supplication and the supplicatory worship; they are not really the purpose. The purpose of worship and its

benefits look to the hereafter. If its worldly aims are not obtained, it should not be said that the supplication was not accepted, but that the time for it has not yet 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 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 Allah bestows a daughter like Mary. One should not say that his supplication was not accepted, but that it was accepted in a better way.

Also, sometimes a person makes supplication for his happiness in this world and it is accepted for the hereafter. One should not say that his supplication was rejected, but that it was accepted in a better form. Similarly, Almighty Allah is All-Wise; we seek from Him and He responds to us. But He deals with us in accordance with His wisdom.

A sick person should not cast aspersions on his doctor's wisdom. If he asks for honey and the expert doctor gives him quinine, he should not say: "The doctor didn't listen to me." For the doctor listened to his sighs and moans; he heard them and responded to them. He prescribed something 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 Being who looks after him and makes it friendly. Imagining himself in the presence of the One who can bring about all his needs and repulse all his innumerable enemies, he feels a joy and relief; he casts off his load, which is as heavy as the world, and exclaims:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Fifth Point

Supplication is the spirit of worship and results from sincere belief. For the person who makes supplication shows that there is someone who rules the whole universe, saying: “He knows the least significant things about me, can bring about my farthest aims; who sees every circumstance of mine, and hears my voice. He hears the voices of all beings, and He hears my voice too. He does all these things, so I await my smallest needs from Him too. I ask Him for them!”

See the extensive, sincere belief in Allah’s unity that supplication gives, and the sweetness and purity of the light of belief that it shows! Understand the meaning of the verse,

قُلْ مَا يَعْبُذُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ (25:77)

listen to the decree of,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (40:60)

As the saying goes: أَكْرَهَ نَهَ خَوَاهِي دَادُ نَهَ دَادِي خَوَاهُ “If I had not wanted to give, I would not have given wanting.”¹

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ مِّنَ الْاَزَلِ اِلَى الْاَبَدِ عَدَدَ مَا فِى عِلْمِ اللّٰهِ
 وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ وَسَلِّمْ دِيْنَنَا اٰمِيْنَ
 وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

1. See, Abū Nu‘aym, *Ḥilyat al-Awliyā’*, iii, 263.

The Second Addendum to the Twenty-Fourth Letter

[This is about the Ascension of the Prophet Muhammad (UWBP)]

بِسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَى ۖ عِنْدَ هَاجَةِ الْمَأْوَى ۖ
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ۖ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۖ
(53:13-18) لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

[We shall explain in five points, the section on the Ascension in the Mevlid of the Prophet (UWBP). ¹]

First Point

Süleyman Efendi, in the *Mevlid* which he wrote, recounts a sad love story about Buraq, which was brought from Paradise. Since Süleyman Efendi was one of the saints and the story is based on narrations, it must surely express a truth.

The truth of the matter must be this: the creatures of the Eternal Realm are closely connected with the light of Allah's Most Noble Messenger (Upon whom be blessings and peace). For it is through the light that 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, there would have been no eternal happiness, and mankind and the jinn, who have the ability to benefit from all

1. A Mevlid is a recitation by special singers of the long poem about the Prophet Muhammad (UWBP) written by Süleyman Çelebi, who died in Bursa 780/1378.

the creatures of Paradise, would not have dwelt there; in that sense it would have remained empty, a wasteland.

As is explained in the Fourth Branch of the Twenty-Fourth Word, a sort of nightingale has been chosen from each of the animal species to proclaim the intense need of the species – and passion even – for the caravans of plant species which, proceeding from the treasury of mercy, bear their provisions. The chief 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 Allah, 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 cause of happiness in this world and the next, and the beloved of the Sustainer of All the Worlds. He thus demonstrated the obedience and submission of the angels to Adam (Upon whom be peace) and the reason for their prostrating before him. Similarly, the people of Paradise – and some of its animals even – feel a connection with Muhammad (UWBP), and this found expression in the passionate feelings of Buraq, whom he mounted.

Second Point

One of the adventures during the Ascension concerned Almighty Allah'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 inappropriate for the Necessarily Existent One's holiness and His essential self-sufficiency. Süleyman Efendi's *Mevlid* has enjoyed great popularity; it may be understood from this that, as one of the people of sainthood and reality, his allusion is correct. Its meaning is this:

The Necessarily Existent One possesses infinite beauty and perfection, for all the varieties of them dispersed through the universe are the signs and indications of His beauty and perfection. Those who possess beauty and perfection clearly love them. Similarly, the All-Glorious One greatly loves His beauty, and He loves it in a way that befits Himself. Furthermore, He loves His names, which are the rays of His beauty, and since He loves them, He surely loves His art, which displays their beauty. In which case, He also loves His creatures, which are mirrors reflecting His beauty and perfection. Since He loves the creatures that display them, He certainly loves the creatures'

fine qualities, 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 of creatures and the most excellent of beings;

And since he displayed and applauded divine art with a clamour of glorification and recitation of Allah's names;

And since he opened through the tongue of the Qur'an the treasures of beauty and perfection found in the names;

And since, through the tongue of the Qur'an he expounded brilliantly and compellingly the evidences for the Maker's perfection in 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 the most perfect locus for the manifestation of 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), the most perfectly conscious mirror to His beauty. And since He loves His names, He loves Muhammad the Arabian (Upon whom be blessings and peace), who was the most brilliant mirror to the names, and He loves those who, according to their degree, resemble him.

And since He loves His art, He certainly loves Muhammad the Arabian (Upon whom be blessings and peace), who proclaimed His art to the universe in 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 moral qualities were at the very highest degree, as is agreed unanimously, and He loves too those who, as far as they can, resemble him. This means that like His mercy, Almighty Allah's love encompasses the universe.

Thus, it was because among all those innumerable beloveds, the ultimate degree in every respect of the above-mentioned five aspects was unique to Muhammad the Arabian (Upon whom be blessings and peace) that he was given the name of Allah's Beloved.

This was the reason Süleyman Efendi expressed this highest rank of being Allah's beloved with the words: "I am your lover." The expression is meant to provoke thought; it is a distant allusion to this truth. Nevertheless, since it conjures up associations unfitting to the attributes of dominicality, it is best to say instead: "I am pleased with you."

Third Point

The adventures of the Ascension cannot express those sacred, transcendent truths through allusions that we understand. Its exchanges are like observation posts, means to reflective thought, indications of profound and elevated truths, reminders for some of the truths of faith, and allusions to inexpressible meanings. They are not adventures in the sense that we know. We cannot reach those truths through our imaginations; we rather feel a pleasurable excitement in our hearts through our faith, a luminous joy of the spirit. For just as Almighty Allah has no like or match or peer in His essence and attributes, so He has no like in His dominicality and its qualities. Nor does His love resemble the love of creatures, or His attributes resemble theirs. So, holding such expressions to be metaphors, we say this:

In a manner that befits 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 of the *Mevlid* about the Ascension. The Thirty-First Word about the Prophet's Ascension explains and expounds its reality in the context of the principles of belief. Deeming that to be sufficient, we leave the present discussion at this.

Fourth Point

The words, "He saw Almighty Allah beyond seventy thousand veils" ¹ express distance, whereas the Necessarily Existent One is free of 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:

1. See, al-Qaṣṭalānī, *al-Mawāhib al-Ladunniya* (Sharḥ: al-Zarghānī), vi, 93-100.

Almighty Allah is utterly near to us, but we are utterly distant from Him. The sun is near to us through the mirror we are holding, and all transparent objects on the earth are 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, despite our being four thousand years distant from it. Without drawing any comparisons, we can say that 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.

This is the mystery underlying the long distance of the Ascension on the one hand, and the absence of distance expressed by,

(50:16) **وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ** on the other. Allah's Most Noble Messenger (Upon whom be blessings and peace) made the Ascension and traversed a vast distance, yet he returned in a single instant. The Ascension was his 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 faith.

Similarly, Allah'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 ultimate degrees of the truths of faith. 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 Allah and belief in the hereafter, the principal truths of faith; he entered Paradise and saw eternal happiness. Then he left open the highway he had disclosed through the door of the Ascension, and all the saints of his community travel on their spiritual journeyings under its shadow, with the spirit and heart, in accordance with their degrees.

Fifth Point

The recitation of the Prophet's (UWBP) *Mevlid* and its section about his Ascension is a fine, beneficial custom and admirable Islamic practice. It strengthens in a pleasant, shining, and agreeable way the fellowship of Islamic social life; it is gratifying and pleasurable instruction in the truths of faith; and is an effective and stimulating way of depicting and encouraging

the lights of belief, and love of Allah, and love for the Prophet (UWBP). May Almighty Allah cause this custom to continue to eternity, and may He grant mercy to the writers of *Mevlids* like Süleyman Efendi, and a place in Paradise. Amen.

Conclusion

Since the Creator of the universe created in every species an outstanding individual, including in it all the species' perfections and making it the pride of the species, He would surely create – through the manifestation of His Greatest Name – an individual who within the universe would be exceptional and perfect. Just as among His names there is a Greatest Name, so among His creatures there should be a pre-eminent individual in whom He would bring together all the perfections dispersed through the universe, and through whom He would draw gazes upon Himself.

Such an individual would 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 animate species, the individual would be an intelligent being, for among living beings the most perfect are those with intelligence. And certainly, that exceptional individual would be a human being, for among intelligent beings, the one capable of endless progress is man. And among men, that individual would be Muhammad (Upon whom be blessings and peace). For no era in history, from the time of Adam to the present, has produced his like, and cannot and will not produce such a one. For taking half the globe of the earth and a fifth of mankind under his spiritual rule, he has perpetuated it magisterially for one thousand three hundred and fifty years, and for all who seek perfection has become 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 singlehanded. The person who brought the Qur'an of Miraculous Exposition, which is constantly recited by more than a hundred million men, is surely that excellent individual; it could be no one else. He is both the seed, and the fruit, of this world.

عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ الصَّلَاةُ وَالسَّلَامُ بَعْدَ أَنْوَاعِ الْكَائِنَاتِ وَمَوْجُودَاتِهَا

You may understand then what a pleasurable, honourable, luminous, joyful, auspicious, and elevated religious entertainment it is for believers to listen to the *Mevlid* and Ascension of that Being whom they look on as their

chief, master, leader, and intercessor; that is, to hear about 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 set them on the Straight Path! Amen.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

The Twenty-Fifth Letter

was not written.

* * *

The Twenty-Sixth Letter

First Topic

بِاسْمِهِ سُبْحَانَهُ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(41:36) وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

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 fearsomely 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, I was listening in the month of Ramadan 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 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 electricity is switched 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. For 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 Allah's Word nor man's word. Think of it as between the two.” To which I rejoined:

“That's 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 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 the other in the west, then according to the rule, it will remain with the one who has possession of it since 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 Allah'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 Allah'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 Allah's Word, it may claim ownership of it, otherwise it cannot. Allah forbid! What hand can pull out the nails fastening that vast jewel to the sublime throne of Allah, riveted as it is with thousands of certain proofs, and break its supporting pillars, causing it to fall?”

“In spite 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 were Allah’s Word, it would be appropriate to Him and altogether out of the ordinary. Just as His art does not resemble man’s art, so His Word should not resemble man’s word.”

I replied: “It may be understood as follows: apart from his miracles and special attributes, the Prophet Muhammad (UWBP) 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. His deeds and attributes were not all made out of the ordinary 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. If he had been out of the ordinary in all his conduct, he could not have been the leader in every respect, the complete guide for everyone, the “Mercy to All the Worlds” through all his attributes.

“In just the same way, the All-Wise Qur’an is the leader of the aware and the conscious, the guide of jinn and men, the teacher of those aspiring to perfection, and instructor of those seeking reality. It has necessarily, therefore, to be in a form similar to human 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 it had been in similar form to the divine speech that the Prophet Moses (Peace be upon him) heard on Mount Sinai, human beings could not have borne listening to it and hearing it, nor made it a 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:

أَهْكَذَا كَلَامُكَ ؟ قَالَ اللَّهُ : لِي قُوَّةُ جَمِيعِ الْأَلْسِنَةِ ¹

Next, the Devil said: “Many people speak of matters similar to those in the Qur’an in the name of religion. Isn’t it possible, therefore, that a human being did such a thing and made up the Qur’an in the name of religion?”

1. Suyūfī, *al-Durar al-Manthūr*, iii, 536.

Inspired by the light of the Qur'an, I replied as follows:

“**Firstly:** Out of love of religion, someone who is religious may say: ‘The truth is this; in reality, the matter is thus; Almighty Allah commands such-and-such.’ But he would not make Allah speak to suit himself. Trembling at the verse,

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ (39:32)

he would not overstep his mark to an infinite degree, imitate Allah, and speak on His behalf.

“**Secondly:** 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. People who resemble each other may imitate one another, people of the same nation look the same as one another, people who are close to one another in rank or status may impersonate 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 person 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 to 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 – Allah forbid!, a hundred thousand times – the Qur'an to be man's word is utterly impossible; no rational being could accept its possibility; to do so is a delirium like imagining to be possible something that is self-evidently impossible, like a firefly being regarded by astronomers as a real star for a thousand years; or a fly appearing to observers in the 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; 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, Allah forbid, that that Perspicuous Book – which is clearly a brilliant star; indeed, a sun of perfections perpetually scattering the lights of truth in the heavens of the world of Islam – is like a firefly, 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. This is impossible a hundred times over, and even if you were to go 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 firefly.

“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 that 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 humanity, is, Allah forbid, the fabrication of a single unaided and unlearned man’s mind, and that the great geniuses and brilliant scholars who observed him 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 a person 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 as possessing the highest, most shining virtues, to be the most untrustworthy, insincere, and unbelieving. For in this question there is no point between the two.

“If, to suppose the impossible, the Qur’an were not the Word of Allah, it would fall from the divine throne to the ground; it would not remain somewhere between. While being the meeting-point of truths, it would become a source of superstition and myth. And if, Allah forbid, the one who proclaimed that wonderful decree was not Allah’s Messenger, 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 Allah’s name falls to the very lowest of degrees.

“It is as impossible as permanently seeing a fly as a peacock, and all the time seeing the peacocks’s attributes in the fly. Only someone lacking all intelligence could imagine it to be possible.

“Fourthly: 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 (UWBP), mankind’s largest and most powerful army, is – Allah 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 imposed on it such an order, regularity, and discipline that it has conquered both this world and the next, and has instructed the minds of people each according to his degree, and trained their hearts, conquered their spirits, purified their consciences, and employed and utilized their limbs and members. To imagine it to be a counterfeit necessitates accepting a hundred-fold impossibility.

“Such an impossibility entails the further total impossibility of supposing that a person who, through his deliberate conduct throughout his life taught mankind Almighty Allah’s laws, and through his honest behaviour instructed humanity 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 at divine punishment and knew Allah 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 renowned qualities is in truth the pride of mankind, indeed, of the universe, – it entails the impossibility of supposing that, Allah forbid a hundred thousand times, he neither feared Allah, 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 Allah, if it falls from the divine throne to the ground, it cannot remain somewhere between the two. Indeed, it has to be said to be 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!”

The Devil retorted: “That’s what you think! I have deceived most of mankind, and their foremost thinkers, into denying the Qur’an and Muhammad.”

I replied: **“Firstly:** When seen from a great distance, the largest thing appears the same as the smallest. A star may even look like a candle.

“Secondly: Also, when seen both as secondary and superficially, something which is completely impossible may appear to be possible.

“One time when an old man was watching the sky in order to spot the new moon of Ramadan, 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 was the moon, but because his intention was to spot the moon and the hair was by the way and secondary, he paid it no attention and thought the 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. It may mask many completely impossible things and the mind does not concern itself with them. As for denial, it is not non-acceptance, but the acceptance of non-existence; it is a judgement. The mind is compelled to work. So a devil like you takes hold of someone’s mind and leads it to denial. Showing the false to be truth and the impossible to be possible through such satanic wiles as 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 that 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 all levels of perfected men in truth and justice, veracity and fidelity, faith and trustworthiness, and has ensured the happiness of this world and the next through the truths of the pillars of faith and the principles of the pillars of Islam; a book that through the testimony of its achievements is of necessity veracious, and pure, genuine truth, and absolutely right, and most serious – it necessitates imagining, Allah forbid, that it comprises the opposites of these qualities, effects, and lights, and not only is a collection of fabrications and lies, but also a frenzy of unbelief that would shame even the Sophists and the devils, and cause them to tremble.

“This impossibility necessitates the further, most ugly and abhorrent, impossibility that the person who, according to the testimony of the religion and Shari‘a of Islam that he proclaimed, and the extraordinary fear of Allah and pure, sincere worship that 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 – Allah forbid, and again, Allah forbid – without faith,

that he was most untrustworthy, did not fear Allah, 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, who gain an understanding of the Qur’an’s miraculous nature by listening to it, say: ‘If I were to compare the Qur’an with all the other books I have listened to, or with all the other books in the world, it would resemble none of them; it is not the same as them in either kind or degree.’ The Qur’an, then, is either superior to all of them, or inferior to all of them. It is impossible that it is inferior, and no enemy or the Devil even could say that. In which case, the Qur’an is superior to all other books, and is therefore a miracle. 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 Allah, come from the supreme throne of Allah and His Greatest Name, or, Allah forbid, and again, Allah forbid, it is a human forgery fabricated on earth by someone without belief who neither feared Allah 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. And we have proved it most clearly and decisively; and you have seen it and heard it.

“In the same way, Muhammad (Upon whom be blessings and peace) is either Allah’s Messenger and the highest of the prophets and the most superior of creatures, or, Allah forbid, he has to be imagined to be someone without belief who fell to the lowest of the low because he lied concerning Allah, and did not know Allah, and did not believe in His punishment.¹ And as for this, O Devil, neither you, nor the philosophers of Europe or hypocrites of Asia on whom you rely, could say it; neither could you say it in the past, nor 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 (UWBP) was very clever, and was most moral and upright.’

1. Relying on the fact that the Qur’an mentions the unbelievers’ blasphemies and obscenities, in order to refute them, trembling, I too have been compelled to use these expressions, in the form of impossibilities, to demonstrate the total impossibility and complete worthlessness of the blasphemous ideas of the people of misguidance.

“Since the matter is limited 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) was the Messenger of Allah, and the highest of the prophets and the best of all creatures.”

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بَعْدَ الْمَلِكِ وَالْإِنْسِ وَالْجَانِّ

A Second, Small Objection of Satan

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ * وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ *
وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ * وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ * لَقَدْ كُنْتَ فِي غَفْلَةٍ
مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ * وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَتِيدٌ * أَلْقِيَ فِي
جَهَنَّمَ كُلَّ كَفَّارٍ عَتِيدٍ (50:18-24)

One time while reading these verses from Sura Qaf, the Devil said to me: “You consider the principal 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 can there be with this extraordinary switching about? In most places in the Qur’an, it brings together subjects like this that bear little relation to each other. Where is its eloquence and smoothness with such discontinuity?”

I answered as follows:

After its eloquence, one of the chief elements of the Qur’an of Miraculous Exposition’s inimitability is its conciseness. Conciseness is one of the strongest and most important elements of the Qur’an’s miraculousness. The instances of it are so numerous and beautiful that exacting scholars are left in wonder at it. For example:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْأَمْءَ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ
وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ (11:44)

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:

كَذَبَتْ ثمودُ بِطَغْوَنِهَا * إِذِ انْبَعَثَ أَشْقَاهَا * فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا *
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا *
وَلَا يَخَافُ عُقْبَاهَا (91:11-15)

In these few short sentences, 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, momentous events involving the Thamud people and their consequences, and the Thamud's calamitous end. And for example:

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَكَادَى فِي الظُّلُمَاتِ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (21:87)

Here, many sentences have been “rolled up” between the words

فَنَكَادَى فِي الظُّلُمَاتِ and أَنْ لَنْ نَقْدِرَ عَلَيْهِ but these omitted sentences neither spoil the understanding, nor mar the fluency of the style. It mentions the chief elements of 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 يُوسُفُ أَيُّهَا الصِّدِّيقُ (12:45-46) and فَأَرْسَلُونِ have been skipped concisely, yet 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.

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 the dire things that will happen to them in the awesome revolutions of the future. It flashes them over the mind like lightning, depicting that long, long period of time to the mind's eye as a single present page. Referring the events that are not mentioned to the imagination, it evokes them with truly elevated fluency and smoothness of style.

وَإِذَا قَرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (7:204)

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!”

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Second Topic

[This Topic was written in response to the wonder expressed by those who serve me permanently at the surprising contradictions they see in my conduct. It is also intended 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 instruments who proclaim 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 attention is turned to the herald, the sacredness 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, his position necessitates dignity and requires a stance that will preserve its loftiness. If he is humble before his visitors, it will be lowering and will debase the position. But when in his own house, his position requires – contrary to his official position – that he should be as modest as he can. If he stands on his dignity, it will be arrogant. And so on. That is to say, a person assumes a personality when performing his duty or work that 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. But if he lacks the capacity; if, for example, a common soldier is put in the position of a field marshal, the two personalities are far apart; the individual, lowly, inferior qualities of the soldier are incompatible with the elevated, superior character demanded by the position of field marshal.

Thus, this wretched brother of yours has three personalities, which are very distant from each other, truly very distant.

The First: In so far as I am a herald of the elevated treasury of the All-Wise Qur'an, I have a temporary personality that pertains solely to the Qur'an. The extremely exalted character demanded by this position is not mine; I do not possess such a character. It rather consists of the qualities necessitated by the position and the duty. Any qualities this sort that you

see in me are not mine, so do not suppose I possess them; they belong to the position.

The Second Personality: Through Almighty Allah's grace, a personality is given me at the time of worship when I am turned towards the divine court; it displays certain marks. These 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. If the whole world were to praise and applaud me, it 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 faulty 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 from a noble family, inferior qualities 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.

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 herald and of worship; it does not show their traits. Also, in accordance with the rule, *دَادِ حَقُّ رَا قَابِلِيَّتْ شَرْطُ نِيَسْتْ* Almighty Allah 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 highest position of field marshal. Thanks be to Allah a hundred thousand times! The soul is baser than everything, and the duty higher!

الْحَمْدُ لِلَّهِ هَذَا مِنْ فَضْلِ رَبِّي

Third Topic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا (49:13)

لِتَعَارَفُوا مَنَاسِبَاتِ الْحَيَاةِ الْاجْتِمَاعِيَّةِ فَتَعَاوَنُوا عَلَيْهَا لَا لِيَتَنَاصَرُوا فَيَتَخَصَّمُوا

That is, I created you as peoples, nations, and tribes, so that you might know one another and the relations between you in social life, and assist one another; not so that you would regard each other as strangers, refuse to acknowledge one another, and nurture hostility and enmity.

First Matter

Since the elevated truth stated by the above verse concerns the life of society, I have been compelled to write it in the tongue, not of the New Said, who wants to withdraw from society, but of the Old Said, who was involved in the social life of Islam. It is written intending to serve the Qur'an of Mighty Stature and to shield it against unjust attacks.

Second Matter

In explanation of the principle of mutual acquaintance and assistance alluded to by the above verse, we say this: an army is divided into divisions, the divisions into regiments, the regiments into battalions, and companies, and squads, so that all the soldiers may know their many different connections and related duties. In this way, they all will perform properly a general duty in accordance with the principle of mutual assistance, and the collectivity they form will be safe from the attacks of the enemy. The army is not arranged thus to be divided and split up, with one company competing with another, one battalion being hostile to another, and one division acting in opposition to another.

Similarly, Islamic society as a whole is a huge army that is divided into tribes and groups. Nevertheless, it has unity in numerous respects: 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; a thousand things are one and the same.

All these things being one and the same necessitates brotherhood, love, and unity. That is to say, being divided into groups and tribes should lead to mutual acquaintance and 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 they may divide them up and devour them.

Furthermore, in the idea of nationalism is a thrill of the soul, a heedless pleasure, an inauspicious power. For this reason people involved in social life at this time cannot be told to give it up. 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. This is the reason the Hadith states that Islam has abrogated what preceded it and put an end to the tribalism of Ignorance. ¹ *الْإِسْلَامِيَّةُ جَبَّتِ الْعَصَبِيَّةَ الْجَاهِلِيَّةَ* And the Qur'an decrees:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (48:26)

The above Hadith and verse reject in definite terms negative nationalism and racialism. For positive, sacred Islamic nationhood leaves no need for them.

What race has three hundred and fifty million members? Which racialism can gain for those who subscribe to it so many brothers – and eternal brothers at that – in place of Islam? Negative nationalism has caused untold harm in history.

In Short: The Umayyads combined some nationalistic ideas with their politics, and vexed the World of Islam. They also brought down many calamities on themselves. Also, the European nations have promoted the idea of racialism enormously this century; the ghastly events of the Great War demonstrated just how harmful negative nationalism is, in addition

1. See, *Bukhārī*, Aḥkām, 4; 'Imāra, 36, 37; *Abū Dā'ūd*, Sunna, 5; *Tirmidhī*, Jihād, 28; 'Ilm, 16; *Nasā'ī*, Bay'a, 26; *Ibn Māja*, Jihād, 39; *Musnad*, iv, 70, 199, 204, 205; v, 381; vi, 402, 403.

to the perpetual, ill-omened enmity of the French and Germans. And with us, in the Second Constitutional Period, – like the myriad tongues at the destruction of the Tower of Babel, known as the “ramification of peoples,” and their resulting dispersal – various refugee societies called “clubs” were formed, chiefly by the Armenians and Greeks, because of their negative, nationalistic ideas, and these were the cause of division. From that time to now, the condition of those 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 look on each other as enemies, is such a calamity it is indescribable. It is quite simply a lunacy like turning one’s back on dreadful serpents so as to avoid being 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 outstretched, 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 the people to the south that they should form a front against them. The Qur’an’s light comes from the south; it is where the light of Islam came from. It is present among us and is found everywhere. So 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 next of all those fellow-citizens. To destroy the foundations of their two lives while claiming to serve their social life in the name of patriotism, 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 gives rise to a beneficial strength, and is a way of reinforcing Islamic brotherhood.

The idea of positive nationalism should serve Islam and be its citadel and armour; it should not take its place. For within the brotherhood of Islam is a hundredfold brotherhood that persists in the Intermediate Realm and World

of Eternity. So whatever its extent, national brotherhood may be an element of it. But to plant 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 a citadel to the Qur'an and Islam. You have silenced the whole world and repulsed awesome attacks. You have confirmed the verse:

يَا أَيُّهَا اللَّهُ يَقُومُ يُجَاهِدُهُمْ وَيُجِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ (5:54)

Now you must refrain from succumbing to the stratagems of Europe and the dissemblers who imitate them, thus corroborating the passage above; you must be frightened of doing such a thing!

A Noteworthy Situation: The Turks are the most numerous of the Islamic peoples, and wherever they are found, they are Muslims. They have not divided into Muslims and non-Muslims like other peoples. Wherever there are Turks, they are Muslims. Turks who have abandoned Islam or who are not Muslims are no longer Turkish, like the Hungarians. But even small races consist of 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, and cannot be effaced from the face of the earth by any power. So don't you efface them from your heart at the evil suggestions and devices of Satan!

Fifth Matter

The peoples awakening in Asia are embracing the idea of nationalism and imitating Europe precisely in every respect, and on the way are sacrificing many of the things they hold sacred. However, every nation requires a dress suitable to its particular stature. Even if the material is the same [for all nations], the styles have to be different. A woman cannot be dressed in a gendarme's uniform, nor can an elderly *hoja* be clothed in a tango-dancer's outfit. Moreover, blind imitation very often makes people into laughing-stocks. This is so for the following reasons:

Firstly: If Europe is a shop, a barracks, Asia is 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 such European leaders as Wilson, Lloyd George, and Venizelos were as bigoted in their religion as 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 was bigoted in its religion, Europe was not civilized; it became civilized on giving up its bigotry.

Furthermore, religion caused three hundred years of war between 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 significant progress. Witness to this is the greatest master of Europe, the Islamic state of Andalusia. But 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 such as enjoining the payment of *zakat* and prohibiting usury and interest. And in accordance with phrases like, أَفَلَا يَعْقِلُونَ (4:82) أَفَلَا يَتَفَكَّرُونَ (36:68) it has called on the intelligence 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. They have no reason to be vexed at Islam. The underlying reason Islam differs in various respects from Christianity and other religions is this:

The basis of Islam is the pure affirmation of divine unity; it attributes no actual effect to causes and intermediaries, and affords them no value in respect of creation and position. Christianity, however, since it has accepted the idea of Jesus being the Son of Allah, 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:

اتَّخِذُوا أَجَارَهُمْ وَرُءُسَهُمْ أَرْكَابًا مِّنْ دُونِ اللَّهِ (9:31)

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 holding 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 people who go to excess in the idea 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, when the centre of Islamic rule was established here other peoples were drawn to it and they settled here. Consequently, 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 nationalist leaders and racialists, who was very neglectful in religion, was compelled to say that a nation is a nation when its people share the same language and religion. Since that is so, relations based on language, religion, and country should be taken into account, not true race. If the three are the same, the nation will certainly be strong. But if one is lacking, there will still be nationhood.

Secondly: I shall describe by way of example, 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 numbering only twenty or thirty million, to preserve its life and existence in the face of all the large states of Europe was the following idea held by its army, which was born

of 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 eagerly and with longing, laughing in its face. They always made Europe tremble. What in the world is there 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 caused three hundred and fifty million Muslims to weep and cry out. So in order not to make them do that, those colonialists drew back their hands; they lowered them, even while raising them to strike. What power can be established in place of this constant moral support, which can be in no way belittled? Let them show it! No, that huge moral strength must not be offended by negative nationalism and independent patriotism.

Seventh Matter

We say to those who exhibit excessive patriotism and negative nationalism: if you truly love this nation and feel pity for it, be patriotic in such a way that your pity is directed towards the majority of its people. For to serve the temporary heedless social life of the minority, who are in no need of pity, in a way that is the reverse of pity for the majority, is not patriotism. Patriotic works performed out of negative racialism may be temporarily beneficial for two people out of eight. They receive the kindness arising from that patriotism, although they do not deserve it. But the remaining six are either elderly, or sick, or afflicted with tribulations, or are children, or weak, or pious people turned earnestly toward the hereafter; these people want a light, a solace, compassion, in the face of the Intermediate Realm and the hereafter, with the life of which they are concerned rather than worldly life; they are in need of helping hands that are blessed and patriotic. What patriotism could permit their light to be extinguished, their solace to be destroyed? Alas! Where is that pity for the nation, that self-sacrifice?

We must never lose hope in divine mercy. For Almighty Allah will not cause to perish through temporary set-backs the magnificent army and mighty community of the people of this land, which He employed for a thousand years in the service of the Qur'an, appointing them its standard-bearer. He will once again kindle that light and cause them to continue their duty, Allah willing!

Fourth Topic

[NOTE: The ten Matters of this Fourth Topic are unconnected, in the same way that the four Topics of this Twenty-Sixth Letter are unconnected. So no connection should be sought. They were written exactly as they occurred to me. This 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 explanations and interpretations of رَبِّ الْعَالَمِينَ (1:2) state that there are eighteen thousand worlds,¹ and you ask the wisdom in this number.

My brother, at the moment I do not know the wisdom in it, but I can say this much: the phrases of the Wise Qur'an are not restricted to a single meaning; for since the Qur'an addresses all the levels of mankind, its phrases are like universals or wholes that comprise meanings for each level. The meanings that are expounded are like parts of the general law. Every Qur'anic commentator, every adept, mentions one part of the whole. Basing it on either his illumination, or his proofs, or his way, he prefers one meaning. Thus, in this verse too, one group disclosed a meaning which corresponded to that number.

For example, the verses,

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۖ يَنْهَمَا بَرَزَخٌ ۖ لَا يَبْغِيَانِ (55:19-20)

which the people of sainthood hold to be significant and recite constantly 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, the Mediterranean, the Red Sea, and the Suez Canal, and to the freshwater and salt lakes, the various fresh-water lakes 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.

1. Ṭabarī, Jāmi' al-Bayān, i, 63.

In the same way, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ encompasses numerous truths. The people of illumination and of reality interpret them differently according to the meanings they uncover.

Personally, I think that the heavens consist of 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. As for the term, رَبِّ الْعَالَمِينَ it means that every world is administered, sustained, and governed directly through Almighty Allah's dominicality (*rubûbiyet*).

Thirdly: Allah's Most Noble Messenger (Upon whom be blessings and peace) said: إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَبْصَرَهُمْ بِعُيُوبِ أَنْفُسِهِمْ¹ And in the All-Wise Qur'an, Joseph (Upon whom be peace) said:

وَمَا أَكْبَرُئِي نَفْسِي^٤ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (12:53)

Yes, the person who is fond of himself and relies on himself is unfortunate, while someone 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, and that it hands over its weapons and equipment to the nerves. Then the nerves and veins of temperament perform its function till the end of life. Although the person's evil-commanding soul died long beforehand, his nerves are still apparent. Many great saints and holy men have complained about their evil-commanding souls although their souls were tranquil. They have lamented over sicknesses of the heart although their hearts were completely sound and illumined. But what afflicted these persons was not their evil-commanding souls, but the soul's functions that had been handed over to their nerves. Their ailments were not of the heart, but of the imagination. My brother! Allah willing, what is attacking you is not your soul and a 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 teacher (*hoja*) are to be found in various parts of the *Risale-i Nur*. For now we shall just make brief allusion to them.

1. al-'Ajlûnî, *Kashf al-Khafâ*, i, 8.

His First Question: Muhyi'l-Din al-'Arabi said in his letter to Fakhr al-Din Razi: "To know Allah is different to knowing that He exists." What does this mean and what did he intend by 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 its superficial affirmation point to what was intended. 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 explications of the tenets of belief and the existence of the Necessary Existent and divine unity offered by the authoritative scholars of the principles of religion and theology were insufficient in his view.

Yes, the knowledge of Allah gained through theology does not afford a complete knowledge and a complete sense of the divine presence. However, when gained through the method of the Qur'an of Miraculous Exposition, it affords both complete knowledge and a total sense of the divine presence. Allah 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 in Muhyi'l-Din al-'Arabi's view the knowledge of Allah was that Fakhr al-Din Razi obtained by means of theology, the knowledge of Allah attained on the Sufi way is similarly deficient in relation to the knowledge obtained through the legacy of prophethood directly from the All-Wise Qur'an. For in order to attain a constant sense of the divine presence, the way of Muhyi'l-Din al-'Arabi said: *لَا مَوْجُودَ إِلَّا هُوَ* 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: *لَا مَشْهُودَ إِلَّا هُوَ* entering a strange state as though casting the universe into absolute oblivion.

However, the knowledge of Allah obtained from the All-Wise Qur'an affords a constant sense of the divine presence, but it 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 Allah's name. Everything becomes a mirror yielding knowledge of Him. As Sa'di Shirazi said:

دَرْ نَظَرِ هُوشِيَارِ هَزْ وَرَقِي دَفْتَرِیَسْتِ اَزْ مَعْرِفَتِ گِردِگَارِ

In everything a window opens up onto knowledge of Allah.

In some of the *Words* we have illustrated with the following comparison the differences between the way of the scholars of theology and the true highway taken from the Qur'an: in order to have water, some is brought from a distant place by means of pipes, tunnelling through mountains. And some of it is obtained by digging wells everywhere. The first sort is fraught with difficulties; the pipes become blocked or broken. But those who know how to dig wells and extract water can find water everywhere with no trouble.

Similarly, utilizing the impossibility of causation and causal sequences, the scholars of theology cut the chains of causes at the extremities of the world and then proved the existence of the Necessarily Existent One. They travelled a long road. However, the true highway of the Wise Qur'an finds water everywhere and extracts it. All its verses cause water to flow forth wherever they strike, like the Staff of Moses. Each makes everything recite the rule: **وَفِي كُلِّ شَيْءٍ لَّهُ آيَةٌ تَذُلُّ عَلَى أَنَّهُ وَاحِدٌ**

Furthermore, faith (*îmân*) is not gained only through knowledge; many of the subtle faculties have their share of it. When food enters the stomach, it is distributed in various ways to various members. Similarly, after entering the stomach of the mind, the matters of faith that 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, faith is deficient. Muhyi'l-Din al-'Arabi was reminding Fakhr al-Din Razi of this point.

Third Matter

In what way is the verse, **وَفِي كُلِّ شَيْءٍ لَّهُ آيَةٌ تَذُلُّ عَلَى أَنَّهُ وَاحِدٌ** conformable with the verse, (33:72) **إِنَّمَا كَانَ ظَلُومًا جَهُولًا** ?

The Answer: There are explanations in the Eleventh and Twenty-Third *Words*, and in the Second Fruit of the Fifth Branch of the Twenty-Fourth Word. A summary is as follows:

With His perfect power, Almighty Allah makes many things from a single thing, causes one thing to 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 animal species. For this reason, He placed no innate limit on man's powers and senses, no natural restriction, and left them free. Those of the other animals are limited and naturally restricted. Whereas each of man's powers may roam free over an endless distance towards infinity. For since he is a mirror to the infinite manifestations of the names of the universe's Creator, his powers have been given an infinite capacity.

For example, even if the whole world were given to man, due to his greed, he would say: (50:30) هَلْ مِنْ مَّزِيدٍ And due to his selfishness, he finds it acceptable that a thousand people should suffer harm for his own sake. And so on. He may advance endlessly in bad morality and reach the degree of the Nimrods and Pharaohs; as is shown by the use of the intensive form in the verse above (33:72), he is given to great wrongdoing. Similarly, he may manifest endless progress in good morality, and rise to the level 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 need few things, and what they do need, everything necessary for their lives, they may learn in a couple of months, or even a couple of days, or in some cases, in a couple of hours. It is as if they have been perfected in another world and come thus. But man can only rise to his feet in one or two years, and only in fifteen can 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 [the Hadith]:

جَدِّدُوا إِيمَانَكُمْ بِلَا إِلَهَ إِلَّا اللَّهُ¹ 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 faith. For in reality each individual human being consists of many individuals. He may be considered a different individual to the number of the years of his life, or to the number of its days or even hours. For since a single individual is subject to time,

1. *Musnad*, ii, 359; *al-Mundhirī*, *al-Targhīb wa'l-Tarhīb*, ii, 415; *al-Hakim*, *al-Mustadrak*, iv, 256; *al-Haythamī*, *Majma' al-Zawā'id*, i, 52.

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 is replaced by another. It varies constantly. Every day opens the door of another world. As for faith, 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 **لَا إِلَهَ إِلَّا اللَّهُ** 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 faith, they are much of the time able to take advantage of 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 world in the abbreviated concepts of contingency and createdness and having disposed of it, so to speak, proved divine unity. And one school of Sufis, in order to experience Allah's presence and affirm His unity fully, said: **لَا مَشْهُودَ إِلَّا هُوَ** 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 Allah's presence at the highest degree, said: **لَا مَوْجُودَ إِلَّا هُوَ** 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: **لَا مَعْبُودَ إِلَّا هُوَ** * **لَا مَقْصُودَ إِلَّا هُوَ** Can you show me a brief proof of the affirmation of divine unity that this highway provides and point out a short way leading to it?

The Answer: All the Words and Letters of the Risale-i Nur point out that highway. For now, as you wish, we shall indicate concisely an extensive, lengthy and mighty proof of it.

Every thing in the world ascribes every other thing to its own Creator. And every artistically fashioned object in this world demonstrates that all such objects are the works of its own fashioner. And every creative act in the universe proves that all creative acts are the acts of its author. And every

name that is manifested in beings indicates that all names are the names and titles of the one whom it signifies. That is to say, every thing is a direct proof of divine unity and a window yielding knowledge of Allah.

An 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 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 every object ascribes every other object to its own fashioner, every act ascribes every other act 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, the 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 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 the creative acts are tied to it.

That is to say, just as all objects ascribe all other objects to their fashioner and all creative acts attribute all other acts to their author, in exactly the same way, every divine name manifested in the universe ascribes every other name to the One whom it describes and proves that they are His titles. For the names manifested in the universe are like intersecting circles, blending one with the other 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 Giver of Life is manifested on a thing and life is given, the name 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 Munificent is manifested; it adorns the creature's dwelling-place. So too, the manifestation of the name All-Compassionate appears; it presents the body's needs benevolently. At the same instant, the manifestation of the name Provider appears; it supplies the material and spiritual sustenance necessary for the continued existence of the animate creature in unexpected ways. And so on. This means that to whomever the name Giver of Life belongs, the name All-Wise, which is luminous and comprehensive in the universe, is also His. The name All-Compassionate, which nurtures

all creatures kindly, is His too. And the name Provider, which sustains all animate creatures munificently, is His name and title. And so on.

That is to say, every name, every act, every object is a proof of divine unity, and a proof that is a stamp of divine unity (*vahdaniyet*) and a seal of divine oneness (*ehadiyet*) which has been inscribed on the pages of the universe and on the lines of the centuries. All of them indicate that all the words of the universe, which are called beings, are inscriptions traced by the pen of its own scribe.

اللَّهُمَّ صَلِّ عَلَى مَنْ قَالَ: أَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ¹
وَعَلَى إِلِهِ وَصَحْبِهِ وَسَلَّمَ

Fifth Matter

Secondly: You ask in your letter whether لَا إِلَهَ إِلَّا اللَّهُ is sufficient on its own. That is, intending the second part, you ask: can someone who does not say مُحَمَّدٌ رَسُولُ اللَّهِ 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 Messenger (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 Allah. There can be no way to reality and salvation outside his mighty highway. All the leading gnostics and verifiers of reality have said like Sa'di Shirazi:

مُحَالَسْتُ سَعْدِي بِرَاهِ نَجَاتٍ ⑤ ظَفَرُ بُرْدَنْ جُرْ دَرْ پِي مُصْطَفَى

They also said: كُلُّ الطَّرِيقِ مَسْدُودٌ إِلَّا الْمِنْهَاجَ الْمُحَمَّدِيَّ

However, it sometimes happens that people are on the highway of Muhammad (UWBP) and within it, but are not aware of it.

And it sometimes happens that they do not know the Prophet (UWBP), but the road they have taken is part of his highway.

It happens too that because they are in a state of ecstasy or entirely immersed in contemplation or have withdrawn from the world, they do not think of the highway of Muhammad, and لَا إِلَهَ إِلَّا اللَّهُ is sufficient for them.

1. *Muwatta'a*, Qur'ān, 32; Hajj 246; al-'Ajlūnī, *Kashf al-Khafā*, i, 353; al-Albānī, *Ṣaḥīḥ al-Jāmi' al-Ṣaḡhīr*, no: 1113.

Nevertheless, the most important side of the matter 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 are uninformed about it, do not know the Prophet (UWBP) or they do not think of him that they might accept him. They are ignorant in that respect. They know **لَا إِلَهَ إِلَّا اللَّهُ** only in respect of esoteric knowledge of Him. They may well be saved. But if those people who have heard of the Prophet (UWBP) and know his message do not affirm him, they do not recognize Almighty Allah. For them, the phrase **لَا إِلَهَ إِلَّا اللَّهُ** on its own does not express divine unity, the affirmation of which is a means of salvation. For this is not ignorant non-acceptance, which may be excusable to a degree, it is rather the acceptance of non-being, which is denial. The person who denies Muhammad (Upon whom be blessings and peace), who with his miracles and works was the pride of the universe and glory of mankind, certainly cannot receive any light and will not recognize Allah. However, that is enough for now.

Sixth Matter

Thirdly: Some of the terms used in the First Topic, which is about Satan's way and is called *Dispute With the Devil*, were very vehement, although they were modified with expressions like "Allah forbid! Allah forbid!" and "to suppose the impossible." They still make me tremble. There were a few small modifications in the piece that was later sent to you; have you been able to correct your copy accordingly? It's up to you to do what you think; you can skip any of the expressions you think unnecessary.

My dear brother, that Topic holds great importance, because Satan is the atheists' master. Only when he is silenced will his imitators cease to be deceived. The fact that the All-Wise Qur'an mentions the unbelievers' vile expressions gave me courage. In order to demonstrate the complete worthlessness of that diabolical way, trembling and by way 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. And by using them, we cornered them at the bottom of the well and took possession of the whole 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 that goes down 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 stands for his call to prayer to be heard by all the people throughout the country. The first group says: “He has to be at the top of the minaret reciting the call to prayer to the universe, because we hear it. It is vibrant; it is lofty. For sure everyone cannot see him in that high position, but everyone can see him according to their degree on one of the steps when he climbs the minaret and when he descends it. They know that he ascends it, and that wherever it is that he appears, he is someone of high stature.” However, the other, satanic and foolish, group says: “No, his position is not at the top of the minaret; it’s at the bottom of the well, wherever it is he appears.” But no one at all has seen him at the bottom of the well, nor can they see him there. Let us suppose he was as heavy and lacking in will as a stone; surely he would have been at the bottom of the well and someone would have seen him there.

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 Allah’s Party, point out the *mu’ezzin* at the top of the minaret to those with a lofty view. And to those whose sight cannot rise that far and to the short-sighted, they point him out on a step each according to his degree. A slight hint is enough for them, proving that the *mu’ezzin* is not a lifeless block of 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 folly they do not know that he is not shown to everyone at the top of the minaret because everyone’s sight does not rise 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 intending to solve the dispute between the two communities. He says to Satan’s Party: “You inauspicious group! If the supreme *mu’ezzin*’s position was at the bottom of the well, he would have been as lifeless, inanimate, and powerless as a stone. It could not have been him who appeared on the well’s steps and minaret’s degrees. Since you saw him on the latter, he is certain not to be powerless and lifeless. His position must be at the top of the minaret. In which case, either show that he is at the bottom of the well – which you can’t, nor can you make anyone believe that he is there – or be silent! The arena of your defence is the well bottom. The remaining space and that long distance is the arena of this blessed community; they have only to point him out somewhere other than at the bottom of the well, to win the case.”

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 them 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, that teaches good morality," they should be told: "It must then be the Word of Allah and you have to accept it as such, for according to your way, you cannot say that it is 'good'!"

If they are asked what they know about the Prophet (UWBP), and they reply: "He was a very clever person with good morals," they should be told: "You should believe in him in that case, because if he was very moral and clever, he must have been Allah's Messenger. You say he was 'good,' but that is unacceptable according to your creed; you can't say that." And so on. Further aspects of the reality can be applied to other facets of the comparison.

In consequence, the First Topic, in which the Devil is disputed with, does not mean that the believers have to know about the miracles of Muhammad (UWBP) and learn about their certain proofs in order to preserve their faith. A slight hint, a small indication, will save it. All the deeds, all the qualities, all the conduct of Muhammad (UWBP) are miracles of a sort, 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:

[Because some of my friends have groundless worries and are becoming dispirited, I am obliged to relate a dominical favour and an instance of divine protection which pertain solely to service of the Qur'an, in order to strengthen their morale, and since they have that weak vein of temperament, to save them. What I have to say is suggested by seven signs. Four of them show how those friends received blows entirely contrary to their intentions, as a result of their taking up hostile positions towards me not personally but because I serve the Qur'an, purely for worldly aims and despite being friends. The three other signs denote earnest and constant friends who in order to

find favour with the worldly ¹ and achieve some worldly goal, and so that they could feel confident, temporarily failed to display the manly stance demanded by friendship. However, regrettably, all those three friends were punished in ways that were the opposite of what they had intended.]

The first four, who were seemingly friends but later displayed enmity:

The First: Employing various means, a District Officer begged me for a copy of the Tenth Word. I gave him one. But then, in order to be promoted, he spurned my friendship and turned hostile to me. This took the form of complaining to the Governor and informing on me. But as a mark of favour for service of the Qur'an, he was not promoted, but dismissed.

The Second: Another District Officer assumed a competitive and hostile stance towards me although he was a friend, for the sake of his superiors and to attract the attention of the worldly, but he received a blow contrary to his intentions. He was sentenced to two and a half years' imprisonment owing to some unforeseen matter. Later he asked for prayers from a servant of the Qur'an. Perhaps he will be saved, Allah 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 to settle there and he chose to adopt a hostile stance. 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 seemed to me to be both a *hafiz* ² 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 curry favour with the worldly, he behaved very coldly towards us and was 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.

These four men received those blows because of their animosity. However, the following three friends did not display the manly attitude that serious friendship demands, and so received not blows, but warnings contrary to their intentions, which were admonitions of a sort.

The First: A respected person who was a most important, serious, and true student of mine used to write out the *Words* continually and disseminate

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

2. *Hāfiz*: a person who has memorized the Qur'an.

them. But when a confused high official arrived and an incident occurred, he hid the *Words* he had written. He also temporarily gave up copying them out in the hope 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 to serve the Qur'an, for a year he continuously suffered the calamity of having a thousand-lira fine hanging over him, which he had to pay. Then the moment he formed the intention to write out more copies and returned to his former position, he was cleared in the case, till finally, praise be to Allah, he was acquitted. He was poor and needy, and was saved from paying a thousand *liras*.

The Second: Intending to gain the good opinion of the worldly and the new officer, a courageous, serious, and bold friend of mine 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 exactly the opposite of what he had intended, and he lost his influence.

The Third: A *hafiz* who used to visit me once or twice a week became the prayer-leader, and so that he could wear the turban, deserted 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, even after seven or eight months.

There have been numerous incidents like these, but I have not mentioned them so as not to offend the people concerned. Each of them is only a sign, but when they are put together one perceives a strength. It gives one the conviction that – not directed towards myself, for 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 through divine grace. My friends should think of this and not be carried away by groundless fears. I have explained these things to them privately because our service is a divine bestowal, and because it is the cause of thanks not pride, and because the Qur'an commands:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (93:11)

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 the verifiers of reality have said that each of the words of the Qur'an and of supplications and other glorifications of Allah illuminate man's spiritual faculties in numerous ways, providing spiritual sustenance. But if the meanings are not known, just to say the words is insufficient. The words are a garment; would it not be more useful if they were changed, and every group clothed the meanings in words of their own language?

The Answer: The words of the Qur'an and of the glorifications of the Prophet (UWPB) are not lifeless garments; they are like the living skin of a body; indeed, with the passage of time, they have become the skin. Garments are changed, but the body would be harmed 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 in myself an inner state which I experience. It is a fact, and is this:

On the Day of 'Arafa, the eve of the Festival of Sacrifices, I used to recite Sura al-Ikhlās hundreds of times.¹ 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 that yielded a spiritual pleasure, then they too would fall silent. And so on. Gradually, with repetition only a few of the subtle faculties would remain, becoming wearied long after the others. They would persist, leaving no need for further study and meanings. Heedlessness did not have an adverse effect on them, as it did on the faculty of thought. The usual meanings, of which they were the marks and signs, and abbreviated meanings of the expressive words, were enough for them. To think of the meaning at that point would have caused harmful boredom. Anyway, the subtle faculties that persist do not need to study and comprehend but to recollect, turn

1. For Hadiths about the merits of reciting Sura al-Ikhlās (Sura 112) specific numbers of times, see, *Tirmidhī*, Faḍā'il al-Qur'ān, 11; *Musnad*, iii, 437; *Dārimī*, Faḍā'il al-Qur'ān, 24; al-Suyūfī, *al-Faḥ al-Kabīr*, iii, 227; Bayhaqī, *Shu'ab al-Imān*, ii, 506-8.

towards, and be prompted. And the words that are like skin are sufficient for them and perform the duty of meaning. They are means of constant effulgence especially when it is recalled through those Arabic words that they are the Word of Allah and divine speech.

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 frequently repeated Suras of the Qur'an like Fatiha and Ikhlas. For when the perpetual spring of the divine words and words of the Prophet (UWBP) are lost, the perpetual share of those perpetual subtle faculties is also lost. Also harmful are the loss of the minimum of ten merits for each word, and the heedlessness and darkness of spirit caused by the human terms of the translations, since the constant sense of the divine presence does continue for everyone throughout the prayers.

Yes, just like Imam-i A'zam said that **لَا إِلَهَ إِلَّا اللَّهُ** is the mark and sign of the affirmation of divine unity, so 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 come to be marks and signs. Like signs, their usual religious meanings are understood, rather than their literal meanings. So according to the Shari'a, it is not possible to change them. Even an uneducated man can learn the gist of them, which all believers should know; that is, their meanings in summary. How can those people who pass their whole lives with Islam yet fill their heads with endless trivia be excused from learning in one or two weeks the gist of what these blessed words mean, which are the key to eternal life? How can they be Muslims? How can they be called "reasonable people"? It surely is not reasonable to destroy the protective cases of those springs of light for the sake of lazy loafers like them!

Furthermore, whatever nation a person belongs to, he understands from "*Subhanallah!* Glory be to Allah!" that he is declaring Almighty Allah free of all defect. Isn't this enough? If he inclines towards the meaning in his own language, he will study it once with his intellect. But if he repeats it a hundred times a day in its proper form, apart from his intellect's share of studying, the gist of it, which is derived from the words and spreads and blends with them, will produce many lights and much effulgence. The sacredness he receives from the words being divine speech, and the effulgence and lights proceeding from the sacredness, are especially important.

In Short: Nothing at all can replace the sacred divine words that are the protective cases of the essentials of religion, and nothing can substitute

them, and nothing else can perform their functions. Even if they can express them temporarily, they cannot do so permanently or in sacred and elevated fashion. 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 met by preaching, teaching, advice, and other instruction.

To Conclude: The comprehensiveness of the grammatical Arabic language and the miraculousness of the Qur'an's words make them untranslatable. I can say even that their translation is impossible. Anyone who doubts this should refer to the Twenty-Fifth Word. What they call translations are abbreviated, 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 related to sainthood.]

The largest group in the World of Islam, the people of truth and moderation, called the *Ahl al-Sunna wa'l-Jama'at* or Sunnis, have preserved the truths of the Qur'an and faith by following to the letter the illustrious practices (T. *sünnet*; Ar. *sunna*) of the Prophet (UWBP) within the bounds of moderation. The great majority of the saints have emerged from within this sphere. Others have appeared outside it and on a path opposed to some of the Sunnis' principles and rules. Observers of this latter category have divided into two groups:

One group has denied their sainthood because they oppose the Sunnis' principles. This group has even gone so far as to declare some of those saints unbelievers.

The other group consists of their followers. They accept their sainthood and say: "The truth is not restricted to the Sunnis' way." They have formed a group of innovators and have taken the path of misguidance. They do not know that everyone who is rightly-guided cannot be a guide. Their shaikhs are to be excused for their mistakes because they are ecstasies, but their followers may not be excused.

As for the middle group, they do not deny the saints' sainthood, but do not accept their ways and paths. They say: "Any things they say that are opposed to the principles [of religion] are either metaphorical utterances the meaning of which is not known, or they [the saints] are in error, being overcome by their inward states."

Unfortunately, intending to protect the Sunni way, the first group, especially literalist scholars, have denied saints of great importance and been compelled to accuse them of misguidance. While the saints' supporters, which form the second group, have abandoned the right path due to their excessive good will towards shaikhs of that sort; they have fallen into innovation, and even misguidance.

In connection with this, for a long time a matter preoccupied my mind: 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 turned it back on me 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 dragging the people along behind it. It was being successful. This was not due to compulsion alone; rather, since it had combined with a desire aroused by the power of sainthood, some of the believers were being carried away by it; they looked on the group favourably and did not consider it to be too bad.

I took fright when I perceived these two secrets. "Glory be to Allah!" I exclaimed, "can there be a sainthood other than that of the true way? Would the people of reality support such a terrible current of misguidance?" Then one blessed Day of 'Arafat, following a praiseworthy Islamic practice, I recited Sura al-Ikhlâs hundreds of times and through its blessings, the matter entitled "Answer to an Important Question" was imparted to my impotent heart, together with the following truth, through divine mercy:

As is told in the well-known, meaningful story of Jibali Baba, which dates from the time of Sultan Mehmed the Conqueror, some saints are in a state of ecstasy while appearing to be rational and reasonable. Others sometimes 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 things after they have returned to a state of sobriety. They are then in error but do not realize it. Some ecstasies are preserved by Allah and do not enter misguidance on their spiritual journeying. But others are not preserved, and may be found in the sects following innovation and misguidance. They have even been held to be unbelievers.

Thus, because they are temporarily or permanently in a state of ecstasy, they resemble "blessed lunatics." And because they resemble them, they are not responsible. And because they are not responsible, they are not punishable. On their ecstatic sainthood persisting, they come to support the people

of misguidance and innovation; they spread their ways to an extent, and inauspiciously cause some believers and people of truth to enter them.

Tenth Matter

[It was requested by some friends that a principle concerning visitors be explained. That is the reason this was 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: either they come supposing my person to be blessed and to possess high spiritual rank, and that door is closed too. For I do not like myself and I do not like people who like me. All thanks be to Almighty Allah that He did not make me like myself. Or they come purely in respect of my being a herald of the All-Wise Qur'an. I willingly accept anyone who enters by this door. Such people are of three sorts: they are either friends, or brothers, or students.

The characteristics of friends and conditions of their friendship:

They have to earnestly support our work and service connected with the *Words* and the lights of the Qur'an. They should not support injustice, innovations, or misguidance in heartfelt fashion. They should themselves try to profit from the *Words*.

The characteristics of brothers and conditions of their brotherhood:

Together with truly and earnestly working to disseminate the *Words*, they should perform the five obligatory prayers and not commit the seven grievous sins.

The characteristics of students and conditions of their studentship:

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, essential personality. A brother is connected with the personality that springs from my worship and bondsmanship of Almighty Allah. And a student is connected with the personality that undertakes the duties of herald of the Wise Qur'an and teacher.

Such meetings yield three fruits:

The First: In regard to being herald, it is to receive instruction about 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 our hearts to Almighty Allah and seeking success and guidance, to work together in the service of the All-Wise Qur'an.

If a student, every morning he is with me in name and sometimes also in imagination, and he receives a share.

If a brother, he is several times together with me with his particular name and form in my supplications and gains, and he 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 a friend who performs the obligatory prayers and gives up grievous sins, he is included in my prayers together with all the brothers. My condition is that all three categories include me in their supplications and spiritual gains.

اللَّهُمَّ صَلِّ عَلَى مَنْ قَالَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ
يَشُدُّ بَعْضُهُ بَعْضًا وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ (7:43)

اللَّهُمَّ يَا مَنْ أَجَابَ نُوْحًا فِي قَوْمِهِ، وَيَا مَنْ نَصَرَ إِبْرَاهِيمَ عَلَى أَعْدَائِهِ، وَيَا مَنْ أَرْجَعَ يُوسُفَ إِلَى يَعْقُوبَ، وَيَا مَنْ كَشَفَ الضَّرَّ عَنْ أَيُّوبَ، وَيَا مَنْ أَجَابَ دَعْوَةَ زَكَرِيَّا، وَيَا مَنْ تَقَبَّلَ يُوسُفَ ابْنَ مَتَّى، نَسْتُلْكَ بِأَسْرَارِ أَصْحَابِ هَذِهِ الدَّعَوَاتِ الْمُسْتَجَابَاتِ أَنْ تَحْفَظَنِي وَتَحْفَظَ نَاشِرَ هَذِهِ الرِّسَالِ وَرُفَقَائِهِمْ مِنْ شَرِّ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ وَانْصُرْنَا عَلَى أَعْدَائِنَا وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا وَاكْشِفْ كُرْبَتَنَا وَكُرْبَتَهُمْ وَاشْفِ أَمْرَاضَ قُلُوبِنَا وَقُلُوبِهِمْ آمِينَ آمِينَ آمِينَ

The Twenty-Seventh Letter

[This consists of estimable 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*. It has not been included here since is three or four times the size of the present collection, and has been published separately under the titles of *Barla Lahikası*, *Kastamonu Lahikası*, and *Emirdağ Lahikası*.]

* * *

The Twenty-Eighth Letter

[This letter consists of eight matters]

The First Matter, which is the First Part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(12:43) إِنَّ كُنُوزَ لِلرُّءْيَا تَعْبُرُونَ

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 I'm right to say the following regarding it, am I not?

نَهْ شَبَبْمَ نَهْ شَبْ پَرَسْتَمَ مَنْ ۞ غُلَامِ شَمْسَمَ اَزْ شَمْسِ مِیْ گُوَیْمَ خَبَرُ¹

اَنْ خِیَالَاتِیْ کِهْ دَامِ اُولِیَاسْتِ ۞ عَكْسِ مَهْرُوْیَانِ بُوسْتَانِ خُدا اَسْتُ²

Yes, my brother, we have become accustomed to discussing with you teachings concerning pure reality (*hakikat*), but to study dreams, the doors of which are open to fancy and illusion in order to ascertain reality, is not completely in keeping with our way of researching into and verifying reality. So in connection with that minor incident of sleep, we shall explain six points about the reality of sleep, the small brother of death,³ according to scholarly principles and from the angle indicated by verses of the Qur'an. In the seventh, we shall offer a brief interpretation of your dream.

1. Imām Rabbānī, *al-Maktubat*, i, 124 (No: 130).

2. Jalāl al-Dīn al-Rūmī.

3. al-Haythamī, *Majma' al-Zawā'id*, x, 415; Daylamī, *Musnad al-Firdaws*, iv, 309.

The First

Just as an important element of Sura Yusuf is Joseph's dream, so the Qur'an indicates with many of its verses, such as:

وَجَعَلْنَا نَوْمَكُمْ سُبَّانًا (78:9)

that dreams and sleep may hold important, though veiled, truths.

The Second

Verifiers of reality do not favour trusting in the interpretation of dreams and taking of omens through the Qur'an. For the All-Wise Qur'an strikes at the unbelievers frequently and severely, and if such severity is shown towards the person who takes omens, it causes him to despair and confuses his heart. Dreams also, because although they are good they are thought to be evil and sometimes appear to be opposed to reality, may cause a person to fall into despair, destroy his morale, and make him think badly of things. There are many dreams the meanings and interpretations of which are very good although the form they take is terrifying, injurious, or unclean. Not everyone can discover the relation between the form a dream takes and its true meaning, so they become unnecessarily anxious, despairing, and unhappy. It was only because of this aspect of dreams that, like Imam-i Rabbani and the verifiers of reality, I said at the beginning: نَهْ شَبِّمَ نَهْ شَبِّ پَرَسْتَمَ

The Third

An authentic Hadith states that one of the forty parts of prophethood was made manifest in the form of true dreams during sleep, ¹ which means that true dreams are both valid and have a connection with the functions of prophethood. This Third Point is both important, and lengthy and profound, and related to prophethood, so I am postponing it to another time and not opening this door for now.

The Fourth

Dreams are of three sorts. ² Two of them, in the words of the Qur'an, are (12:44) أَضْغَثَ أَحْلَامِهِمْ and not worth interpreting. If they have any meaning, it is of no importance. Either due to some ailment, the power of imagination mixes things up and depicts them accordingly; or it recalls some stimulating

1. *Bukhārī*, Ta'bīr, 2, 4, 10, 26; *Muslim*, Ru'yā, 6-9; *Abū Dā'ūd*, Adab, 88; *Tirmidhī*, Ru'yā, 1, 2, 6, 10; *Ibn Māja*, Ru'yā, 1, 3, 6, 9; *Dārimī*, Ru'yā, 2; *Muwaṭṭa'*, Ru'yā, 1, 3; *Musnad*, ii, 18, 50, 219; iv, 10-13; v, 316, 319.

2. *Muslim*, Ru'ya', 6; *Abū Dā'ūd*, Adab, 88; *Tirmidhī*, Ru'yā, 6; *Musnad*, ii, 269.

event that happened to the person that day, or previously, or even at the same time a year or two earlier, and it modifies and reproduces it in some other form. These are both أَضَعْتُ أَحْلَمَ and not worth interpreting.

The third sort are true dreams. When the senses that bind man to the Manifest World and roam in it rest and cease their activity, the dominical subtle faculty in man's make-up forms a direct relation with World of the Unseen and opens up a window onto it. Through the window, it looks on events that are in preparation; it comes face to face with the manifestations of the Preserved Tablet and some samples of the missives of divine determining; it beholds some true occurrences. Sometimes the imagination governs in such dreams, 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 obscured, as though under a fine veil; and sometimes they turn out heavily veiled.

It is narrated in Hadiths that the dreams Allah'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.¹

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 two senses including premonition scientifically, additional to the well-known external and inner senses such as the unconscious instinctive senses that impel and stimulate, and hearing and sight. Philosophers and the people of misguidance mistakenly and foolishly call those little known senses "natural instinct." Allah forbid! They are not "natural" instinct; divine determining impels human beings and animals through a sort of innate inspiration. For example, if some animals like cats lose their sight, through this impulse of divine determining, they go and find a plant that heals their eyes and rub it on them, and they get better.

Also, birds of prey like eagles, which, similarly to the public health officials of the earth are charged with the duty of removing the carcasses of nomadic animals, are informed through that impulse 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.

1. *Bukhārī*, *Badī' al-Wahy*, 3; *Tafsīr Sūra*, 96:1; *Ta'bir*, 1; *Muslim*, *Imān*, 252; *Tirmidhī*, *Manāqib*, 6; *Musnad*, vi, 153, 232.

Also, a young bee newly come into the world, flies a day's distance when only a day old without losing its way, and through that drive of divine determining and inspiring impulse, returns to its hive.

Also, 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: نَافِ گُزْبِيَنه پَالَانْدَارَ لِي وَرِيَنه “Talk of the wolf and ready your gun, for it's bound to appear.” That is to say, through a premonition, that dominical subtle faculty perceives the person's arrival in summary fashion. But since the conscious mind does not comprehend it, it prompts him to speak of it, not intentionally but involuntarily. Intuitive people sometimes say that someone is coming, almost miraculously. At one time I myself, even, was acutely sensitive in this way. I wanted to incorporate the condition into a principle, but was unable to adapt it and couldn't. However, in righteous people, and particularly the people of sainthood, premonition develops to a high degree, showing its effects wondrously.

Thus, ordinary people even may manifest a sort of sainthood by virtue of which in true dreams, they dream of things appertaining to the Unseen and the future like the saints. Yes, for ordinary people, in respect of true dreams sleep may resemble a degree of sainthood. So too, it is for everyone a splendid dominical cinema. However, those with good morals think good thoughts, and someone who has good thoughts dreams of good things. But since those with bad morals think bad thoughts, they dream of bad things. Furthermore, for everyone, true dreams are windows in the Manifest World that look onto the World of the Unseen. For restricted, ephemeral 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, crushed as they are beneath the responsibilities of life and who suffer great hardship. It is for reasons similar to these that with verses like: (78:9) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا the All-Wise Qur'an teaches about sleep (*hakikat-i nevmiye*), giving it importance.

The Sixth and Most Important

Having experienced them numerous times, true dreams have become for me decisive proofs at the degree of absolute certainty (*hakkalyakîn*) that divine determining encompasses all things. Especially the last few years, these dreams have reached such a degree that they have made me certain

that the most insignificant events and unimportant dealings and even the most commonplace conversations I will have the following day are written and ordained 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, have turned out exactly or with little interpretation the following day. It means that the most trivial 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; there is no need for me to do so. Its partial interpretation also turned out well. If you study it carefully, you will understand. I shall point out only one or two aspects. That is, I shall explain a truth (*hakikat*). The visions you have had, which are like the true meanings (*hakikat*) of dreams, are the representations of those true meanings. 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 dissoluteness, idleness, and innovations of the present time. Your swiftly reaching the mosque safely and without being contaminated by the mud was a sign that you took up the lights of the Qur'an before everyone else, and had remained unspoilt with your heart uncorrupted. The small congregation in the mosque consisted of some of the people who have taken the *Words* upon themselves, like Hakkı, Hulûsi, Sabri, Süleyman, Rüştü, Bekir, Mustafa, Ali, Zühtü, Lûtfi, 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 rapid spread of the *Words*. The place assigned to you in the first row, was that vacated for you by Abdurrahman. The indication and fact that the congregation, as though wireless receivers, wanted to make the whole world hear its teachings, will turn out at a later date, Allah willing. If the people now are like small seeds, with divine assistance, in the future they will all be like tall trees and telegraph offices. 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 power of sainthood. You can interpret the remaining points instead of me.

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 showing a way of expounding the Qur'an's verses about sleep, Allah willing, my prodigality will be forgiven, or not be prodigality even.

The Second Part, which is the Second Matter

[This was written to put a stop to and solve a significant 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 a scholarly argument in Eğridir. It was wrong to hold such an argument especially at this time, but I did not know it was an argument. I was asked a question and shown a Hadith in a reliable book marked with a (ق) which signifies the agreement of the two Shaikhs [Bukhari and Muslim]. They asked me: “Is it a Hadith or isn't it?”

I replied that one should have confidence in someone who, in a reliable book such as that, cites the agreement of the two Shaikhs concerning a Hadith; it means it is a Hadith. However, Hadiths may contain allegorical obscurities like the Qur'an, and only experts can ascertain their meanings. Even the literal meaning of this Hadith suggests that it may belong to the allegorical category of those obscure ones. If I had known that it was a point of argument, I would not have given such a short answer, and would have replied as follows:

Firstly: The primary condition for discussing matters of this sort is to argue fairly, intending to discover the truth. It is permissible for those who know about the subject to discuss it, so long as they do not do so stubbornly nor give rise to misunderstanding. Evidence that such an argument is for the sake of the truth is that if the truth emerges through the opposite party, a person is not upset but pleased. For he will have learned something he did not know. If it had emerged through him, he would not have learned much and might well have become arrogant.

Secondly: If the argument is about a Hadith, the categories of Hadiths have to be known, as well as the types of implicit revelation, and the varieties of prophetic speech. It is not permissible to discuss ambiguous Hadiths among the ordinary people, and to show off and justify oneself like a lawyer, and to rely on egotism to support one's arguments rather

1. *Bukhārī*, Janā'iz, 69; *Anbiyā'*, 31; *Muslim*, Faḍā'il, 157-8; *Nasā'ī*, Janā'iz, 121; *Musnad*, ii, 269, 315, 351.

than on truth and right. The question being broached and argued about is having an adverse effect on the minds of the poor ordinary people. They cannot comprehend obscure allegorical Hadiths like these, and if they deny them, it opens the terrifying door to their also denying definite, unambiguous Hadiths that they cannot understand with their limited intelligences. If they take the Hadith on face value and accept the literal meaning and they spread it around, it paves the way for the people of misguidance to object to it and call it superstition. Since attention has been attracted to this allegorical Hadith unnecessarily and harmfully, and there are many Hadiths of this sort, it is essential to offer an explanation that will remove their doubts. Whether or not the Hadith is certain, the following fact should be mentioned.

We may deem 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 in the Nineteenth Letter about the sorts of revelation; and here indicate only briefly that truth. It is as follows:

The angels are not restricted to a having single form like human beings; although they are individual beings, they are also universals. Azra'il (Upon whom be peace) is the supervisor of the angels who are charged with taking possession of the spirits of the dying.

Question: "Does Azra'il (UWP) himself take possession of them, or do his helpers do this?"

There are three "ways" in this matter:

The First Way: Azra'il (Upon whom be peace) takes possession of every dying person's spirit. Nothing is an obstacle to another, for he is luminous. Something luminous can be present in innumerable places by means innumerable mirrors and appear in them. The similitudes of luminous beings possess their characteristics; they may be deemed the same as them and not other than them. The sun's image in mirrors displays its light and heat. Similarly, the images of such spirit beings as 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 appeared in different forms in thousands of places and was prostrating with his magnificent wings, which stretch from east to west, before the divine throne. His similitude was everywhere in accordance with the place's capacity; at the same instant he was present in thousands of places.

According to this way, for the human and particular image of the Angel of Death represented in a human being's mirror when he is taking possession of his spirit to receive the blow of a resolute, angry, awe-inspiring person like Moses (Upon whom be peace), and for that image-form, which resembled the Angel of Death's clothes, to have his eye put out, would be neither impossible, nor extraordinary, nor irrational.

The Second Way: The archangels Gabriel, Michael, and Azra'il are like general supervisors. They have helpers that are similar to them in kind and resemble them, but are lesser than them. The assistants differ according to the sorts of creatures; those who take possession of the spirits of the righteous ¹ are of one sort, while those who take possession of the spirits of the wicked are of another, ² as the following verses point out:

وَالَّذِينَ عَمِلُوا الصَّالَاتِ هُمْ فِي صَفْوَةٍ ۖ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ (79:1-2)

In view of this way, it is perfectly reasonable that, because he was naturally awe-inspiring and brave, and was an acceptable suppliant of Allah, Moses (Upon whom be peace) should have dealt a blow not at Azra'il (Upon whom be peace), but at the wraith-like body of one of his helpers. ³

The Third Way: As is explained in the Fourth Principle in the Twenty-Ninth Word and is indicated by some Hadiths, there are some angels who have forty thousand heads, and in each of their heads are forty thousand tongues, (which means that they also have eighty thousand eyes), and with each of those tongues they utter forty thousand divine glorifications. Yes, since the duties the angels are charged with are in accordance with the sorts of beings of the Manifest World, they represent those species' glorifications in the Spirit World. It is certain to be thus, for the globe of the earth is a creature; it glorifies Almighty Allah. 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.

1. In my native land, the Angel of Death charged with taking possession of the saints' spirits came while a great saint well-known as 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.

2. *Nasā'ī*, *Janā'iz*, 9; *Ibn Māja*, *Jihād*, 10.

3. 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.

That means the angel appointed to the earth must have not 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 that looks to each person. When Moses (Upon whom be peace) struck Azra'il (Upon whom be peace), it 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 being who drew attention to his death and wanted to prevent his work, because he wanted his duties of prophethood to continue for ever.

اللَّهُ أَعْلَمُ بِالصَّوَابِ ❁ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ ❁ قُلْ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ (67:26)

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (3:7)

The Third Piece, which is the Third Matter

[This matter consists of 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: “Don’t await any saintly intervention from me and don’t think of my person as being blessed. I have no spiritual rank. Like a common soldier may convey orders coming from the rank of field marshal, I convey the orders of just such a rank. And like a bankrupt can advertise the precious diamonds of a jeweller’s shop, I announce the wares of a sacred, Qur’anic shop.” However, our hearts desire an effulgence in the same way that our minds need knowledge, and our spirits seek a light, and so on; we want many things in many respects. We came to visit you supposing you to be the person who will 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.

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 king’s name, and makes them grateful. If the generals and pashas ask: “Why are we demeaning ourselves before this common soldier and accepting these gifts and bounties from him?”, it will be arrogant foolishness. The soldier too, if, outside his duty, he does not stand up before the field marshal and recognize him as superior to himself, it will 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 ashamed at 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 begging, he sells the Qur'an's precious diamonds to those who are rich in spirit. However lofty they are, they should not behave arrogantly towards the common servant while he is carrying out his duty. And if they apply to the servant, it should not make him proud either, or get above himself. If some of the customers for the sacred treasure regard the wretched servant as a saint and look on him as 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 it or intervening, so that he should not be ashamed.

Second Point

Imam-i Rabbani, the Regenerator of the Second Millennium, Ahmad Faruqi (May Allah 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 wonderworking. Moreover, the aim and result of all the Sufi paths are the unfolding and clarification of the truths of faith." Since a champion of Sufism like Imam-i Rabbani made such a pronouncement, surely the *Words*, which expound the truths of faith 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 **الْمَوْتُ حَقٌّ** 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, Shaikh Gilani (May Allah be pleased with him). It opened at these lines:

أَنْتَ فِي دَارِ الْحِكْمَةِ فَاطْلُبْ طَيْبًا يُدَاوِي فَلْبَكَ

It is strange, but at that time I was a member of the Darü'l-Hikmeti'l-Islamiye. I was as though a doctor trying to heal the wounds of the people of Islam, but was sicker than they. A sick person should look firstly to himself, then to others.

The Shaikh 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 were addressing me. But it was most severe. It smashed my pride in truly fearsome manner. It carried out drastic surgery on my soul. I could not stand it. I read half of it as though it were 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 pain of that curative operation subsided and I felt pleasure instead. I again opened the book and read it right through; I benefited a lot from it, that book of my first master. I listened to his prayers and supplications, and profited abundantly.

Then I saw *Maktubat* (Letters) of Imam-i Rabbani and took it up. I opened it purely to take an omen. It is strange, but in the whole of *Maktubat* 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 Allah!” 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 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. His condition must have been similar to mine, for I found that these letters were 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 fitting for my disposition and mental state. However much I pondered over which of them to follow, I remained perplexed and confused. They all had different qualities that drew me; one was not enough. While thus bewildered, it was imparted to my heart by Allah’s mercy: “The All-Wise Qur’an is the head of these various ways and the source of these streams and the sun of these planets; the true single *qibla* is to be found in it. In which case, it is also the most elevated guide and holy master.” So I clasped it with both hands and clung on to it. Of course with my deficient, wretched abilities I could not absorb the effulgence – 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

that address the intellect, they are matters of faith that look to the heart, the spirit, and spiritual states. They resemble most elevated, valuable knowledge of Allah.

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 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 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, direct way particular to the Companions and those who 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 instruct in the realities, and perform the duty of guide.

First Example: I myself have formed the conviction through experiencing, not ten 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 a state of belief in my heart and produce the pleasure of belief in my spirit, and so on. The same goes for worldly matters: just as the follower of a wonderworking shaikh awaits saintly assistance from him to answer his needs; so I have awaited from the wondrous mysteries of the All-Wise Qur'an that they answer my needs, and this has been achieved for me on numerous occasions in ways I had not hoped or anticipated. The following are only two minor examples:

The First: As is described in detail in the Sixteenth Letter, a large loaf of bread appeared 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 gratifying 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 a certain person's heart. I said to myself: "If only I had seen him and had dispelled the disquiet from his heart." At that moment, I needed part of one of my books which had been sent to Nis, and I said to myself: "If only I had got it back." Then after the morning prayer I sat down and lo and behold!, that same person entered the room with that very part of the book in his hand. I said to him: "What is it you are holding?" He answered: "I don't know. Someone gave it to me outside my house saying that it had come from Nis; so I brought it to you." "Glory be to Allah!" I exclaimed, "it does not look like chance this man coming from his house at this time of day and this part of the *Words* arriving from Nis." And thinking: "It was surely the All-Wise Qur'an's saintly influence 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 Allah! 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 owe the world nothing 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 such help and assistance from me as 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. It cleansed him of his spiritual dirt and doubts and heedlessness. Quite simply as though he had risen to the degree of sainthood, he displayed three clear instances of wonderworking 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 better than I deserved, and expected assistance from my wretched person 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 peruse it for five or six days.” The man went and gave it to him straight away. It was only a month or so till Hasan Efendi died. He cast himself on the Thirty-Second Word just like a man suffering a terrible thirst casts himself on the sweet water of Kawthar if he happens upon it. He studied it continuously and received its effulgence, especially the discussion on the love of Allah 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 mosque in good health, performed the prayer, and there surrendered his spirit to the Most Merciful (May Allah 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 Allah 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 main parts of the *Words*. After studying them, he wrote to me and said: “Praise be to Allah, I have been saved! I would have gone mad. Each of those *Words* has become like a spiritual guide for me. I had parted from one guide, but I suddenly found lots of them all at once and was saved!” I realized that truly Abdülmecid had embarked on a good way and had been saved from his previous difficulties.

There are numerous 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 in consequence of need and as healing for wounds, those sciences 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. 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 it is incumbent on them to be content with the effulgence they receive from the lights of the *Risale-i Nur*.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَكُونُ لَكَ رِضَاءٌ وَلِحَقِّهِ آدَاءٌ
 وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

[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 wonderworking 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 weary the mind and spirit, people in many places start to write it out with total enthusiasm. They prefer it to anything else despite other pressing occupations. And so on.

The Third Qur'anic Wonder: The reading of the *Words* does not cause boredom either. Especially when one feels the need for them; the more one reads them, the more pleasure one receives, feeling no weariness.

Now you have proved a fourth Qur'anic wonder. A brother like Husrev who was lazy and although for five years he had heard about the *Words*, did not start writing them seriously, in one month wrote out fourteen books

beautifully and carefully, which was doubtless the fourth wonder of the Qur'an's mysteries. He perfectly appreciated the value of the Thirty-Three Windows in particular, the Thirty-Third Letter, since it was written out most beautifully and carefully. Yes, it is a most powerful, brilliant piece for gaining knowledge of Allah and belief in Allah. Only, the first Windows are very concise and abbreviated, while 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.

The Fourth Matter, which is the Fourth Part

بِسْمِهِ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

[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 a way 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, in order to alarm us on the eve of Friday, destroy the congregation's enthusiasm, and prevent me from meeting with people. It was strange, but that day, that is, Thursday, I had gone somewhere to take some air. When returning, a long black snake that looked like two snakes joined together appeared from my left, and passed between me and the friend who was with me. Meaning to ask my friend if he had been terrified at the snake, I asked 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 Allah!", I exclaimed, "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: "It 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 visited me with a malicious intention, I would see him in the form of a snake. In fact, one time

I said to the District Officer: “Whenever you come intending evil, I see you as a snake. Be careful!” I saw his predecessor many times like that. It means that the snake I saw clearly was a sign that their treachery would not only remain intentional but would take the form of actual aggression. For sure, this time their 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!” We were reciting the *tesbihat* following the prayers in the mosque. Anyway their intention was to make me angry so that I would react in the vein of the Old Said and drive them out in the face of such unlawful, 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 on his tongue he had 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 Allah did not force me to struggle with them.

So I make this recommendation to my brothers: so long as there is no absolute necessity, don’t bother 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 before a savage animal emboldens its attack, 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:

(11:113) وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَاغْتَسِكُمْ النَّارُ

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:

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 that blessed night 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 deserves the blow dealt by 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 of the godless, and you actually do this, why do you not call to religion those aggressive people that are around you, and guide them?

The Answer: An important principle of the Shari'a is

“الرَّاضِي بِالضَّرَرِ لَا يُنْظَرُ لَهُ” The person who knowingly consents to harm should not be condoned.” Relying on the strength of the Qur'an, I say that on condition even the most obdurate irreligious person is not utterly vile and does not enjoy spreading the poison of misguidance like a snake, if I do not convince him 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, would be disrespectful towards those truths. It would be like the proverb

كَتَعْلِقِ الدَّرَرِ فِي أَغْثَاقِ الْبَقَرِ 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 captives and those in prison are clear. By law, they can meet with their relatives and they should not be prevented from mixing with people. In every country, with every people, worship and prayer are immune from interference. Others 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* according to the Shafi'i School to repeat the words, لَا إِلَهَ إِلَّا اللَّهُ in the prayers following the prescribed prayers,

they tried to make me give them up. Even, one of the old exiles in Burdur, an illiterate called fiebab, and his mother-in-law, came here for a change of air. They visited 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. Comparing other things and treatment with that incident, 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 Allah 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 Mufti somewhere and can travel everywhere outside his own region, including to Ankara. And the other was left in Istanbul in the midst of forty thousand people from his native region, and he can meet with everyone. Moreover, those two persons are not alone and with no one, like me; they are very influential, with Allah’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 government influence for their own personal grudges. But I offer a hundred thousand thanks to Almighty Allah, 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, into a medrese 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 the *medrese*.

الْحَمْدُ لِلَّهِ هَذَا مِنْ فَضْلِ رَبِّي

The Fifth Matter, which is the Fifth Part On Thanks

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

أَفَلَا يَشْكُرُونَ (36:35) أَفَلَا يَشْكُرُونَ (36:73) وَسَنَجْزِي الشَّاكِرِينَ (3:145)
لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ (14:7) بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ (39:66)

By repeating verses like these, the Qur'an of Miraculous Exposition shows that thanks is what the Most Merciful Creator wants most from His servants. The Qur'an, the All-Wise Distinguisher between Truth and Falsehood, calls on 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 fearsomely severe threat thirty-three times with the verse,

فَيَايَءَ الْآلَاءِ رَبِّكُمْ أَنْتَكِدَّ بَانَ (55:13, etc.)

It shows ingratitude to be denial and negation.

Indeed, just as the All-Wise Qur'an shows thanks to be the result of creation; so the universe, which is a mighty Qur'an, shows the most important result of the world's creation to be thanks. For if the universe is observed carefully, it is seen from the way it is arranged that everything results in thanks; each looks to thanks to an extent and is turned towards it. It is as though thanks is the most important fruit of the tree of creation, and gratitude is the most elevated product of the factory of the universe. The reason for this is as follows:

We see in the creation of the world that its beings are arranged 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, giving it preference.

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 disposed 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, rich treasury that it embraces all His innumerable bounties. Even, with the faculty called the sense of taste, He has placed on the tongue 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 and associates partners with Allah.

Furthermore, the exquisitely adorned forms, the fragrant smells, the wonderfully delicious tastes in the bounties that 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, 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, 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 Allah, 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 is demoted from being a highly-esteemed supervisor to the rank 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 fall 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 that the blessed ant even with its social life is crushed underfoot. For although a few grains of wheat would suffice it for a year, it is not contented with this and collects thousands if it can. But the blessed honey-bee flies overhead due to its contentment, and at a divine command bestows honey on human beings for them to eat.

The name All-Merciful – the greatest name after the name 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 obvious meaning of All-Merciful is Provider.

Moreover, there are different varieties of thanks, the most comprehensive of which are the prescribed prayers. The prescribed prayers are a universal index of the sorts of thanks.

Furthermore, thanks comprises pure belief and a sincere affirmation of Allah's unity. For a person who eats an apple and utters, "Praise be to Allah!" is proclaiming through his thanks: "This apple is a souvenir bestowed directly by the hand of power, a gift directly from the treasury of mercy." By saying this and believing it, he is ascribing everything,

particular and universal, to the hand of power. He recognizes the manifestation of mercy in everything. He announces through thanks, his true belief and sincere affirmation of divine unity.

The heedless man incurs serious loss through ingratitude for bounties. We shall describe only one of its many aspects. It is as follows:

If someone eats a delicious bounty and gives thanks, by virtue of his thanks the bounty becomes a light and a fruit of Paradise in the hereafter. If, because of the pleasure, he thinks of it as the work of Almighty Allah's favour and mercy, it yields a true, lasting delight and enjoyment. He sends kernels and essences of its meanings 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 fails to give thanks, the temporary pleasure leaves a pain and sorrow at its passing, and itself becomes waste. Bounty, which is as precious as diamonds, is transformed into coal. Through thanks, ephemeral sustenance produces enduring pleasures, everlasting fruits. While bounty that is met with ingratitude is turned from the very best of forms into the most distasteful. For according to the heedless person, after producing a fleeting pleasure, sustenance ends up as waste-matter.

Sustenance is indeed in a form worthy of love, and this form is to be seen through thanks. However, 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, man is the most needy for all the varieties of sustenance. Almighty Allah 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 vicegerent of the earth possessing the faculties to draw to the scales and evaluate all the subtleties of His names' manifestations. He therefore made man utterly resourceless, rendering him needy for the endless varieties of sustenance, material and immaterial. Thanks is the means of raising man to "the best of forms," which is the highest position in accordance with this comprehensiveness. If he does not give thanks, he falls to "the lowest of the low," and perpetrates a great wrong.

In Short: Thanks is the most essential of the four fundamental principles of the way of worship and winning Allah's love, the highest and most elevated way. 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.”

اللَّهُمَّ اجْعَلْنَا مِنَ الشَّاكِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
 سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الشَّاكِرِينَ وَالْحَامِدِينَ
 وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ أَمِينَ
 وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (10:10)

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The Sixth Matter, which is the Sixth Part

This was included in another collection and not included here.

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The Seventh Matter, which is the Seventh Part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (10:58)

[This matter consists of seven *Signs*, but firstly, in order to recount a number of 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 Ağrı, 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 Allah’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 Qur’an’s miraculousness!” I awoke and I understood that there was going to be a great explosion and upheaval, and that following it the walls surrounding the Qur’an would 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 myself would be appointed at this time to reveal one sort of its miraculousness; I understood that I had been designated.

Since the Qur’an’s miraculousness has been expounded to an extent in the *Words*, to set forth the divine favours received in our service, which are sorts of blessings and emanations of its miraculousness, will surely assist it and pass to its account, and should therefore be set forth.

Second Reason: The All-Wise Qur’an is our guide, master, and leader, and shows 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 *آل'*s and *حَم'*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 that are reflected in the *Words*, and the dominical favours that are a 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, and 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 that 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 disapproval, 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, who could not produce one thousandth of them himself, is a great injustice towards 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 a 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 bestowed by the True Bestower. For example, suppose someone were to dress you in a robe of honour embroidered and encrusted with jewels and you became very beautiful. The people then said to you: "What wonders Allah has willed! How beautiful you are! How beautiful you have become!", but you modestly replied: "Allah forbid!

Don't say such a thing! What am I? This is nothing!" To do 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.

In consequence, to avoid 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 were 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:

وَمَا مَدَحْتُ مُحَمَّدًا بِمَقَالَتِي ❁ وَلَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدٍ

I say:

وَمَا مَدَحْتُ الْقُرْآنَ بِكَلِمَاتِي ❁ وَلَكِنْ مَدَحْتُ كَلِمَاتِي بِالْقُرْآنِ

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 acceptable to recount divine bounties and 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 saint-hood that he had divined from the obscure allusions of the saints of old – received from the Unseen – that a light would appear in the East that 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 such sacred flowers. 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* should lead not to pride or conceit but to praise and thanks, and to recounting the divine bounties.

Sixth Reason: Dominical favours, which are an immediate reward for our serving the Qur'an by means of the *Words*, and an encouragement, are a success granted by Allah. And success should be made known. If they surpass success, they become a divine bestowal. To make known divine bestowal infers 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. It is harmless to make known wonders of this sort, which occur unheralded and without the intervention of will. If they surpass ordinary wonders, they 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 people 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, that they hear from acceptable and reliable people, in consequence of their good opinions of them. In fact, they look on a powerful truth as weak when in the possession of a weak man, while if they see a worthless matter in the possession of a worthy man, they deem it valuable. Because of this, in order not to reduce the value of the truths of faith and the Qur'an in the eyes of most people since they 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 are not aware of 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' (*tevâfukat*). For example, in the Nineteenth Letter, about the miracles of Muhammad (UWBP), 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 "Allah'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 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 "Allah's Noble Messenger, Upon whom be blessings and peace" correspond to each other perfectly on all the

pages, it surely is not possible for it to be chance. It shows too that a coincidence that eight different scribes have been unable 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 (UWBP), 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 (UWBP) 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 Allah bestowed on someone like me who has difficulty in writing, is semi-literate, alone, in exile, and barred from mixing with people, brothers as helpers who are strong, earnest, sincere, enterprising, and self-sacrificing, and whose pens are each like diamond swords. He placed on their powerful shoulders the Qur'anic duty that weighed heavily on my weak and powerless ones. Out of His perfect munificence, He lightened my load. In Hulûsi's words, that blessed community is like a collection of wireless and telegraph receivers, and in Sabri's, like the machines producing the electricity of the light factory. With their different virtues and worthy qualities, again in Sabri's words, manifesting a sort of coincidence proceeding from the Unseen, they spread the mysteries of the Qur'an and lights of faith all around reflecting each other's 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, their unflagging service and sheer fervour and endeavour are directly a wonder of the Qur'an and a clear divine favour. Yes, just as sainthood has its wonders, so does a pure intention. So does sincerity. Especially serious, sincere solidarity between brothers and brotherhood purely for Allah's sake – they produce numerous wonders. In fact, the collective personality of such a community may achieve the perfection of a saint and manifest divine favours.

My brothers and my friends in the service of the Qur'an! Just as it is unjust and wrong to give all the glory and all the booty to the sergeant of a company that conquers a citadel, so you should not ascribe the divine favours in the victories won 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 principal 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 those truths are some that Ibn Sina, who was considered the greatest genius, confessed his powerlessness to understand, saying: "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 *Muqaddimāt-i Ithna 'Ashar* in his work *Talwīhāt*. Those same matters, which he set out for the elite alone, are explained completely in two pages in the Second Topic of the Twenty-Sixth Word, which is about divine determining, in a way that everyone can understand; if that is not a mark of divine favour, what is?

There are also what are known as the mystery of world's creation and the riddle of the universe, which have perplexed everyone and no philosophy has been able to solve: 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 disclosed and explained the mystery of the astonishing activity in the universe, and the riddle of the universe's creation 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.

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 Allah. While the exposition of the phrase **وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** 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 Allah 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 by means of comparisons to the most ordinary and uneducated people. Whereas leading scholars have said about 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.

FIFTH SIGN

The fact that although generally speaking the treatises have been widely distributed, and classes and groups of people from the loftiest 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 written only after much study and research, these were written with extraordinary speed and at distressing times when my mind was contracted, confusing my thought and understanding, which 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 and displays a clear seal of prophethood in the phrase "Allah'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 the important and profound treatise of the Thirtieth Word was written in six hours in an orchard; and that as with the Twenty-Eighth Word, which was written finally in two hours in Süleyman's garden, most of them were written in such 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. Then especially when illness aggravates the distress, it prevents me from teaching and writing even more. Yet despite this, the most important of the *Words* and their treatises were written when I was suffering most difficulty and illness, and with the most speed. If this was not a direct divine favour and dominical bounty and wonder of the Qur'an, what was it?

Furthermore, whatever book it may be, if it discusses the divine truths and realities of faith, it will certainly be harmful for some people, and for this reason all the matters it contains should not be taught to everyone. However, although I have asked many people, up to the present 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. It is absolutely certain in my opinion that this is a direct sign of the Unseen and dominical favour.

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 my thought on the mysteries of the Qur'an and restrict it 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 I had been made to give up studying, which would have been a solace and familiar in my exile, so that the verses of the Qur'an should 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 friends, they have said that they are the remedy for the wounds of the present time. And having 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

In the course of our work over the past five to six years, without exaggeration we have seen with our own eyes a hundred instances of divine bestowal and dominical favour and wonders of the Qur'an. We have pointed out some of them in the Sixteenth Letter, and others we have described in the

various matters of the Fourth Topic of the Twenty-Sixth Letter, and in the Third Matter of the Twenty-Eighth Letter. My close friends know these, and Süleyman Efendi, my constant friend, knows many of them. We experience an extraordinary and wondrous ease in spreading the *Words* in particular and other treatises, and in correcting them, and putting them in order, and in the rough and final drafts. I have no doubt that this is a wonder of the Qur'an. There have been hundreds of instances of it.

Furthermore, we are nurtured with great tenderness in our daily lives with the Gracious One who employs us bestowing on us the least desires of our hearts in ways entirely outside the ordinary in order to gratify us. And so on. This situation is a truly 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.

الْحَمْدُ لِلَّهِ هَذَا مِنْ فَضْلِ رَبِّي

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَكُونُ لَكَ رِضَاءً وَلِحَقِّهِ آدَاءً

وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا أَمِينَ

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.]

You ask me: “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 Allah? Sometimes a single line is as powerful as a page, and one page as effective as a book?”

The Answer: A good answer: since the honour belongs to the Qur’an’s miraculousness and not to me, I say fearlessly: 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 (*marifet*), they are a testifying and witnessing; they are not imitating, they are verification; they are not taking the part of something, they are comprehension of it; they are not Sufism, they are reality (*hakikat*); 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 Allah 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 that Noble Qur’an, which are a most brilliant manifestation of its miraculousness. All praise be to Allah, distant truths were brought close through the telescope of the mystery of comparisons. Through the aspect of unity of the mystery of comparisons, truly disparate matters were collected together. Through the stairs of the mystery of comparisons, the highest truths were easily reached. Through the window 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 (*ṣuhûd*). 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 is 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.

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 above eight divine favours, and describes a further divine favour and its mighty mystery.]

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, called the Eighth Favour, which we perceived in the seven or eight universal, immaterial divine favours, and a manifestation of that sign in the embroideries known as the coincidences (*tevâfukat*). And we claim that those 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 appear weak, or are denied even, it will not damage the certainty of that sign from the Unseen. A person who cannot deny the divine favours, cannot deny the signs. But because people differ in respect of 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 so many coincidences appeared in the word “Qur’an” and the phrase “Allah’s Noble Messenger, Upon whom be blessings and peace” in the treatise we had written that no doubt remained 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, the will and intention pertain to the Unseen. This singular situation was bestowed solely to corroborate the miraculousness of the Qur’an and of Muhammad (UWBP), 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 (UWBP), the great majority of similar phrases manifest coincidences, but they appear only on a single page, while the two above phrases appear throughout the two treatises and in most of the others. We have said repeatedly that essentially coincidences may be found in other books, but not to this extraordinary extent, which demonstrates 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 if glanced at superficially.

One is that they may say: “You had these coincidences in mind and brought them about in this way. It would be easy to do that intentionally.” In reply we say this: in any matter 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 want to say in this connection that this wonder of the Qur’an proceeding from its miraculousness is not similar in kind to its miraculous eloquence, or equal in degree. For that is beyond human power. But this wonder of its miraculousness could not occur through human power either; human power could not intervene in such a matter. If it did, it would be artificial and spoil it.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 respect of 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 takes the form of a particular mercy and particular dominicality and particular manifestation.” We shall make this easier to understand with a comparison. It is like this:

Through his universal sovereignty and law, a king may encompass all the

1. In one copy, on a page of the Eighteenth Sign of the Nineteenth Letter, the word “Qur’an” coincided nine times in this way. We drew a line through these and the word “Muhammad” appeared. Then on the opposite the page, the word “Qur’an” appeared eight times, and from all these the name of “Allah” emerged. Many wondrous things like these have been observed in the coincidences. We saw this with our own eyes.

Signed: **Bekir, Tevfik, Süleyman, Galib, Said.**

members of his nation with his royal mercy. Each receives the king's favour and is subject to his rule directly. The members all have numerous particular connections within the universality.

The second aspect are the king's particular bounties and particular orders: above the law, he bestows favours on persons and gives his orders.

Like this comparison, everything receives a share of the general dominicality and all-encompassing mercy of the Necessarily Existent One, the All-Wise and Compassionate Creator. He has disposal over everything through His power, will, and all-embracing knowledge; He intervenes in the most insignificant matters of all things; His dominicality embraces them. Everything is in need of Him in every respect. All of their works are performed and ordered through His knowledge and wisdom. Neither nature has the ability to hide within the sphere of disposal of His dominicality, or have any effect or intervene, nor can chance interfere in the works of His wisdom and its fine balance. 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 do not comprehend, and they have recourse to nature.

The second is His particular dominicality and particular favours and merciful succour, through which the names Merciful and Compassionate come to the aid of individuals unable to bear the constraints of the general laws; they assist them in particular fashion and save 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, nor be ascribed to nature.

It is in consequence of this that we have considered and believed the signs from the Unseen in *The Miraculousness of the Qur'an* and *The 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 Allah's sake. If we were mistaken in doing so, may Allah forgive us. Amen.

رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (2:286)

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 by a hand of favour, and some of these we have pointed out. Now, a new sign is this: most of the *Words* contain coincidences from the Unseen (*tevâfukat-ı gaybiye*).¹ In short, it indicates that a sort of manifestation of miraculousness is embodied in the words "Allah's Most Noble Messenger," the phrase, "Upon whom be blessings and peace," and in the blessed word "Qur'an." However hidden and slight signs from the Unseen are, they indicate the acceptability of our service and rightness of the matters, and so in my opinion hold great importance and power. Furthermore, they break my pride and have demonstrated to me categorically that I am merely an interpreter. They leave nothing to cause me pride; they only show up things that prompt thanks. Since they pertain to the Qur'an and pass to the account of its miraculousness; and since our wills definitely 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; Allah 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 in our service of the Qur'an and faith and put our hearts at rest, Almighty Allah 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 *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.

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 (*tawhid*), which is the greatest of the Qur'an's four aims.

That is, He causes the same 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: “Don’t rely on your own wills and comprehension. Without your knowing or being aware of it, wondrous embroideries and arrangements are being made.” The words “Allah’s Most Noble Messenger” and “Upon whom be blessings and peace” in *The Miracles of Muhammad* in particular are like mirrors showing clearly the signs of those coincidences from the Unseen. In a copy written by a new, inexperienced scribe, on all the pages other than five, 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 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 getting others to write.

I became aware of them only after six years through the guidance of the Qur’an and the coinciding of nine instances of the pronoun **أَنَا** in the Qur’anic commentary, *Isharat al-I’jaz (Signs of Miraculousness)*. The copyists were astounded when they heard about them from me. The words “Allah’s Noble Messenger” and “Upon whom be blessings and peace” in the Nineteenth Letter were like a small mirror reflecting one of Muhammad’s (UWBP) miracles. 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, a kind of the Qur’an’s miraculousness was manifested before the class of people who rely on what they see with their eyes, 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 its forty types, 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; it did not conform only rarely, once or twice; all the rest look to each other. For example, on page forty-three in the Second Ray, the word “Qur’an” appears 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. On all the pages the instances of the word “Qur’an” correspond. Out of five or six only rarely does one remain outside the pattern.

As for other words, on page thirty-three – now open in front of me – the word اَم (or) is repeated fifteen times and fourteen of them face each other. And on this page there are nine instances of the word “*īmān*” (faith or 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 “*maḥbūb*” (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 “*aşk*” (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 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. However, they are more striking when written by some of them. This means there is a handwriting that fits these treatises. Some of the scribes approach it. It is strange, it appears most not with the most skilful of them but with the most inexperienced. It is understood from this that the art, grace, and virtues of the *Words*, which are 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 voluntarily and consciously by anyone. It is that their stature requires them to be thus; it is an unseen hand that measures them and cuts them according to the stature, and clothes it in them. As for myself (lit. us), I am an interpreter among them, a servant.

FOURTH POINT

In your first question, you ask five or six questions: “What will the Great Gathering and Last Judgement be like? Will everyone be naked? How shall we find our friends there, and how shall we find Allah’s Noble Messenger (Upon whom be blessings and peace) in order to avail ourselves of his intercession? How will innumerable people meet with a single person? What will 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 related to our way and method. As follows:

Firstly: It is explained in a letter ¹ that the field of the resurrection is within the earth’s annual orbit. Just as it now sends its immaterial produce

1. See, The First Letter, page 23-4.

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, so too its inhabitants will be emptied into the field of the resurrection.

Secondly: The occurrence of the resurrection, as well as the existence of the field where it will take place, have been proved decisively chiefly in the Tenth and Twenty-Ninth *Words*, and in others of the *Words*.

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 at the Great Gathering and resurrection of the dead, having been stripped of artificial clothes, Almighty Allah will clothe men in natural garments, 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 resembling 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 the laughing-stock of conscious animals and a buffoon in their eyes; 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 having someone to show the way, for those like yourself who have entered under the light of the Qur'an, it will be the Qur'an. Look at the start of the Suras which begin *الْا*, and *الْحَمْدُ*: 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 why the houris wear seventy dresses is applicable here too. It is as follows:

A person of Paradise will of course want to benefit continuously from all the varieties of beings there. The good things of Paradise will vary greatly. He will all the time communicate with all the varieties of its beings. 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 the flower species dispersed throughout the country, making it a miniature specimen of it; and a shopkeeper collects samples of all his wares in 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 abode 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 that 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 houris will be dressed in seventy garments, yet the marrow in their leg bones will still be visible.”¹ 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 seem contrary to wisdom and justice that in Hell they will be made to wear a garment made up of various pieces that will be a small Hell, and will cause them torment and pain in accordance with their sins.

FIFTH POINT

You ask if in that period between prophets the forefathers of the Allah’s Noble Messenger (Upon whom be blessings and peace) belonged to a religion and were religious.

The Answer: There are narrations stating that they were religious, adhering to the vestiges of the religion of Abraham (Upon whom be peace),² which, under the veils of heedlessness and spiritual darkness, persisted in certain special people. Certainly, the persons who formed the luminous chain stretching from Abraham (Upon whom be peace) and concluding in

1. *Bukhārī*, Bad’ al-Khalq, 8; *Tirmidhī*, Qiyāma, 60; *Janna*, 5; *Dārimī*, Riqāq, 108; *Musnad*, ii, 345; iii, 16.

2. *Nabhanī*, *Hujjat Allāh ‘alā’l-Ālamīn*, 414.

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,

(17:15) وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

people who live at a time between prophets will be saved. It has been stated unanimously that they will not be 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 belief, they will still be saved. For accountability to Allah is established with the sending of prophets, and when prophets are sent people become accountable by knowing about 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 the people 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 Allah’s 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 ¹ and Hanzala, ² who were not his ancestors. But one of his forefathers, Ka‘b b. Lu‘ayy, composed the following famous and explicit poem, as though quoting scripture:

عَلَىٰ غَفْلَةٍ يَأْتِي النَّبِيُّ مُحَمَّدٌ ۖ فَيُخْبِرُ أَخْبَارًا صَدُوقًا خَيْرُهَا ³

which resembles prophetic and miraculous utterance. Relying on both evidence and illumination, Imam-i Rabbani said: “Numerous prophets appeared in India, but some of them had no followers or only a few people, so they did not become well-known or were not called prophets.” ⁴

According to this principle of the Imam, it is possible there were prophets of this kind among the Prophet’s (UWBP) forefathers.

1. Ibn Sa‘d, *al-Ṭabaqāt al-Kubrā*, i, 296; Ibn Ḥajar, *al-Isāba*, i, 466; Ibn Athīr, *Asd al-Ghāba*, ii, 99.

2. Ibn Kathīr, *al-Bidāya*, i, 212-3; Ziriklī, *al-‘Ālam*, ii, 286.

3. Abū Nu‘aym, *Dalā‘il al-Nubūwwa*, i, 90; Ibn Kathīr, *al-Bidāya*, ii, 227.

4. Imām Rabbānī, *al-Maktubāt*, i, 239 (No: 259).

SEVENTH POINT

You ask: “Which of the narrations mentioning the faith of the Messenger’s (Upon whom be blessings and peace) parents, and that of his grandfather ‘Abd al-Muttalib, is the most authentic and sound?”

The Answer: For ten years the New Said has had no book with him other than the Qur’an, which he says is sufficient for him. I do not have the time to study all the books of Hadith about secondary matters such as that, and write which is the soundest and most authentic. I will only say this much, that the Noble Messenger’s (Upon whom be blessings and peace) parents were believers and will be saved and go to Paradise. ¹ Surely Almighty Allah would not wound His Noble Beloved’s blessed heart with its filial tenderness.

If it is asked: “Seeing that it is thus, why weren’t they able to believe in Allah’s Messenger (Upon whom be blessings and peace)? Why didn’t they live to see his mission?”

The Answer: Out of His munificence, in order to gratify the Messenger’s (Upon whom be blessings and peace) filial sentiments, Almighty Allah did not put his 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. If an exalted field marshal’s father, who has the rank of captain, entered his son’s 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 most authentic narration concerning the faith of his uncle, Abu Talib?”

The Answer: The Shi’a agree that he believed, while most of the Sunnis do not agree. 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 surely will not go for nothing. Yes, Abu Talib

1. Nabhānī, *Hujjat Allāh ‘alā’l-‘Ālamīn*, 412-4; Suyūṭī, *al-Rasā’il al-Tis’a (al-Ta’zīm wa’l-Minna fī Anna Abawāy Rasūl Allāh (SAW) fī’l-Janna)* ed. ‘Izzuddīn al-Sa’īdī (Beirut: 1988), 133-89.

loved Almighty Allah's Noble Beloved sincerely and protected and supported him; it was because of feelings like shame and tribal solidarity that he did not believe in him in acceptable fashion, not out of denial and obduracy. If due to this he goes to Hell, Allah Almighty may create a sort of particular Paradise for him, in reward for his good actions. As He sometimes creates the spring during winter, and for people in prison by means of sleep transforms the prison into a palace, so too He may turn a particular Hell into a sort of particular Paradise.

وَالْعِلْمُ عِنْدَ اللَّهِ ۖ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

The Twenty-Ninth Letter

[The Twenty-Ninth Letter consists of nine sections. This, the First Section, contains nine points.]



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 Allah, this year the numbers of those writing out the treatises have grown considerably. The copies come to me for the second correction and I am busy doing them speedily from morning to evening. Other important jobs remain undone but I consider this duty to be far more important. The heart predominates over the reason in the months of Sha'ban and Ramadan in particular, and the spirit becomes animated. So I shall postpone this important matter to another time and write to you about it gradually whenever my heart is inspired by Almighty Allah's mercy. For now I shall explain three points.¹

FIRST POINT

The idea expressed as: "The All-Wise Qur'an's mysteries are not known; the Qur'anic commentators have not understood its reality" has two aspects, and there are two groups of people who say it:

The First are the people of truth and the exacting scholars. They say: "The Qur'an is an unending, inexhaustible treasury. Every era both submits to and accepts its established, incontestible matters, and receives its share of its hidden truths as a sort of supplement; it cannot trespass on the shares of

1. The nine Points were finally completed.

other ages which are concealed.” Yes, that is to say, as time passes the All-Wise Qur’an’s truths are increasingly disclosed. But not, Allah forbid! so as to cause doubt concerning the self-evident Qur’anic truths that previous generations have expounded. For belief in them is obligatory; they are established, definite, fundamental, and basic. The verse, (16:103) عَرَبْتُ مُبَيَّنً states that its meaning is clear. From beginning to end, the divine address revolves around those meanings, corroborating them and making them clear. Not to accept those authoritative meanings suggests, Allah forbid!, denying Almighty Allah and insulting the Messenger’s (UWBP) understanding. That is to say, those authoritative meanings have been taken successively from the source of Messengership. 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 Messengership.

The Second Group are either foolish friends who cause harm and make matters worse, or they are diabolically cunning enemies who want to oppose the rulings 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, Allah forbid!, to excite doubts about the truths of belief and the Qur’an.

SECOND POINT

Almighty Allah swears by many things in the Qur’an. The Qur’anic oaths contain numerous mysteries and significant points. For example, the oath in (91:1) وَالشَّمْسِ وَضُحَاهَا forms the basis of the splendid comparison in the Eleventh Word; it depicts the universe as a palace and a city. The oath of (36:1-2) وَالْقُرْآنِ الْحَكِيمِ calls attention to the sacredness of the Qur’an’s miraculousness, and indicates that it is so worthy of veneration it can be sworn by. The oaths in (53:1) وَالنَّجْمِ إِذَا هَوَىٰ and

(56:75-76) فَلَا أَفْهَمُ مَوْقِعِ الْجُومِ * وَإِنَّهُ لَقَسَمٌ لَّا تَعْلَمُونَ عَظِيمٌ indicate that falling stars are a sign that jinns and devils have been prevented from receiving news from the Unseen so that they cannot cause doubts about revelation. They also point to the vast power and perfect wisdom in the awesomely vast stars being set in their places in perfect order and in the planets being made to revolve in wondrous manner. With the oaths, (51:1) وَالذَّارِبِ وَالْمُرْسَلَةِ (77:1) 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. All the oaths and their positions contain different points and different purposes. For now, since the time is inconvenient, I shall indicate briefly only one fine point out of many in the oath, (95:1) وَاللَّيْلِ وَالزَّيْتُونِ as follows:

By swearing by the fig and the olive, Almighty Allah calls to mind the immensity of His power and the perfection of His mercy and His extensive bounties, in order to redirect those people who are heading for the lowest of the low, showing that they may progress 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 is that as fruits they are most blessed and beneficial, and their creation comprises many notable things and bounties. For the olive is utilized for illumination and food, and is a basic commodity in social and commercial life. The fig is the same; it displays in its creation a miracle of power by encapsulating in its miniscule seed all the members of the huge fig-tree, and is a divine bounty both in its being a food, and its uses, and contrary to other fruits its continuity, and many other advantages. It calls all this to mind with the oath and instructs man to draw lessons from them 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 cipher. Almighty Allah makes allusion to matters of the Unseen with them for His special servant. The key to the cipher is with that servant, and with his heirs. The All-Wise Qur'an addresses all eras and all the groups of mankind. It contains numerous different aspects and meanings that comprise the share of every class in every age. The purest share was that of the righteous first generations of Islam, and they expounded it. The people of sainthood and the verifiers of reality have found in their writings numerous allusions to the matters of the Unseen pertaining to spiritual journeying. We have discussed them to a small extent from the point of view of the miraculousness of the Qur'an's eloquence in the commentary called *Isharat al-I'jaz (Signs of Miraculousness)*, at the start of Sura al-Baqara; it 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 the miraculousness of its meanings (*mânevî i'caz*). However, we shall allude to one or two aspects of it in order to show the way, as follows:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ الْمَسْنَنَ وَالْوَنَ (30:22)
 وَالسَّمَوَاتِ مَطْوِيَّاتٍ يَمِينِهِ (39:67)
 يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ (39:6)
 خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ (7:54) يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ (8:24)
 لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ (34:3) يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ
 وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (57:6)

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, indicating 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 hammer He fastens man’s innumerable distinguishing marks on his countenance and his external and inner senses in their places.”

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. The Qur'an 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 literary genius to prostrate before its eloquence.

And for example, through the verse,

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ﴾ (الروم: 25)

Almighty Allah shows the magnificence of the sovereignty of His dominicality in the following elevated manner:

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. Declaring: “At your service!”, they will assemble on the field of the resurrection and last judgement.

With what miraculous and elevated style it describes the resurrection of the dead and Great Gathering! It points to the following convincing proof contained in its assertion: observedly, 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. They emerge onto 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 it be possible to do a true translation of this sort of verse? Surely it would not! At best it would be an abbreviated meaning, or an interpretation, with five or six lines for each phrase.

FIFTH POINT

For example, “All praise be to Allah” الْحَمْدُ لِلَّهِ is a Qur'anic phrase. Its briefest meaning, required by the rules of grammar and rhetoric, is this:

كُلُّ فَرْدٍ مِّنْ أَفْرَادِ الْحَمْدِ مِنْ آيٍ حَامِدٍ صَدَرَ وَعَلَى آيٍ مَّحْمُودٍ وَقَعَ
مِنَ الْأَزَلِ إِلَى الْآبَدِ خَاصٌّ وَمُسْتَحَقٌّ لِلذَّاتِ الْوَاجِبِ الْوُجُودِ الْمُسَمَّى بِاللَّهِ

“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. 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 “*lām*” in “*li’llāh*” [to Allah], 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 Allah” 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 that can compare with Arabic in being the language of grammar, and that can never achieve the comprehensiveness of Arabic. Is it possible for translations into 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 through an all-encompassing knowledge that knows all its aspects at once and wills them. I can even say, and perhaps prove, that all the Qur’an’s words are like treasuries of truths, with sometimes a single letter teaching a page of truths.

SIXTH POINT

I shall recount a luminous experience and true vision I had for the purpose of elucidating the above. It was as follows:

One time, I was pondering over the use of the first person plural in the verse (1:5) **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** and my heart was seeking the

reason for the first person singular being transposed into the first person plural of “we worship”(na‘budu). Suddenly from that “Nūn” the mystery and virtues of performing the prayers in congregation were 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 while reciting the prayers. In the midst of the great, multiple worship of the congregation, I felt 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 Beyazid Mosque. Suddenly I felt as though I were 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: “**الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**” I have intercessors to this great number; they are all reciting exactly the same words as I am saying, confirming me.” As this veil was raised by my imagination, the Noble Ka‘ba appeared to be the *mihrab*. Seizing the opportunity, I called on the ranks of the congregation to testify and entrusted to the Black Stone the interpreter of faith, that is, **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** While pronouncing this, a further situation was laid open before me: I saw that the congregation of which I was a part was divided 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 functions of things.” Declaring: **اللَّهُ أَكْبَرُ** 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 qualitatively small, but in reality, number, and duties, great. This, from the particles of my being to my external senses was a congregation in which every group was preoccupied with duties of worship and thanks. In this circle, the dominical inner faculty in my heart was declaring:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 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 “Nūn” of نَعْبُدُ indicates these three congregations. While pondering over this, the collective personality of Allah’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 Medina. Like everyone, I as though heard his address of

(2:21) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ and everyone in those three congregations responded like me, saying, إِيَّاكَ نَعْبُدُ In accordance with the rule, إِذَا ثَبَتَ الشَّيْءُ ثَبَتَ بِلَوَازِمِهِ 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 Allah’s beloved; I saw each verse bathed in a brilliant, truly brilliant, light of miraculousness. Then, not the whole Qur’an, or a Sura, or a verse, but all its words seemed to be miracles. “All praise be to Allah for the light of belief and the Qur’an,” I declared. I emerged from my imagining, which was pure reality, the same as I had entered the “Nūn” of نَعْبُدُ and I understood that not only the Qur’an’s verses and words, but some of its letters, like the “Nūn” of نَعْبُدُ are luminous keys to important truths.

After my heart and imagination had emerged from the “Nūn” of نَعْبُدُ 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 نَعْبُدُ and نَسْتَعِثُ (“You alone *do 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 conscious, orderly, and worshipful fashion. This means there is a True Object of Worship, an Absolute Commander, who impels them to worship and employs them.

Now consider too 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 the beings 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: **وَإِيَّاكَ نَسْتَعِينُ** So then my mind declared: “We believe in this and assent to it!”

SEVENTH POINT

Then, when I said:

(1:6-7) **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**

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 Allah! 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, Allah’s Most Noble Messenger (Upon whom be blessings and peace) decreed:

1 **كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ**

What advantage do those wretches worthy of the epithet “corrupt religious scholars” find in the face of this certain statement? What *fatwa* do they issue so that unnecessarily and harmfully they oppose the clear

1. *Muslim*, Jum‘a 43; *Abū Dā‘ūd*, *Sunna* 5; *Nasā’ī*, ‘*Idayn* 22; *Ibn Māja*, *Muqaddima* 6-7; *Dārimi*, *Muqaddima* 16, 23; *Musnad* iii, 310, 371; iv, 126-7.

matters of the marks of Islam (*şêâir-i İslâmiye*), and deem it possible to change them? It must be that a temporary awakening caused by a fleeting manifestation of meaning deceived those corrupt scholars. For example, if an animal or fruit is stripped of its skin, it briefly appears to be fresh, but quickly the delicate flesh and delicious fruit go black and rot, with their skins now estranged, withered, thick, and extraneous. In exactly the same way, the prophetic and divine phrases of the marks of Islam are like a living, meritorious skin. On being stripped away, the luminosity of the meanings is temporarily naked and somewhat visible. But like a fruit that has been peeled of its skin, the spirit of those blessed meanings flies away leaving behind the human skin in darkened hearts and minds. The light flies away; just the smoke lingers. However...

EIGHTH POINT

A principle concerning reality needs to be explained, which is related to this. It is as follows:

Just as there are two sort of rights, personal rights and general rights, which are held to be Allah's rights of a sort; so too among the matters of the Shari'a, some concern individual persons and others, with regard to generality, concern the public. These latter are called "the marks of Islam." These marks concern everyone and everyone participates 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 (one which has the status of Sunna) is equal in importance to the greatest matter. They concern the whole world of Islam directly. 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!

NINTH POINT

Some matters of the Shari'a, concerning worship, are not linked to rational thinking; they are performed because they are commanded. The reason for them is the command.

There are others, the reason for which can be understood rationally. That is, they comprise some wisdom or benefit due to which they have been incorporated into the Shari'a. But that is not the true reason or cause; the true reason is divine command or prohibition.

Instances of wisdom or benefits cannot change the marks of Islam related to worship; the aspect of them related to worship preponderates and they may not be touched. They may not be changed, even for a thousand benefits. Similarly, it is not right to claim that the uses of the marks of Islam are limited to their well-known purposes. It is a false idea. Such purposes are only one out of many. For instance, someone may say: “The wisdom in and purpose of the call to prayer is to summon Muslims to prayer; in which case, it would be enough just to fire a rifle.” However, the foolish person does not know that the summons is only one purpose out of the thousands. Even if the sound of a rifle shot serves the purpose, how, in the name of mankind, or in the name of the people of the town, can it substitute the call to prayer, which is a means of proclaiming worship before divine dominicality and heralding divine unity, the supreme results of the creation of the universe and of mankind?

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.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ... (59:20)

(To the end of the verse.)

The Second Section, which is the Second Treatise On the Month of Ramadan

[Since at the end of the First Section brief mention was made of the marks of Islam, this Second Section discusses Ramadan the Noble, the most brilliant and splendid of the marks. It consists of nine points which explain nine of the numerous instances of wisdom in the month of Ramadan.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ (2:185)

First Point

The fast of Ramadan is one of the five pillars of Islam; it is also 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 Allah Almighty's dominicality, and man's social life, and his personal life, and the training of his instinctual soul, and his gratitude for divine bounties. One of the many instances of wisdom in fasting in respect of Allah Almighty's dominicality is as follows:

Allah Almighty creates the face of the earth in the form of a table laden with bounties, and arranges on the table every sort of bounty as an expression of (65:3) *مِنْ حَيْثُ لَا يَحْتَسِبُ* In this way He states the perfection of His dominicality and His mercifulness and compassionateness. People 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. But during the month of Ramadan, the people of faith suddenly appear as a well-disciplined army: as sunset approaches, they display a worshipful attitude as though,

having been invited to the Pre-Eternal Monarch's banquet, they await the command of "Fall to and help yourselves!" They respond to that compassionate, illustrious, and universal mercy with comprehensive, exalted, and orderly worship. Do those people who fail to participate in such elevated worship and noble bounties deserve 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 Allah 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 the royal kitchen. But to look on those priceless bounties as valueless while tipping the tray-bearer, and not to recognize the one who bestowed them is the greatest foolishness.

Allah 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 holders of the bounties resemble 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 of 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 true, sincere, extensive, and universal thankfulness. For at other times of the year, most people whose circumstances are not difficult do not realize the value of many bounties since they do not experience real hunger. If their stomachs are full and especially if they are rich, they do not understand the degree of bounty present 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 precious 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 say: "Those bounties do not belong to me. I am not free to eat them, for they belong to someone else and are his gift. I await his command." They recognize the bounty to be bounty and so give thanks. Thus, fasting in this way is in many respects a key to gratitude; gratitude being man's fundamental duty.

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. In consequence of this, Allah Almighty invites the rich to assist the poor, so that through the hunger experienced in fasting, they can truly understand the pains and hunger which the poor suffer. If there were no fasting, many self-indulgent rich would be unable to perceive just how grievous are hunger and poverty and how needy of compassion are those who suffer them.

Compassion for one's fellow men is an essential part 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 such a person. If he were not himself compelled to suffer hunger, he would be unable give the person – through compassion – the help and assistance he is obliged to offer. And even if he were able, it would be deficient, for he would not have truly experienced 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 worldly wealth and power, and if heedlessness also encourages it, it will devour Allah'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 may not do the simplest and easiest thing; it cannot even stretch out its hand for 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:

Due to its heedlessness the human soul forgets itself; it cannot see its utter powerlessness, want, and deficiency and it does not wish to see them. 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 decay and fall apart. 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 on the world with intense greed and voracity, and passionate attachment and love. It is captivated by anything that gives it pleasure or that profits it. Moreover, it forgets its Creator, who sustains it with perfect compassion, and does not think of the consequences 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. Hunger makes them think of their stomachs and 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 recognizing their utter impotence and want, perceive a desire to take refuge at the divine court. 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 the month of Ramadan being 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 were just revealed, to listen to the divine address in it as if it were being revealed that very instant, to listen to that address as though hearing it from Allah'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 which millions of those who know the

whole Qur'an by heart make the dwellers on the earth hear the heavenly address. Each Ramadan proclaims in luminous shining manner the verse (2:185) **شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ** 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 that sacred mosque, 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. People who oppose those fasting 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 man's gain and profit, who comes to this world 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* (2:255) 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 its 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 next world. For the growth and flourishing of actions it is like April showers in the spring. It is 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. By fasting, he approaches the state of the hereafter and that of a spirit appearing in 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, 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 Qur'an stating that 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 that reflect a glittering manifestation of his sovereignty. On those occasions he favours his subjects, not within the compass of his laws generally but with his special bounties and favours through his unveiled presence and his wondrous activities. 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, Allah has commanded man to fast, in order to disengage him to a degree from base, animal activities.

The most excellent fasting is to make the human senses and organs, such as the eyes, ears, heart, and thoughts, fast together with the stomach. That is, to withdraw them from unlawful things and from trivia, and to urge each of them to their particular worship. For example, to ban the tongue from lying, backbiting, and obscene language and to make it fast; and to busy it with such activities as reciting the Qur'an, praying, glorifying Allah's names, asking for Allah's blessings for 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, when it has an enforced holiday from work through fasting, the other small workshops are made to follow it easily.

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 whether 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 invite 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 train him to be patient and forbearing. 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 training. That is to say, fasting is also a cure for impatience and lack of endurance, which double man's afflictions.

Futhermore, the factory of the stomach has many workers, and many of the human organs are connected to it. If the instinctual soul does not take a rest from activity during the day for a month, it makes the factory's workers and those organs forget their particular duties; it busies them 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 Allah have accustomed themselves to discipline and to eating and drinking little in order to be perfected.

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 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 through fasting. They laugh with innocent joy inspite 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, it retains that vein. Hunger, however, destroys it. Hence, 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: "Allah 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 made it go hungry. Then again He asked it: 'Who am I and who are you?' And the soul replied: **أَنْتَ رَبِّي الرَّحِيمُ** * **وَأَنَا عَبْدُكَ الْعَاجِزُ** 'You are my Compassionate Sustainer and I am your impotent slave!'"

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَكُونُ لَكَ رِضَاءٌ وَلِحَقِّهِ آدَاءٌ بِعَدَدِ ثَوَابِ
فِرَاقَةِ حُرُوفِ الْقُرْآنِ فِي شَهْرِ رَمَضَانَ وَعَلَى إِلِهِ وَصَحْبِهِ وَسَلِّمْ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ *
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (37:180-182) آمِينَ

APOLOGY: This Second Section was written at speed when both myself and the rough-copy scribe were ill; it is bound therefore to contain disorder and defects. We await from our brothers that they look on it with tolerance. They may correct it as they think fit.

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. It concerns the writing of a Qur'an in a way that will show one 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 *Mudāyana* Verse (2:282) as the measure, and taking Sura al-Ikhlās as the standard for the lines. This Third Section, which I 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 number forty. Some of these are demonstrated in detail, and some briefly, so as to convince even the obdurate. Also, the different sorts of 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 the shares received by ten of those groups were proved. The remaining thirty classes consist of the followers of all the different ways of sainthood and the scholars of all the various sciences, who demonstrated their certain, verified belief to the degrees of knowledge of certainty, vision of certainty, and absolute certainty that the Qur'an is the true Word of Allah. That is to say, each of them discerned a different aspect of its miraculousness in a different way. Yes, just as the miraculousness a saint who seeks knowledge of Allah understands will not be the same as the beauty of the miraculousness a saint who is a lover of Allah witnesses, 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 will not be the same as that seen by an authoritative interpreter of the secondary matters of the Shari'a sees; and so on. I am not able to show in detail all these different aspects; 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 that were inadequately described in *The Miracles of Muhammad* although they needed 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. No one could say that it is inferior, nor have they said it, nor could the Devil even say it. So it must be superior to all of them.” It was written briefly like this in the Eighteenth Sign and is further explained in the First Topic of the Twenty-Sixth Letter, called *A Dispute with the Devil*, which illustrates and proves that class’s understanding of the miraculousness.

The Second Class is “the seeing class.” That is to say, it is claimed in the Eighteenth Sign that an aspect of the Qur’an’s miraculousness which may be seen with the eyes looks to the uneducated common people or to materialists whose minds see no further than their eyes. This claim needs much explanation in order to elucidate and prove it. It was not explained there due to an important instance of dominical wisdom which only now we understand. Only a few very minor particulars were pointed out. The wisdom in in this is now understood and we are certain its postponement was preferable. In order to facilitate this class’s understanding, we had a Qur’an written that shows this observable aspect, one of the forty aspects of its miraculousness.

[The remaining matters of this Third Section together with the Fourth Section are about coincidences (*tevâfukat*). They have been included in the Index and 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 explanation of the important point concerning the word “Messenger.” In addition to these verses having a glorious quality, they form a Qur’anic supplication for those who want to memorize or recite different verses, since they prove and complete one another with regard to the meaning and their meanings are very profound. In degree, the 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 to our brothers as a second Qur’anic supplication. In 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 these latter 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 these hold will be explained, Allah 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 Allah’s), the word “Merciful (*Raḥmān*)” one hundred and fifty-nine; “Compassionate (*Raḥīm*),” two hundred and twenty; “Forgiving (*Ghaḥūr*),” sixty-one; “Sustainer (*Rabb*),” eight hundred and forty-six; “Wise (*Ḥakīm*),” eighty-six; “Knowing (‘*Alīm*),” one hundred and twenty-six; “Powerful (*Qadīr*),” thirty-one; the “He (*Hū*)” in “There is no god but He,” twenty-six times.¹ The number of times the word “Allah” is repeated contains many mysteries and subtle points. For instance, the number of times “Merciful,” “Compassionate,” “Forgiving,” and “Wise,” which are the most mentioned after “Allah” and “Sustainer,” are repeated together with the word “Allah,” is equal to half the number of the Qur’an’s verses. And repetitions of “Allah,” together with “Sustainer,” which is mentioned instead of the word “Allah,” again equal 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, repetitions of “Allah” together with “Merciful,” “Compassionate,” “Knowing,” and the “He” of the phrase “There is no god but He” are again equal in number to half of the verses; the difference is only four. And together with “All-Powerful” instead of “He,” they again equal half the number of verses; the difference here is nine. There are numerous subtle points in the total number of time 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 (*tevâfukat*) in a way that points to an order, intention, and will.

1. An important mystery is indicated by 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, but it has been left aside for now.

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 four “He’s” replace the word “Allah,” like the “He” in “There is no god but He” and they correspond exactly. In Sura Al-i ‘Imran, again the word “Allah” and the number of verses coincide and are equal. Only, “Allah” is mentioned two hundred and nine times and there are two hundred verses, making a difference of nine. But small differences do not mar the fine points of eloquence and literary merits such as these; an approximate coincidence is enough. The total number of verses of Suras al-Nisa, al-Ma’ida, and al-An’am 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 “Allah” of the *Bismillahs*, 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. Then the number of instances of the word 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.¹ And so it continues to decrease in approximately the same ratio in the following groups of five Suras. There are, however, some differences and deficiencies but they cause no harm in such stations of address. For example, some are one hundred and twenty-one, others are one hundred and twenty-five, others are one hundred and fifty-four, and yet others are one hundred and fifty-nine. Then, the five Suras which begin with Sura al-Zukhruf decrease to an eighth. And in the five beginning with Sura al-Najm, it is a sixty-fourth, 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.

The Third Point is about the word “Allah”

This concerns its relation to the pages and is as follows:

The number of instances of the word on one page looks to that page’s reverse side, and that page sometimes looks to its facing page, and sometimes

1. A mystery was unfolded through this division into fives. With not one of us being 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.

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 observed 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. Their positioning tells of a wisdom, purpose, and order.

Fourth Point

This concerns coincidences on a single page. My brothers and I compared three or four different copies and we came to the conclusion that the coincidences were intended in all of them. However, since copyists for printed copies had different aims in view, the coincidences lost their order to a degree. But if they were set in order, coincidences would become apparent 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 up to such a situation, so full of meaning and wisdom.

We are having a new Qur'an written in order to demonstrate this Fourth Point to a degree, which together with preserving the pages and lines of the most widely used copies of the Qur'an, will set in order the places that have lost their order due to the slackness of calligraphers, and will display the true order of the coincidences, Allah willing. Indeed, it was displayed.

اَللّٰهُمَّ يَا مُنَزِّلَ الْقُرْآنِ بِحَقِّ الْقُرْآنِ فَهَمَّنَا اَسْرَارَ الْقُرْآنِ مَا دَارَ الْقَمَرَانِ
وَصَلِّ وَسَلِّمْ عَلٰی مَنْ اَنْزَلَتْ عَلَيْهِ الْقُرْآنُ وَعَلٰی اٰلِهِ وَصَحْبِهِ اَجْمَعِينَ اٰمِيْنَ

The Fifth Section, which is the Fifth Treatise

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(24:35) اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

While in a spiritual state 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 Uways al-Qarani,

إِلَهِي أَنْتَ رَبِّي وَأَنَا الْعَبْدُ ❁ وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ

وَأَنْتَ الرَّزَّاقُ وَأَنَا الْمَرْزُوقُ ... الخ

all living creatures are offering supplications to Almighty Allah, and that a divine name illuminates each of the eighteen thousand worlds. 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 with numerous petals. As each veil was unfolded I saw another world. It was like that depicted by the verse following the Light Verse:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُهُ لَمْ يَكْدِ بِرَنِّهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (24:40)

it appeared to me in darkness, desolation, and terrible blackness. Suddenly, the manifestation of a divine name appeared like a refulgent light, illuminating it. Whichever veil was folded back another world appeared before my mind. But while appearing dark due to heedlessness, a divine name would be manifested like the sun, filling that 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 it appeared to me as truly dark and grievous due to the animals' endless needs and acute hunger, and their weakness and impotence. Then suddenly the name of Most Merciful rose like the shining sun in the sign of (that is, meaning) Provider, gilding that world from top to bottom with the radiance of its mercy.

Then within the animal world I beheld another world in which young and offspring were struggling in their 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. But it appeared to be so dark, so oppressive, so terrible that in anguish I cried out "Alas!" 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 that were directed towards endless goals and aims. Yet they were weak and impotent, and exposed to the attacks of innumerable calamities and enemies; they lived tumultuous lives for a brief span in the greatest hardship and difficulties. Amid the continuous tribulations of decline and separation, a most grievous state for the heart, they were looking towards the grave, which for the heedless and neglectful is 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 Allah's name of All-Just rose in the sign of All-Wise, the name of Most Merciful rose in the sign of Munificent, the name of All-Compassionate rose in the sign of (that is, meaning) All-Forgiving, the name of Resurrector in the sign of Inheritor, the name of Giver of Life rose 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.

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 appeared to me of wretched humankind

journeying through infinite space on the aged earth, 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 (*ehadiyet*), within the manifestation of each of them the manifestations of the rest of the names appeared to a degree. Then my heart espied 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 larger than the earth, which appeared as twinkling smiles, were spinning and journeying faster than the earth one within the other. If any of them confused its motion it would clash with another causing such a blast the universe would explode causing the whole world to fall apart. 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 رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۝ رَبُّ الْمَلَكَةِ وَالرُّوحِ appeared with their manifestations in the sign of (13:2) وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ and, (67:5) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ 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 seemed 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 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:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ فِيهَا مَصْبَاحٌ الْمَصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ
 وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ (24:35)

I recited this verse in the name of all creatures. Then I returned, descended to the earth, and awoke. “All praise be to Allah for the light of belief and the Qur’an,” I exclaimed.

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.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(11:113) وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمْ النَّارُ

Allah 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

In consequence of the instruction they have received from satans among the jinn, human satans want to deceive, by exciting 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 a hypocritical desire to be seen by people and hold a position in the public view, which is ambition for fame and acclaim, and self-advertisement; it is present to a lesser or greater extent in all those who seek this world. The desire to accomplish this ambition will drive a person to sacrifice his life even. Such ambition is exceedingly dangerous for those who seek the hereafter, and even for those who seek this world it is a rough road. It is also the source of many bad morals and is man's greatest weakness. A person only has to gratify this ambition to gain control over someone and draw him to himself; it ties the man to him, and he is overcome. My greatest fear for my brothers is that the atheists may take advantage of this weak vein of theirs. It has caused me much thought. For they did attract in this way some unfortunates who were not truly friends, drawing them into a dangerous situation. ¹

1. Those unfortunates think: "Our hearts are together with Ustad," and suppose themselves to be in no danger. But someone who gives support to the atheists' movement and is carried away by their propaganda, and perhaps unknowingly is used in spying activities, says: "My heart is pure and loyal to Ustad's way," resembles the following example: ==

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, for they all try to deceive you by exciting the desire for rank: "Firstly, divine pleasure, the favours of the Merciful One, and dominical acceptance are a position so high that beside them the attention and admiration of men are worth virtually nothing. To receive divine mercy is sufficient. The regard of men is acceptable in that it is the reflection and shadow of the regard of divine mercy; otherwise it is not desirable. For it is extinguished at the door of the grave, so is worth nothing!"

If the desire for rank and position cannot be silenced and eliminated, it should be directed towards something else: as in the following comparison, the emotion may have a licit side; if it is for reward in the hereafter, or with the intention of being prayed for, or for making one's work effective.

For example, at a time Aya Sophia Mosque is filled with eminent and blessed people, virtuous and excellent, one or two idle youths and immoral loafers are hanging around the entrance, while next to the windows a few Europeans are 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. 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 lewd songs, and danced and jumped around, it would have made the idle youths laugh, have pleased the dissolute loafers since it encouraged immorality, and made the Europeans smile mockingly, since they are gratified at seeing any faults in Islam. But it would have attracted looks of disgust and contempt from the vast and blessed congregation; in its view, the man would 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 childish sycophants. 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, especially the virtuous and perfected ones, have a

== while performing the obligatory prayers, a person 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."

place in the mosque according to their degree; they are seen and attention is paid to them. If they perform actions and works as taught by the injunctions and sacred truths the All-Wise Qur'an in accordance with the sincerity and divine pleasure which are a fundamental of Islam, and if through the tongue of disposition they recite Qur'anic verses, they will then be included in the prayer: *اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ* which is constantly uttered by everyone in the World of Islam. They will have a share of it and will become connected to all the others in brotherly fashion. However, the value of this 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 a 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 if he follows 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: *اِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ*¹ however common and ignorant a believer may be, 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, inauspicious position in the view of a few insignificant, mocking, raving loafers. In accordance with the verse,

(43:67) *الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ*

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 the desire for position from his heart, on condition he takes sincerity and divine pleasure as his guiding principles 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 that desire of his. The 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

1. *Tirmidhī*, *Tafsīr Sūra*, 156; *Abū Nu'aim, Hilyat al-Awliyā'*, iv, 94; *al-Haythamī, Majma' al-Zawā'id*, x, 268; *al-'Ajlūnī, Kashf al-Khafā'*, i, 42.

creatures; he will become close friends with them. Or he will ward off stinging wild hornets and attract blessed bees, the sherbert-sellers of mercy. He will eat honey at their hand, and through their prayers find friends from all parts of the Islamic world through whom his spirit will receive effulgences like the water of Kawthar, and these 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 badly shaken, but because I myself had not been saved from the desire for rank and position, my warning did not arouse him.

SECOND STRATAGEM

One of the strongest and most basic 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 scare a coward who is on a roof and put him in danger, a scheming man shows him 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 due to most unimportant fears. Trying to avoid a mosquito bite, they flee into the dragon's mouth.

One time, an eminent person – May Allah have mercy on him – was frightened of climbing into a rowing-boat. One evening, we walked together to the Bridge in Istanbul. We had to board a boat; there was no carriage and we were going to Eyüp Sultan. I insisted. He said: “I’m frightened. Perhaps it’ll 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. So I said to him: “The possibility of sinking, which provokes these groundless fears and makes you anxious, is one in three hundred and sixty thousand. Someone who is frightened at such a possibility is not a human being, he couldn’t even be an animal!” Then I asked him: “How long do you reckon you will live?” He replied: “I am old;

perhaps I'll live another ten years." So I said to him: "The appointed hour of death is secret, so we could die any day. In which case, you might die on any day of the three thousand six hundred. You see, there is a one in three thousand possibility that you might die today rather than one in three hundred thousand like the boat; 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 told him: "Almighty Allah gave the sense of fear to preserve life, not to destroy it! He did not give life so that it would be burdensome, difficult, painful, and torment. If fear is caused by 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 fear a possibility of one in twenty, thirty, or forty, is groundless, and makes life torture!"

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,

(15:9) **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**

we are in the citadel of the Qur'an. The verse,

(3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

is a firm bastion surrounding us. Utilizing fear at a one in thousands possibility of some minor harm coming to our fleeting transient lives here, you cannot drive us through our own wills down a way on which there is a hundred per cent possibility of its causing 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 work, or from people of truth like us who are his companions on the way of truth? Is there anyone who has been caused any trouble at the hand of his close students, that we might be caused 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 influential role in the social life of this world, we have not heard that a single of his brothers suffered harm because of him, and at that time he was brandishing the club of politics. Now he holds the light of reality rather than the club. For sure, long ago they mixed him up in the Thirty-First of March Incident and they crushed some of his friends, but it later became clear that others had instigated the affair. 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 out of fear at a danger the possibility of which is not one in a thousand but in thousands.” You should say that and 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 abandon him and flee!” For 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 in effect dead. 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 deserve contempt, not pity!”

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, due to 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 the savage tyrant without conscience, he encourages him to crush him. But if the oppressed man 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 Shaikh 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 told them: “I’ll answer them not with six hundred words, or 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. Faced with this, we should spit in his face. So spit in the pitiless faces of those tyrants!” And now I say:

My brothers! At a time a tyrannical government like the British had occupied us the protection of the Qur’an was enough for me, although it was a hundred per cent certain that harm would come to me from confronting them in this way through the tongue of the press, so it is definitely a

hundred times more sufficient for you in the face of the harm that may come to you at the hand of these insignificant bullies, which is only a one in a hundred possibility.

Furthermore, my brothers! Most of you have done your military service. Any who haven't, have certainly heard this. And any who haven't heard it, let them hear it now from me: "The people who receive most wounds are those who abandon their trenches and run away. While the people who receive fewest wounds are those who persevere in their trenches!"

The allusive meaning of the verse,

(62:8) قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ

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 proportionately 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 it 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 need is the means of sustenance, not power.

Also, the fine sustenance of all young, whether human or animal, and milk, the delicate gift of the treasury of mercy, 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 impotence and want are the means of licit sustenance rather than intelligence and power.

Also, among the nations of the world there are some that pursue sustenance more than others and are notorious for their greed. But these nations have suffered more than any from poor livelihoods, degradation and poverty. Even the rich among them live in lowly fashion. In any event, the possessions

they have acquired by such illicit means as usury do not comprise licit sustenance 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 show that the means of attracting sustenance is not intelligence and power, but impotence and want; it is submitting to Allah while relying on Him, and supplication by word, state, and deed.

The verse, *إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ* (51:58) proclaims this truth, and is a powerful, firm proof of this assertion of ours, which all plants and animals and young recite. Every group of creature that seeks sustenance recites this verse through the tongue of disposition.

Since sustenance is appointed and bestowed and it is Almighty Allah who gives it, and since He is both All-Compassionate and Munificent, those who degrade themselves by making illicit gains in such a way as to cast aspersions on His mercy and insult His munificence, and give their consciences and even certain sacred matters as bribes and accept things which are unlawful and inauspicious – they should ponder over just what 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 of destroying infinite eternal life. And with 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. As for any unlawful money that is given you, they will want a price a thousand times higher in return. It may also hinder your 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. We always act positively in our sacred service, 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 that 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 attack me with their propaganda. At the promptings of Satan and suggestions of the people of misguidance, they say: “You are Turks. Thanks be to Allah, 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 Allah, I am a Muslim. At all times there are three hundred and fifty million members of my sacred nation. I seek refuge with Allah a hundred thousand times from sacrificing for the idea of racialism and negative nationalism three hundred and fifty million brothers who enjoy an eternal brotherhood and who help me with their prayers and among whom are the vast majority of Kurds. And I seek refuge with Allah from gaining in place of those innumerable blessed brothers a few who have embarked on a way that 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 abandon the everlasting brotherhood of a luminous beneficial community of three hundred and fifty million true brothers, 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 truly connected by means of an eternal, 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 and so 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, spoil their pleasure in life, and destroy those things that console them in order to give drunken enjoyment to the sixth group? Or is it 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 a European-type civilization? Or is it to be found in thinking of eternal happiness through the truths of belief, in travelling the way of truth, for which they are most desirous, and in finding a true solace? The way 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, people 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 deserving 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, this is what it consists of, I seek refuge with Allah a hundred thousand times from such patriotism!

The fourth group are the children. They 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 a happy manner. If instilled with the reliance on Allah that springs from belief and with the submission of Islam that may withstand the awesome fears and worldly situations of the future, these innocents may look eagerly to life. Will this be achieved by teaching them things about the progress of civilization, with which they have little connection, and the principles of lightless 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 temporary childish amusement. Since they will be cast onto the surging tumult 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, compassion requires that in the face of their infinite want and impotence an extremely powerful support and inexhaustible place of recourse are placed in their hearts, and these are belief in Allah and belief in the hereafter. This is kindness and compassion for them. It otherwise means slaughtering those wretched innocents with the drunkenness of nationalist patriotism, 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 at the heavy burdens of life, and the weak, who are grieved at life's awesome upheavals – do they receive no share from nationalist patriotism? Is it to be found in the movements you have instituted under the name of European-style, unveiled, Pharaoh-like civilization, which only increase their despair and suffering? The salve for the wound of indigence may be found in the sacred pharmacy of Islam, not in the idea of racialism. The weak receive no strength and resistance from the philosophy of naturalism, which is dark, lacks consciousness, and is bound to chance; they may receive them 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 when they painfully come to their senses as they advance in years, when they awaken from that sweet sleep in the morning of old age, their distress at the pleasurable drunkenness of youth will make them weep, and 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 group to enjoy themselves briefly and temporarily, and to be made to weep regretfully for a very long time? Or is their worldly happiness and pleasure in life to be found in making their fleeting youth permanent through worship and by spending that fine, sweet bounty, not on the way of dissipation but on the straight path in the

form of offering thanks so as to gain 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. You might have been able to say about me as someone who attaches little importance to the life of this world, considers racialism to be “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!” Perhaps you would 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 groups among the Turks of the Allah-fearing, the disaster-stricken, the elderly, the children, and the weak and the poor. I have worked for the young people as well, who are the sixth group; I want them to give up any unlawful acts that 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 Allah, through these works derived from the All-Wise Qur’an’s mine of lights, the light is shown which the group of the elderly wants more than anything; the most efficacious remedies for the disaster-stricken and the sick are pointed out in the sacred pharmacy 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, not the door leading to execution. A truly 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-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 alleviated 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 a powerful brotherhood with 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 with your propaganda try to make my true brothers look coldly on me! 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 so many sacred things? Is this what Turkism has to offer the Turks? I seek refuge with Allah 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 in the world apart from these. As for the appointed hour which befalls life, I believe as certainly 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. Moreover, I am old and 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 through martyrdom is an exalted aim for people like me. As for my work and service, through His mercy, Almighty Allah 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 a single seed produces the life of a shoot by entering the earth and dying, and 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 my brothers away from me. Truly, egotism man's most dangerous vein. 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 it up 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 will be 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 made it his practice not to take the part of his ego. In any case, 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 egotistically. Even if, to suppose the impossible, I did claim them as my own because of 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 look at my defects and insignificance and hold back from following me; they should not deem themselves 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 holds more importance than the treasury. For the treasury is closed and a key may open lots of treasures.

I reckon that those who are excessively egotistical in regard to their learning have understood that the published *Words* 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 that I study along with them.

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 elite – 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. The corrupt religious scholars are faced with a grave threat; 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 for your 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 conceals his egotism? If even the greatest of the scholars among you were not to agree, wouldn't they be in the wrong?

My brothers! The most dangerous aspect of egotism in our work is jealousy. If it is not purely for Allah'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 resembles a sense, a member, of the collective personality of the body we constitute. Your essential duty springing from the conscience is not to compete with one another, but to take pride and pleasure in each other's good qualities.

One other thing remains and it is the most dangerous: for yourselves and your friends to be jealous this poor brother of yours. There are scholars of standing among you, and some scholars are egotistical when it comes to their learning. In that respect they are egotistical even if they themselves are modest. They cannot easily give it up. Whatever their hearts and minds may do, their evil-commanding souls seek pre-eminence and 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, out of jealousy arising from the egotism of learning, their souls want to decry the value of the *Words*, as though nurturing implicit enmity towards them, for then the products of their own thought can compete with them and be sold like them. But I have to tell them this:

Even if the members of 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 to make explanations and elucidations of the *Words* that have been written, or to set them in order. 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 anything more than this due to a feeling in his soul arising from the egotism of learning, it will be like a cold dispute or a deficient plagiarism. For it has been 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 convey those distillations of the water of life to those who are in need of them!

SIXTH SATANIC STRATAGEM

It is this: they take advantage of the human traits of laziness, the desire for physical comfort, and attachment to other duties. Yes, satans among jinn and men attack from every angle. When they see those of our friends whose hearts are stout, intentions pure, loyalty strong, and enterprise, elevated, they attack from other sides. As follows:

In order to put a stop to our work and discourage from our service, they profit from those friends’ 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, more work is found for some of them. Then they cannot find the time to serve the Qur’an. And to others, they show 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 numerous, so cutting them short, we refer them to your perspicacious understanding.

My brothers, take great care! Your duty is sacred and your service, elevated. Every hour of your time may be as valuable as a day’s worship. Be aware of this and don’t waste any of them!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَاطِبُوا وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تُفْلِحُونَ (3:200)

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا (5:44) سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ *

وَسَلِّمْ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (37:180-2)

سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ

الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ آمِينَ

A Sacred Date

The date a significant mystery of the All-Wise Qur'an became clear was again contained in the word "Qur'an." 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, for during it 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 the 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 to 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, *alfun* is read *alfun*. Then it becomes one thousand three hundred and fifty-one.

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.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا لَنَا إِلَّا نُنَوِّكَلْ عَلَى اللَّهِ وَقَدْ هَدانا سُبُلَنَا

وَلَنْصِيرَبْ عَلَى مَا أَدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (14:12)

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 *iqāma* ¹ was interrupted during the private worship of myself and one or two brothers in the mosque I myself repaired. “Why are you reciting the *iqāma* in Arabic and making the call to prayer secretly?” they asked. My patience is exhausted by 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 play 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. *Iqāma* (Ar.) (T. *kāmet*): formulas recited by the muezzin, signalling the commencement of the *ṣalāt* (T. *namāz*) or prescribed prayers.

The First

Every government in the world, every people which rules, and even cannibals or 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 false *fatwas* of certain corrupt 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 do you propose through a corrupt, innovating *fatwa*, to “perform the *iqāma* 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 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 the wildest and most 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 as nothing all the heroic deeds to which this person was the means and were testified to by the army’s commanders, and considered his self-sacrificing struggles for the sake of this country to be 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?

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 will 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 proclaim this verse in the face of all your threats:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173)

Seventh Section

The Seven Signs

[These seven signs are the answers to three questions. The first question consists of four signs.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَقَامُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (7:158)

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ
وَلَوْ كَرِهَ الْكَافِرُونَ (9:32)

FIRST SIGN

Like all the bad things they do, the arguments which those people 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 *iqāma* 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 a comparison 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 that are permissible in the Abode of War that are not lawful in the Abode of Islam.

Furthermore, the lands of Europe are the realm of Christendom. They are not an environment that communicates and instils the meanings of the terms of the Shari‘a and concepts of the sacred words, so necessarily the sacred

meanings have been 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 very environment teaches the people of Islam the abbreviated meanings of those sacred words. The conversations of Muslims about Islamic traditions and Islamic history and the marks of Islam and the pillars of Islam, all continuously instil in them the concise meanings of those blessed words. In this country, besides the mosques and the *medreses*, even the gravestones in the graveyards inculcate those sacred meanings in believers like teachers and recall them to them. If for some worldly advantage, someone who calls himself a Muslim learns fifty words a day from a French dictionary, and then in fifty years does not learn the sacred phrases **لَا إِلَهَ إِلَّا اللَّهُ، الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ** and **اللَّهُ أَكْبَرُ** which are repeated fifty times daily, does he not fall lower than an animal? These sacred words cannot be translated and corrupted and deported for such beasts! To change and deport them means erasing all the gravestones; it means turning all the dead in the graveyards against them, trembling at such an insult.

In order to deceive the nation, corrupt religious scholars who have been misled by the irreligious, say that contrary to the other Imams, Imam-i A‘zam¹ said: “If the need arises in distant countries, it is permissible for those who know no Arabic at all to recite the *Fatiha* in Persian.”² 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 it. Those who drive the community towards another, special and narrow, way are leading it astray. Imam-i A‘zam’s *fatwa* is particular in five respects:

Firstly: It addresses people who are far from the centre of Islam.

Secondly: It is in consequence of real need.

Thirdly: According to one narration, it refers only to translations into Persian, which is supposed to be a language of the people of Paradise.

Fourthly: The ruling is limited to the *Fatiha*, so that those who do not know it will not give up performing the obligatory prayers.

1. Imam-i A‘zam: Abū Ḥanīfa Nu‘man b. Thābit (80/699-150/767), the founder of the Hanafi school of law. The founders (Imams) of the other three main Sunni schools of law were Abū ‘Abdullāh Mālik b. Anas (94/716-179/795); Aḥmad b. Muḥammad b. Ḥanbal (164/780-241/855); and Muḥammad b. Idrīs al-Shāfi‘ī (150/767-205/820).

2. Sarakhsī, *al-Mabṣūt*, i, 37, 234; Kāsānī, *Badā‘i al-Ṣanā‘i*, i, 112.

Fifthly: Permission was given so that the sacred meanings could be understood by the ordinary people whose Islamic zeal arose from their powerful belief. But to translate them and discard the Arabic original due to weakness of belief, negative nationalism, and hatred for the Arabic language, driven by a destructive urge, will cause people to renounce religion.

SECOND SIGN

The people of innovation who have changed the marks of Islam first of all sought *fatwas* from corrupt religious scholars. They had previously pointed out that the *fatwa* we explained was particular in five respects. Secondly, the people of innovation adopted 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 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, said: "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 shouldn't there be a similar religious revolution in Islam?"

The Answer: The difference here is even greater than in the false comparison in the First Sign. Because in the religion of Jesus (Upon whom be peace), only the fundamentals of religion were taken from him. Most of the injunctions relating to 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 himself (Upon whom be peace).

However, the Glory of the World (Upon whom be blessings and peace) was the founder of the religion and Shari'a of Islam. He was the sovereign of this world and the next, and the East and West and Andalusia and India were his seat of rule. He himself therefore both taught the fundamentals of the religion of Islam, and brought its secondary matters and other injunctions,

including even minor matters of conduct; he himself taught them; he commanded them. That is to say, the secondary matters of Islam are not like a garment capable of change, so that if they are changed, the essential religion will persist. They are rather a sort body for the fundamentals of religion, or at least a skin. They have blended and combined with it and cannot be separated. To change them infers direct denial and contradiction of the one who brought the Shari‘a.

As for the differences in the schools of law, this has arisen from differences in ways 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. Anyone who does change them quits the religion and is included under the rule:

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الْقَوْسِ¹

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; the clergy and spiritual leaders and the Catholic Church, which was their Church, were attacked and eliminated. Later the Revolution was condoned by a lot of people; also, the French made greater progress. Is this not so?”

The Answer: Like with the previous comparisons, the differences here are clear. For in France, the Christian religion and particularly the Catholic Church had for a long time been a means of domination and despotism in the hands of the upper and ruling classes. It was the means by which they perpetuated their hold over the ordinary people. And since it was through the Catholic Church that the patriots were oppressed, who among the common people were awakened and were called “Jacobins,” and the freedom-seeking thinkers were persecuted, who attacked the despotism of the upper class tyrants; and since for nearly four hundred years the Catholic Church had been an imputed cause, through revolutions in Europe, of overturning the stability of social life, it had been attacked, not in the name of irreligion, but by the other Christian sects. A feeling of indignation and enmity arose among the common people and the philosophers as a result of which the above-mentioned historical event took place.

However, no oppressed person and no thinker has the right to complain about the religion of Muhammad (UWBP) and the Shari‘a of Islam.

1. *Bukhārī*, Anbiyā’, 6; *Manāqib*, 25; *Maghāzī*, 61; *Faḍā’il al-Qur’ān*, 36.

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: ¹ سَيِّدُ الْقَوْمِ خَادِمُهُمْ And, ² خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ Also, through sacred phrases like,

أَفَلَا تَعْقِلُونَ (2:44) أَفَلَا يَتَذَكَّرُونَ (4:82) أَفَلَا يَتَفَكَّرُونَ

the All-Wise Qur'an calls on the intellect to testify; it warns, refers to the reason, it urges investigation. Through this, it accords 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 another 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 (*tevhid-i hakikî*) so that it dismisses intermediaries and causes. It breaks egotism and establishes sincere worship. It cuts at the root every sort of false dominicality, starting from that of the soul, and rebuffs it. It is because of this that if a person of high position from 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 Allah, it ascribes an actual effect to causes and intermediaries. It cannot break egotism in the name of religion. Rather, saying that egotism is a holy deputy of Jesus (Upon whom be peace), it ascribes it a sacredness. 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 Prime Minister, Lloyd George,

1. al-Maghribī, *Jamī' al-Shaml*, i, 450, no: 1668; al-'Ajlūnī, *Kashf al-Khafā'*, ii, 463.

2. al-'Ajlūnī, *Kashf al-Khafā'*, ii, 463; al-Manāwī, *Fayḍ al-Qadīr*, iii, 481, no: 4044.

who were as religious as bigoted priests. But any Muslims who rise to those positions 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 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 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 necessitates giving up bigotry. Europe advanced when it abandoned it. Isn’t this so?”

The Answer: You are wrong and you have been deceived! Or else you are deceiving, for Europe is bigoted in religion. Tell an ordinary Bulgar or an English soldier or a French Jacobin: “Wear this turban, or else you’ll 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 will not accept any other prophet; indeed, he will not acknowledge Almighty Allah either nor probably recognize anything sacred. He will have no conscience that will allow him moral and spiritual attainment; it will be corrupted. Therefore, in the view of Islam,

in wartime, an unbeliever has the right to life. His life is protected according to Islam if he is outside the country and makes peace, or if he is inside the country and pays the head-tax. 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 Allah 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 Allah and to repulse their evils is much more difficult than governing a thousand people with religion. If they are thinking of progress, such irreligious people 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 one 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 guesthouse. Every day thirty thousand witnesses put their signature with their corpses to the decree “Death is a reality” and they testify to it. Can you kill death? Can you contradict those witnesses? Since you can’t, death makes people 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 say as though on account of religion and out of loyalty to Islam, as though to strengthen religion with nationalism: “We want to plant

the luminous tree of religion, which has grown weak, in the earth of nationalism, in order to strengthen it.” They appear to be supporting religion.

The Second Sort say 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, corrupt scholars of religion who confirm the saying “loyal fools,” or ecstatic, unthinking, ignorant Sufis! The Tuba tree of Islam, whose roots are founded in the reality of the universe and whose branches spread through the truths 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 pervade everything, destroying the idea of racialism. The age of racialism is passing. Eternal, permanent Islamic nationalism cannot be bound onto temporary unstable racialism and grafted onto it. And even if it were to be, it would corrupt the Islamic nation, but 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 consequences 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 broken the power 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 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 person is, even a hundredfold genius, if he is not the representative of a group and if he does not represent a group’s collective personality, he will be defeated in the face of the collective personality of an opposing group. At this time, however exalted the power of his sainthood, how can he reform

the world 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 laws in the world. We want to understand the reality of this matter of the Mahdi. How can we?

The Answer: Out of His perfect mercy, every time the Muslim community has been corrupted, Almighty Allah 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 Muhammad's (UWBP) religion.

Since His custom has always been thus, certainly at the time of greatest corruption at the end of time He will send a luminous person as both the greatest interpreter of the Law, and the supreme renewer, and ruler, and Mahdi, and guide, and spiritual pole, and that person will be from the Prophet's (UWBP) Family. Almighty Allah 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 covering 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. And if 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 (UWBP), it still should be thus. And it will be. It is like this: All praise be to Allah, the prayer,

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

which is repeated by the Muslim community five times every day in all the obligatory prayers, has self-evidently been accepted. For like the Family of Abraham (Upon whom be peace), the members of Muhammad's (Upon whom be blessings and peace) Family stand as commanders at the heads of all blessed chains of spiritual authorities in the assemblies of all the regions of the world in all centuries.¹ They are so numerous that together they form

1. Just one of them is Sayyid Aḥmad al-Sanūsī, who commands millions of followers. Another is Sayyid Idrīs, who commands more than one hundred thousand. Another Sayyid, Sayyid Yaḥyā, commands hundreds of thousands of men. And so on. Just as among the members of this tribe of Sayyids there are numerous outward commanders, so too there ==

a mighty army. If they took on physical form and with their solidarity were formed into a division, if they awakened the religion of Islam and bound it together in unity and established a sort of sacred nationhood, the army of no other nation could withstand them. Thus, that numerous, powerful army is the Family of the Muhammad (Upon whom be blessings and peace), the Mahdi's most select army.

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 (UWBP). 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 (UWBP), they are distinguished by the honour of their world-renowned lineage. Momentous events shall occur which will awaken and arouse that sacred force within the 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 (UWBP) glorious *Sunna*. That is to say, the secret society of the Sufyan will try to destroy the Shari'a of Muhammad (UWBP) in the World of Islam with the intention of denying his messengership, 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, self-sacrificing community known as a Christian community but worthy of being called "Muslim Christians," will work to unite the true religion of Jesus (Upon whom be peace) with the reality of Islam and will kill and rout that society of the Dajjal under the leadership of Jesus (UWP), thus saving humanity from atheism.

== are the champions of spiritual heroes, like Sayyid 'Abd al-Qādir Gīlānī, Sayyid Abu'l-Ḥasan al-Shāzālī, and Sayyid Aḥmad Badawī.

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 it up, 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!

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ
 لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ (7:43)

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

* * *

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 (*tevâfuk*), which is an important principle of the science of *jafr*, and a valuable key to the esoteric sciences, and to some of the Qur'an's mysteries pertaining to the Unseen. It has not been included here since it is to be published in another collection.

* * *

The Ninth Section Nine Allusions

[This section is about the paths of sainthood, and consists of nine allusions.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (10:62)

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 authoritative scholars among the people of illumination and unveiling, who have told the Muslim community and us about it. جَزَاهُمْ اللَّهُ خَيْرًا كَثِيرًا Now, because of some compelling circumstances at this 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 Allah and the unfolding of the truths of faith – through a spiritual journeying with the feet of the heart under the shadow of the Ascension of Muhammad (UWBP), to manifest the truths of faith and the Qur'an through tasting

and certain enhanced states, and to an extent through direct vision; it is an elevated human mystery and perfection 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 innumerable human sciences and fields of knowledge show that man's brain in his head is a sort of centre of the universe, like a telephone and telegraph exchange for innumerable lines. Similarly, the millions of light-scattering books written by incalculable saints show man's heart in his essential being to be the place of manifestation of innumerable cosmic truths, and to be their pivot, and seed.

Since the human heart and brain are thus central, and comprise the members of a mighty tree in the form of a seed, and within them are encapsulated the parts and components of an eternal, majestic machine pertaining to the hereafter, certainly the heart's Creator willed that it 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 it is to be turned towards the truths of faith on the Sufi path through the remembrance of Allah in the degrees of sainthood.

Second Allusion

The keys and means of this journeying of the heart and spiritual progress are remembrance of Allah and reflective thought. Their virtues 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 enjoyment 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 friendly to banish the loneliness. For one or two people out of ten, the social gatherings in civilized life offer a temporary, but heedless and drunken familiarity, intimacy, and solace. But eighty per cent live solitary lives in mountains or valleys, or are driven to distant places in search of a livelihood, or due to such agencies as calamities or old age which recall the hereafter, they are deprived of the companionship of human groups and societies. Their circumstances allow them no familiarity, friendliness, or consolation.

For such a person, true solace, intimacy, and sweet pleasure are to be found in addressing his own heart in those distant places and desolate mountains and distressing valleys, in working it through remembrance of Allah and reflection. Calling on Allah Almighty, he may become intimate with

Him in his heart, and by virtue of that intimacy think of the things around him, which were regarding him savagely, as smiling on him familiarly. He will say: “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.” Thanks to his faith, he receives pleasure from that sense of familiarity. He grasps the meaning of life’s happiness, and he offers thanks to Allah.

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 direct vision with the heart and tasting with the spirit at the degree of the vision of certainty. Its confirmation is a certain proof of the veracity of messengership. Through the experiential knowledge of the Sufi path and its unveilings, and through its benefits and effulgences, it is a clear proof of the truths and the matters which the Shari‘a teaches; it demonstrates 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 divine messengership and the Shari‘a, so they are a perfection of Islam and a means of attaining to its lights, and through Islam, a source of humanity’s progress and moral enlightenment.

Although this vast mystery holds such importance, certain deviant sects have tended to deny it. They have been deprived of those lights and they have caused others to be deprived. The most regrettable thing is that making a pretext of abuses and faults they have seen committed by the followers of the Sufi path, some literalist Sunni scholars 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 that are without fault and are good in every respect. They are bound to contain some faults and abuses. For if the uninitiated embark on something, they are sure to misuse it. But as with the accounting of deeds in the hereafter, Almighty Allah demonstrates 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 accepts them and grants reward; whereas if evil deeds preponderate, he punishes for them and rejects them. The balancing of good and evil deeds looks to quality rather than quantity. 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 considers it right.

Thus, the evidence that the good deeds of the Sufi path – that is, paths within the bounds of the Prophet’s (UWBP) practices – definitely preponderate over their evils is that those who follow them preserve their belief when attacked by the people of misguidance. A sincere ordinary follower of the Sufi path preserves himself better than a superficial, apparent Muslim with a modern, scientific background. Through the illumination of the Sufi path and the love of the saints, he saves his faith. 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 the chain of shaikhs 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 shaken. And so long as his confidence is not shaken, he will not accept atheism. In the face of the atheists’ stratagems at the present time, it has become difficult for a person unconnected with the Sufi path, 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 should not be condemned because of the evils of some orders that have adopted practices outside the bounds of *taqwa*, and even of Islam, and have wrongfully called themselves Sufi paths. Quite apart from the elevated religious and spiritual fruits of the Sufi path and those that look to the hereafter, Sufi orders were the first, and most effective and ardent, means of spreading and strengthening brotherhood, the sacred bond of the Islamic world. They were also one of the three unassailable strongholds of Islam, which held out 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 that poured out of five hundred places in Istanbul and the powerful faith of those who recited “Allah! Allah!” in the *tekkes* behind the big mosques, which were a firm source of support for the people of belief in that centre of Islam, and their spiritual love arising from knowledge of Allah, and their fervent murmurings.

O you unreasoning pseudo-patriots and false nationalists! What evils are there in the Sufi paths that can negate all this good in the life of your society? You say!

Fourth Allusion

Together with being very easy, the way of sainthood is very difficult. Together with being very short, it is very long. In addition to being most valuable, it is very dangerous. And together with being very broad, it is very narrow. It is because of these points that some of those who take the

path drown, others become harmful, and yet others return and lead other people astray.

In Short: There are two ways on the Sufi path, known by the terms of inner journeying and outer journeying.

The Inner Way starts from the self, and drawing the eyes away from the outer world, looks to the heart. It pierces egotism, opens up a way from the heart, and finds reality. Then it enters the outer world. The outer world then looks luminous. The journey is completed quickly on this way. The reality seen in the inner world, is seen on a large scale in the outer world. Most of the paths that practise silent recollection take this way. Its essential principles are breaking the ego, renouncing the desires of the flesh, and killing 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 the greater sphere, then it enters the inner world. It observes their lights on a small scale in the sphere of the heart and opens up the shortest way within them. It sees that the heart is a mirror to the Eternally Besoughted One, and is united with the goal it is seeking.

If people who travel the first way are unsuccessful in killing the evil-commanding soul, and if they cannot give up the desires of the flesh and break the ego, they fall from the rank of thanks to that of pride, then descend from pride to conceit. If such a person feels the captivation of love and becomes intoxicated by it, he will make high-flown claims far exceeding his mark, called ecstatic utterances. 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 will confuse his small sphere with the universal one. He will confuse a sun that appears in a small mirror with the sun whose manifestation appears in all its splendour on the surface of the sea, due to their similarity in one respect.

In just the same way, there are many people of sainthood who, resembling the difference between a fly and a peacock, see themselves as greater than those who in reality are greater than them to the same degree; that is how they see it and they think they are 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 down 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 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, Allah willing, as a result of this answer of mine, and was saved from the abyss.

I have also seen many people who thought themselves to be Mahdis of a sort, and they proclaimed their Mahdiship. Such 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 their places of manifestation differ to the same degree; 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 may be observed, or a special relation may be formed with the Supreme Spiritual Pole, or with Khidr; certain stations are connected with certain famous persons. In fact, the stations are called the station of Khidr, the station of Uways, or the station of the Mahdi. Because of this, people who attain to these stations or to minor samples or shadows of them, suppose themselves to be the famous persons connected with them. They suppose themselves to be Khidr, or the Mahdi, or the Supreme Spiritual Pole. If such a person’s ego does not seek rank and position, he is not condemned to the state. His excessively high-flown claims are deemed ecstatic utterances for which he is probably not responsible. But if his ego is secretly set on acquiring rank and position, and if he defeated by it and leaves off thanks and becomes proud, from there he will gradually fall into arrogance, or descend 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 spoiled, for 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 diminishes, even.

Those suffering from this should hold fast to the balance of the Shari‘a, and adopt the rules of the scholars of the principles of religion, and take as their guides the instructions of such authoritative scholars from among the saints as Imam Ghazali and Imam-i Rabbani. They should constantly accuse their own souls, and attribute nothing to themselves other than fault,

impotence, and want. Ecstatic utterances made by followers of this way arise from love of self, for love-filled eyes see no faults. Because of his self-love, such a person supposes a faulty, unworthy fragment of glass to be a brilliant or a diamond. The most dangerous of all these faults is that he imagines the partial meanings which occur to his heart in the form of inspiration to be “Allah’s Word,” and he calls them “verses (*âyât*).” This infers disrespect towards divine revelation, which is at the most holy and exalted degree. Yes, all 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 conformity 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, it is absolutely wrong to use the proper nouns “revelation” and “divine speech” for such inspirations, and the word “verse,” which is a noun proper to the stars of the Qur’an – the most evident exemplification of Allah’s Word. As is explained and proved in the Twelfth, Twenty-Fifth, and Thirty-First *Words*, 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 divine speech directly, resembles the relation between the tiny, dim, obscure image of the sun appearing in the coloured mirror in your hand and the sun in the sky. Yes, if it is said that the sun’s reflected images appearing in all mirrors are the sun’s and are related to it, it would be right, but the globe of the earth cannot be attached to the suns in those tiny mirrors, nor be bound by their attraction.

Fifth Allusion

An extremely important way within Sufism is the Unity of Witnessing, which is another name for the Unity of Existence. This restricts the gaze to the existence of the Necessarily Existent, and sees other beings to be so weak and shadow-like in relation to Him that it declares that they do not deserve the name of existence. It envelops them in veils of imagination, and in the station of abandoning all things other than Allah, counts them as nothing. It even imagines them to be non-existent, and goes so far as to belittle the manifestations of the divine names, saying they are mere imaginary mirrors.

A significant fact about this way is that due to the powerful faith it inculcates and the elevated sainthood of those on it advancing to the degree of absolute certainty, 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.

But this way holds dangers, the first of which is this: there are six pillars of faith, and such pillars as belief in the Last Day and belief in Allah require the existence of contingent beings. These firmly-founded pillars of belief cannot be constructed on imagination! For this reason, when a person following this way re-enters the world of sobriety from the worlds of ecstasy and intoxication, he should not bring them with him, nor should he act in accordance with them.

Furthermore, he should not convert this way, which pertains to the heart and to illuminations and certain states, into a form that pertains to the reason, knowledge, and words. For the laws and principles related to reason, knowledge, and speech, which proceed from the Qur'an and the practices of the Prophet (UWBP), cannot sustain that way and are inapplicable to it. For this reason, the four Rightly-Guided Caliphs, and the leading authorities and interpreters of the law, and the authorities of the first generations of Islam were not seen to practise it. This means that it is not the most elevated way. It may be elevated, but it is also deficient. It is very important, but it is also very perilous and difficult. Yet, it is still very pleasurable. Those who embark on it for the pleasure, do not want to leave it, and because of their self-centredness, they suppose it to be the highest degree. 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 *Letters*, and shall suffice with them. Here, we shall describe one of the serious hazards on that important way. It is as follows:

For the highest of the elite, who pass beyond the sphere of causes and renouncing everything other than Allah, sever their attachment to contingent beings and enter a state of complete absorption in Allah, this way is a righteous way. But, to present it in terms of intellectual knowledge to those who are submerged in causes, are enamoured of the world, and are plunged into materialist philosophy and nature, will drown them in nature and materiality and distance them from the reality of Islam. For those who love the world and are attached to the sphere of causes want to ascribe a sort of permanence to this transitory world. They do not want to lose their beloved. On the pretext of the Unity of Existence, they imagine it to have permanent existence. On account of the world, their beloved, and by ascribing permanence and eternity to it, they make it an object of worship; and, I seek refuge with Allah, this paves the way to the abyss of denying Allah.

This century, materialism is so widespread, materiality is thought to 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 one 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 such importance, due to 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 Allah. 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 (*Sunna*) of the Prophet (UWBP). That is, to think of the practices in one’s actions and deeds, and to follow and imitate them. In conduct and dealings with others, it is to think of the rulings of the Shari‘a and take them as one’s guide.

When followed in this way, daily conduct, dealings, and habitual acts become worship, and thinking of the practices and Shari‘a in one’s actions, recalls the injunctions of the Shari‘a. This causes a person to think of the Shari‘a’s owner. By thinking of him, it brings to mind Almighty Allah, and that induces a sort of sense of His presence. This may transform all the moments of the person’s life into worship in the divine presence. 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: Sincerity is the basis of the ways of sainthood and of the branches of the Sufi path, for through sincerity a person may be saved from implicitly associating partners with Allah. 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 the beloved’s faults. It looks on frail signs of its beloved’s perfection as powerful proofs, and always takes the part of its beloved.

It is because of this that those who are turned towards knowledge of Allah with the feet of love, do not give ear to doubts and objections; they are easily saved. Even a thousand satans can not negate a hint of their true

beloved's perfection. If they do not possess such love, they would struggle desperately in the face of their souls and Satan and the objections of the outside devils. They would have to have heroic fortitude and strength of belief and an attentive gaze in order to save themselves.

It is because of this that in all the degrees of sainthood, the chief leaven and elixir is the love arising from knowledge of Allah. But love leads to 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 actions. When regarding things other than Allah, a person ceases to see how they point to their Maker and starts to see them as signifying themselves alone, so while being the cure, love becomes poison. That is to say, although when loving things other than Allah, the person should fix his heart on them for Allah's sake and in His name and because they are mirrors reflecting His names, sometimes he loves them for themselves and on account of their personal perfections and own beauty. He loves them with no thought for Allah and His Messenger (UWBP). Such love does not lead to love of Allah; it obscures it. Whereas if the person loves those things as signifying their Maker, it leads to love of Allah; indeed, such love may be said to be its manifestation.

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 there. This being the truth of the matter, the results of actions that look to the hereafter should not be sought in this world. If they are given, they should be received not gratefully, but regretfully. For in Paradise, the more fruits are picked the more they grow. So it is hardly sensible to consume in this world in fleeting fashion the fruits of actions that pertain to the hereafter, which are lasting. It is like exchanging a permanent lamp for one that will last a minute and then flicker out.

It is because of this that the people of sainthood look on service, difficulty, misfortune, and hardship as agreeable. They do not complain and lament, but say: "All praise be to Allah for all situations!" When illuminations and wonders, unfoldings and lights are bestowed on them, they accept them as divine favours, and try to conceal them. They do not become proud, but offer more thanks and worship. Many of them have wanted those states to be concealed or to cease, lest they spoil the sincerity of their actions. Yes, the highest divine favour for an acceptable person is not to make him realize the favour, so that he does not give up beseeching and offering thanks, or become complacent and start complaining.

It is because of this truth that if those who seek sainthood and follow 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 loss of sincerity, the heaven of sainthood, and to sainthood eluding them.

Seventh Allusion

This consists of four points.

First Point: 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 its means, introduction, and servant. Their results are the incontrovertible matters of the Shari‘a. That is to say, the ways of the Sufi orders 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. 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 that what the mass of people imagine is the external aspect of the Shari‘a is its reality, and to give the names of reality and Sufi path to the degrees of the Shari‘a that are disclosed to the elite. The Shari‘a has degrees which look to all classes.

It is in consequence of this that the further the Sufis and those who seek reality advance, their longing for the truths of the Shari‘a increases, as does their captivation by them and their following them. They consider the most minor aspect of the Prophet’s (UWBP) practices to be their greatest aim, and strive to follow them and imitate them. For however higher divine revelation is than inspiration, the conduct of the Shari‘a, which is the fruit of revelation, is higher to the same degree than the conduct of the Sufi path, the fruit of inspiration. Therefore, following the Prophet’s (UWBP) practices is the basis and principal element of the Sufi path.

Second Point: The Sufi path and way of reality should not exceed being means. If they are made the ultimate aim, the incontrovertible teachings and actions of the Shari‘a and following the practices of the Prophet (UWBP) become merely a matter of form, while the heart looks beyond them. That is to say, such a person thinks of his circle for the remembrance of Allah rather

than the obligatory prayers; he is drawn more to his recitations and supplications than to his religious obligations; he is more concerned with avoiding offending against his order's rules of behaviour than with avoiding grievous sins. Whereas the recitations of the Sufi path cannot be the equivalent of the obligatory acts that constitute the incontestible matters of the Shari'a; they cannot take their place. The etiquette of the Sufi path and its invocations should be a solace and a way of obtaining true pleasure from the obligatory acts; they should not themselves be the source. That is, the *tekke* should lead a person to perform the five daily prayers assiduously in the mosque. If he performs them there hurriedly as a formality, thinking that he will find true pleasure and perfection in the *tekke*, he is drawing away from reality.

Third Point: It is sometimes asked: "Can there be any Sufi path outside the practices of the Prophet (UWBP) and matters of the Shari'a?"

The Answer: There are some such paths, 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:

مَحَالَسْتُ سَعْدِي بِرَاهِ صَفَا ۞ ظَفَرُ بُزْدَن جُرْ دَرْ پَي مُضْطَفَى

That is, it is impossible for one outside the highway of Allah's Messenger (Upon whom be blessings and peace), who does not follow him, to attain the true lights of reality. The meaning of this is as follows:

Allah's Messenger (Peace and blessings be upon him) was the Seal of the Prophets and the addressee of Allah in the name of all mankind; mankind, therefore, 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 man possesses certain subtle faculties that are not held accountable, and when such faculties dominate a person, he cannot be held responsible for opposing the obligations of the Shari'a; and since man possesses subtle faculties that just as they are not accountable, so they are not under the jurisdiction of the will and 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 rank of sainthood by opposing the Shari'a, he is held excused. On condition, however, that he does not deny or insult the truths of the Shari'a and rules of belief, or display contempt towards them. Even if he does not carry out the injunctions, he has to acknowledge that they are right. But if he is overcome by that state and assumes a position, I seek refuge with

Allah, which infers denial and giving the lie to those incontestible truths, it is the sign that he has deviated from the path!

In Short: There are two groups that follow the Sufi path outside the bounds of the Shari‘a.

One group: As described above, these people are either overwhelmed by their mental state, immersion, or ecstasy or intoxication, or they are dominated by some of their subtle faculties that do not heed the injunctions of religion nor listen to the will; they therefore transgress the bounds of the Shari‘a. But this is not due to their disliking its rulings or not wanting to follow them; they are rather compelled to, involuntarily. Among this group are people of sainthood some of whom have even been temporary saints of high rank. But the authoritative scholars from among the saints have ruled that of these some have been not only outside the bounds of the Shari‘a, but outside the bounds of Islam. But they are considered to be people of sainthood on condition they have not denied any of the injunctions brought by Muhammad (Peace and blessings be upon him). It is that they do not think of them, or cannot keep them in view, or are not aware of them. They cannot not accept them if they are aware of them.

As for the Second Group, they 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 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. Any in 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 who belong to the divisions of the people of misguidance and innovation are found acceptable by the Muslim community, while others, just like them and not apparently different, are rejected. I always used to wonder about this. For example, although someone like Zamakhshari was one of the most bigoted members of the Mu‘tazilite sect, the authoritative Sunni scholars did not pronounce him an unbeliever or misguided, despite his severe objections; they rather searched for a way to exonerate him. But then they held that Mu‘tazilite authorities like Abu ‘Ali Jubba’i, who was far less bigoted than Zamakhshari, should be rejected and refuted. I was curious about this for a long time. Then through divine grace

I understood that Zamakhshari's objections about the Sunnis arose from his love of his way, which he looked on as right.

That is to say, for example, in his view Allah could be truly declared free of all fault and defect by saying that animals create their own actions. It was out of love for declaring Allah free of all fault that he did not accept the Sunnis' principles concerning the creation of actions. Whereas the other Mu'tazilite authorities were rejected because their inadequate intelligences could not aspire to the elevated principles of the Sunnis and they could not fit the Sunnis' extensive laws within their own narrow ideas, and so denied them. In the same way that the Mu'tazilites opposed the Sunnis in theology, so the opposition of some followers of the Sufi path outside the Prophet's (UWBP) practices is 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 through it they cannot obtain the same degree of pleasure.

As for the other kind: Allah forbid! They think the conduct of the Shari'a is unimportant relatively to the principles of the Sufi path. For their narrow understandings cannot comprehend those broad pleasures, and their short stations cannot attain to that elevated conduct.

Eighth Allusion

This describes eight abysses.

The First: Some people who embark on spiritual journeying do not conform completely to the Prophet's (UWBP) practices, 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 followers of the Sufi path fall into the abyss of preferring extremist saints to the Prophet's (UWBP) Companions and even of believing those saints to be prophets. 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 (UWBP) that cannot be attained through sainthood, and that 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 (UWBP) and give them up because of their preference for the customs, conduct, and recitations of the

Sufi way, which they never 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 veracious authorities of the Sufi path like Imam Ghazali and Imam-i Rabbani said: “The degree of acceptance gained by following a single of the Prophet’s (UWBP) practices cannot be won through a hundred personal practices and supererogatory acts of worship. And just as a single obligatory act is superior to a thousand acts taken from the Prophet’s practices, so a single of those practices is superior to a thousand practices of Sufism.”

The Fourth: Some extremist Sufis suppose inspiration to be like divine 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 about the miraculousness of the Qur’an, how elevated, universal, and sacred is divine revelation, and how insignificant and dull inspirations are in comparison.

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 recitation 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 and not the realm of reward. People who seek their recompense here, both transform enduring, perpetual fruits into a transitory, temporary form, and find permanence in this world pleasing, so they do not yearn for the Intermediate Realm. Quite simply, they love the life of this world in one respect, since 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 its 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 its similitudes possess light and heat like the sun itself, despite their paltriness in relation to the actual sun. In exactly the same way, the stations of the prophets and 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, and so fall into

an abyss. However, the way to avoid this is to always take the principles of belief and fundamentals of the Shari‘a as one’s basis and guide, and to look on one’s illuminations and visions as opposed to them.

The Seventh: Some of the people of illumination and ecstasy fall into an abyss in their spiritual journeyings by preferring pride, complaint, ecstatic utterances, public regard, and being referred to, to offering thanks and supplication, beseeching Almighty Allah, and self-sufficiency. Whereas the highest degree is Muhammadan worship, which is termed “belovedness.” The basis and essence of worship is to manifest the perfection of that reality by supplicating and beseeching Almighty Allah, showing deep humility before Him, offering thanks, and through impotence and want, and by displaying self-sufficiency in the face of others. Some of the great saints have involuntarily and temporarily become proud and made complaints and ecstatic utterances, but they should not be followed voluntarily 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 are self-centred and precipitate and want to consume in this world the fruits of saint-hood, which will be given in the hereafter; they fall into an abyss by seeking them on their spiritual journeyings. But, as such verses as,

(3:185) وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

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 sought they are given to eat here, they should be thanked for, and deemed 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 the Sufi paths that are on the straight way, of the truths of faith, which are the keys, sources, and springs of the eternal treasures of everlasting happiness; it is their manifestation at the degree of the vision of certainty.

The Second: Since the Sufi path is a means of working the heart, the mainspring of the human machine, and of causing it to stir the other subtle faculties into motion, it drives them to fulfil the purposes of their creation and thus makes a person into a true human being.

The Third: On the journey to the Intermediate Realm and the hereafter, it is to join one of the lines of the Sufi orders, and become a member of its luminous caravan on the road to eternity. The person is thus saved from loneliness and finds the friendship of the other members 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, he repulses through them those doubts and instances of misguidance.

The Fourth is to understand by means of the pure Sufi way the knowledge of Allah to be found in belief in Allah, and the pleasure of love of Allah within the knowledge of Allah, and by so understanding, to be saved from the desolation of this world and man's exile in the universe. We have proved in many of the *Words* that the happiness of both worlds, and pain-free pleasure, and intimacy untainted by loneliness, and true delight, and untroubled happiness are all to be found in faith and the reality of Islam. As is explained in the Second Word, faith produces 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 elicited by the Sufi path and remembrance of Allah, the subtle truths contained in the obligations of the Shari'a, and to appreciate them. Then the person obeys and performs his worship, not under compulsion, but with longing.

The Sixth is to rise to the station of reliance on Allah and the rank of submission to Him and winning His pleasure, which are the means of obtaining true delight, real solace, painfree pleasure, and friendship untainted by loneliness.

The Seventh is, through sincerity, which is the essential precondition for travelling the Sufi way and its most valuable result, to be delivered from base qualities like implicitly associating partners with Allah, hypocrisy, and artificiality. It is also to be saved, through purifying 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: Through the regard, sense of the divine presence, and powerful intentions of the Sufi path, gained by recalling Allah with the heart and reflecting on Him with the mind, this is to transform customary actions into worship and make mundane dealings into actions benefiting the hereafter. Utilizing the capital of life, it is to make all its minutes into seeds that will produce the shoots of eternal happiness.

The Ninth is to struggle 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 bondsman 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 friend, and 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 to the angels. It is to fly through the lofty stations with the Shari'a's wings of faith and works, and to behold eternal happiness in this world, and even to enter upon it.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)
 اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى الْغَوْثِ الْاَكْبَرِ فِي كُلِّ الْعُصُوْرِ وَالْقُطْبِ الْاَعْظَمِ
 فِي كُلِّ الدُّهُوْرِ سَيِّدِنَا مُحَمَّدٍ الَّذِي تَظَاهَرَتْ حِشْمَةُ وَّلَايَتِهِ وَمَقَامُ مَحَبُوْبِيَّتِهِ
 فِي مِعْرَاجِهِ وَانْدَرَجَ كُلُّ الْوَلَايَاتِ فِي ظِلِّ مِعْرَاجِهِ وَعَلٰى اِلٰهِ وَصَحْبِهِ
 اَجْمَعِيْنَ اٰمِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Addendum

[This short addendum has great importance; it is beneficial for everyone.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The ways leading to Almighty Allah 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.

Like ecstatic love, impotence is a path which, by way of worship, leads to winning Allah's love; but it is safer. Poverty too leads to the divine name All-Merciful. And, like ecstatic love, compassion leads to the name All-Compassionate, but it is a swifter and broader path. Also like ecstatic love, reflection leads to the name 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 (*hakikat*), rather than a Sufi way (*tarikat*). It is Shari'a.

However, let it not be misunderstood. It means to see one's impotence, poverty and faults before Almighty Allah, not to fabricate them or display them to people. The method of this short path is to follow the practices of the Prophet (UWBP), perform the religious obligations and give up serious sins. It is especially to perform the prescribed prayers correctly and with attention, and following them to say the *tesbihat*.

The verse, (53:32) فَلَا تُرْكُوا أَنْفُسَكُمْ points to the first step.

The verse, (59:19) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ points to the second step.

The verse, (4:79) مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ points to the third step.

The verse, (28:88) كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ, points to the fourth step.

A brief explanation of these four steps is as follows:

First Step

As the verse, **فَلَا تُزَكُّوْا اَنْفُسَكُمْ** 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, (25:43) **مَنْ اَتَّخَذَ اِلَهَهُ هَوٰىهُ** 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.

Second Step

As the verse, **وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوْا اللّٰهَ فَاَنْسَهُمْ اَنْفُسُهُمْ** teaches, man is oblivious of himself and not aware of himself. If he thinks of death, it is in relation to others. If he sees transience and 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 fervently. His purification, cleansing, and training at this stage is the reverse of this. 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.

Third Step

As the verse, **مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ وَمَا اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ** 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, at 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,

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (91:9)

his purification at this stage is to know his perfection to lie in imperfection, his power in impotence, and his wealth in poverty.

Fourth Step

As the verse, كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ, 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, 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 the 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 firefly 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, 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, 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:

This path is shorter, because it consists of four steps. When impotence causes a person to give up the soul, it turns him directly to the All-Powerful One of Glory. Whereas when a person on the way of ecstatic love, the swiftest way, gives up the soul, his way directs him to a temporary beloved. Only

when he discovers the beloved's impermanence does he turn 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 Allah'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. Rather, since the Qur'an has most explicitly pardoned the universe and released it from execution and imprisonment, the person 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 Allah in everything.

In Short: 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 *Hakikat Çekirdekleri*.]

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 settles in the heart. It is valueless if it is grasped with the intellect alone.” And he says: “These matters are not only scholarly rules; they are firm, heart-felt principles of mine that are rooted in my conscience.” He told me to choose those I wanted from these aphorisms, which are “inspirations of the heart,” and I have shown the works from which they are selected: *Nokta min Nuri Ma‘rifeti’llah*; *Isharat al-I‘jaz*; *Sunûhat*; *Şua‘at Ma‘rifeti’n-Nebi*; *Rumûz*; *Tulu‘at*; *Muhâkemat*; *Münâzarat*; *İşârât*; *Qızıl İjaz*.¹

Compiler, his nephew,
Abdurrahman
(Istanbul 1336/1920)

1. These works were all written in Turkish with the exception of *Ishârât al-I‘jâz* and *Qızıl İjâz*, which were written in Arabic. The former was translated into Turkish in the 1950’s by Bediüzzaman’s brother Abdülmecid. (Tr.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

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. Someone who lacks the strength to raise and turn the earth and all the stars and suns as though they were the 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. Whoever created the mosquito's eye, created the sun.
6. Whoever ordered the flea's stomach, 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: **سُبْحَانَكَ لَا قُدْرَةَ لَنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ**
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.
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. An egg displays the desire for life; it says: "I shall be a hen!," and this comes about, with divine permission. It speaks the truth. Owing 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 (UWBP) for men in the Manifest World, so his Ascension was a supreme miracle 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 lightning 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.

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. Both are 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. It 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 come having descended from the skies; he will be of my community and will act in accordance with my Shari‘a. ” ¹
22. It is the sacredness of the authority more than proof that drives the mass of the people to comply with it.
 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 heart. Then,

1. See, *Bukhārī*, *Anbiyā’*, 49; *Muslim*, *Imān*, 242-7; *Tirmidhī*, *Fitan*, 62; *Musnad*, iv, 226.

- 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, were 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 for misleading 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.

37. To show friendliness towards a hungry beast excites not its compassion but its hunger. Both its fangs and its claws will want their rent!
38. Time has shown that Paradise is not cheap, nor Hell unnecessary.
39. While the qualities 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 servitude and enthrallment.
40. So long as honour and good things are to be obtained from something, they offer it to the upper classes, but if it is something bad, they divide it among the ordinary people.
41. If a person lacks an imagined goal, or if he forgets it or pretends to forget it, his thoughts will perpetually revolve around his 'I'.
42. The origin of all revolutions and corruption, and the spur and source of all bad 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. The person who pursues his goal by illicit means is usually punished by receiving the opposite of what he intended. The recompense for illicit love, like love for Europe, is the beloved's cruel enmity.
45. The past and calamities should be considered in the light of divine determining (*kader*), while the future and sins from the point of view of responsibility before Allah. The Jabriyya and Mu'tazila are reconciled on this point.

46. Impotence should not be resorted to when a solution may be found, and when there is no solution, punishment should not be resorted to.
47. Life's wounds 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. ¹ Some conditions are such that a small act raises man to the highest of the high, while in others a small action relegates 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.

لَا يَلْزَمُ مِنْ لُزُومِ صِدْقِ كُلِّ قَوْلٍ قَوْلُ كُلِّ صِدْقٍ

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; what kills them is despair.
52. Since early days, this Islamic state took on itself the upholding of the Word of Allah, 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 heaven 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.

1. 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.

57. Favour greater than divine favour is not favour. Everything has to be described as it is.
58. Fame 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 allows for the happiness of all, or at least of the majority. *Modern civilization has been founded on five negative principles:*
 Its point of support is force, the mark of which is aggression.
 Its aim and goal is benefit, the mark of which is jostling and tussling.
 Its principle in life is conflict, the mark of which is strife.
 The bond between the masses is racialism and negative nationalism, which are nourished through devouring others; their mark is collision.
 Its enticing service is inciting lust and passion and gratifying the appetites. But lust transforms man into a beast.
As for the civilization the Shari'a of Muhammad (UWBP) comprises and commands, it is as follows:
 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 its principle is mutual assistance instead 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 supposes himself to be alive. He did not suffer the pangs of death, so he thinks the life he sacrificed is perpetual and has not been severed. But he finds it purer.

64. The pure justice of the Qur'an does not spill the life-blood of an innocent, even for the whole of humanity. The two are equal in the view of both divine power, and justice. Self-interest, however, makes man such that he will destroy anything that impedes his ambition, even the world if he can, and mankind.
65. Fear and weakness invite outside influences.
66. Definite benefits should not be sacrificed for imaginary harms.
67. Istanbul politics at the present time are as sick as 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; and 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 in other clothes and curses him.
71. The remedy for one ill may be poison for another. An excessive dose is the cause of ills.
- 72.

الْجَمْعِيَّةُ الَّتِي فِيهَا التَّسَانُدُ اللَّهُ خُلِقَتْ لِتَحْرِيكِ السَّكَنَاتِ
وَالْجَمَاعَةُ الَّتِي فِيهَا التَّحَاسُدُ اللَّهُ خُلِقَتْ لِتَسْكِينِ الْحَرَكَاتِ

73. If the community is not one and a whole, undivided number, addition makes smaller, like multiplying fractions.¹
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 questions of belief destroys one, or even a hundred, evidences, it does not harm what is posited; for there are hundreds of evidences.

1. 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, spoilt, and valueless.

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 Rāfiḍa.
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 Paradise did not exist, Hell would not be torment.
79. As time grows older, the Qur'an grows younger; its signs become apparent. Just as light sometimes appears to be fire, so sometimes intense eloquence appears to be 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 next.
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 provokes thought. No one dies 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 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 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 a person who took it as his guiding principle, could have eaten a mosque called "*Sanki Yedim*," but he didn't.¹
89. Formerly, most Muslims did not go hungry; they desired a comfortable life. Now they are hungry, and they have no wish for pleasure.
90. Temporary pains rather than temporary pleasure should be greeted with smiles and welcomed. For past pleasures make one say: "Alas!", and "Alas!" is an expression of concealed pain. While past pains make one say: "Oh!", and "Oh!" tells of 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. Every calamity holds a degree of bounty, like a degree of heat. One should think of greater calamities and should note the degree of bounty in the small one, and thank Allah. 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 they 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 a person's stature, he will grow taller through arrogance, but if it is lower, he will bow down out of modesty 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

1. 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.)

is haughtiness, and his humility, modesty. If an individual is on his own, then his tolerance and self-sacrifice are good acts. But if he is more than one and attached to others, 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 his 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 Allah. 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 are obedience and rebellion in the face of the commands of the Shari'a, so there are 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 for patience is victory; the punishment for idleness is poverty; the reward for effort is wealth, and the reward for 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 spiritual distress.

100.

إِذَا تَأَنَّثَ الرِّجَالُ بِالتَّهَوُّسِ ۖ تَرَجَّلَ النِّسَاءُ بِالتَّوَفُّحِ

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.

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 deemed outside those bounds due to 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.

Would it not become a sort of animal if it were reduced to the size of an egg? Or if a microbe were to be enlarged to the size of the globe, would it not resemble it? If it has life, it has a spirit too. If the world were reduced to the size of man, and the stars made the particles and substance of his being, would it not also be a living conscious being? Allah 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.

إِذَا وَارَنْتَ بَيْنَ حَوَاسِّ حُؤَيْنَةٍ خُرْدٍ دَيْنِيَّةٍ وَحَوَاسِّ الْإِنْسَانِ تَرَى سِرًّا عَجِيبًا
 إِنَّ الْإِنْسَانَ كَغُصَّةٍ يُسَى كُتِبَ فِيهَا سُورَةُ يُسَى

108. Materialism is a spiritual plague that has infected man with a terrible 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. Labour, however, 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 men, and for the most tyrannous of the former,

and for the most degenerate of the latter. Banks cause absolute harm to the Islamic world, so mankind's affluence should not be taken into consideration. For if the infidels are warmongers and aggressive, so they are disrespectful and dishonourable.

111. The purpose of the *khutba* during the Friday Prayers is to mention the essentials and incontestable matters of religion, not to instruct in theoretical matters. The Arabic terms recall the essentials best.
112. When Hadiths and Qur'anic verses are balanced, it is clear that even the most eloquent of men cannot attain to the verses' eloquence nor resemble them.

Said Nursi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا اللَّهُ * يَا رَحْمَنُ * يَا رَحِيمُ * يَا فَرْدُ * يَا حَيُّ *

يَا قَيُّوْمُ * يَا حَكَمُ * يَا عَدْلُ * يَا قُدُّوسُ *

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 publishers of this book, the Letters of Bediuzzaman Said Nursi, 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 Letters 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 powerless and wretched Said. Amen!

In the name of all the Students
of the Risale-i Nur,
Said Nursi

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1:6-7 468

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2:1-2 232

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2:128 307

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2:156 97, 100, 334

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2:185 471

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2:194 337

O our Sustainer! Give us good in this world and good in the hereafter, and defend us from the torment of the Fire.

2:201 335

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except

by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

2:255 475

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2:269 35

2:282 479

On no soul does Allah place a burden greater than it can bear. O our Sustainer! Do not take us to task if we forget or unwittingly do wrong.

2:286 91, 307, 451

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 Allah. 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.

3:7 419

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3:93 204

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3:134 316

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3:145 432

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3:146 337

Allah loves those who put their trust in Him.

3:159 337

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3:185 536

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4:11 57

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4:76 55

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4:79 539, 540

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4:82 514

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4:176 56

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5:32 71

And sell not My signs for a miserable price.

5:44 504

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5:54 386

And Allah will defend you from men.

5:67 199, 202

So will they not think?

6:50 514

The decision is only for Allah.

6:57 323

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6:91 111

No bearer of burdens can bear the burden of another.

6:164 318

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7:43 67, 356, 408, 520

Who created the heavens and the earth in six days.

7:54 463

So believe in Allah and His Apostle, the unlettered Prophet, who believes in Allah and His Words; follow him that [so] you may be guided.

7:158 510

When the Qur'an is read, listen to it with attention, and hold your peace: that you may receive mercy.

7:204 380

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8:11 156

It was not your act when you threw, but Allah's.

8:17 169, 264

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8:24 463

The best of lords and the best of helpers.

8:40 96

Allah is with those who patiently persevere

8:46 334, 337

They take their priests and their anchorites to be their lords in derogation of Allah.

9:31 387

Fain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected, even though the unbelievers may detest [it].

9:32 510

Do not be anxious, Allah is with us!

9:40 199

And if they turn away, say: Allah 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.

9:129 41

And the close of their cry will be, "All praise be to Allah, Sustainer of All the Worlds."

10:10 436

Say: "In the bounty of Allah, and in His mercy, in that let them rejoice;" that is better than the [wealth] they hoard.

10:58 437

Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.

10:62 521

My reward is only due from Allah * My reward is only due from Allah.

10:72 29

Then the word went forth: "O earth! swallow up your water, and O 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!"

11:44 379

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12:64 47

He said: I only complain of my distraction and anguish to Allah.

12:86 337

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12:101 339, 340

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13:2 486

For verily, in the remembrance of Allah hearts do find their rest.

13:28 308

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14:7 432

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14:34 318

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15:9 492

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15:47 353

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A perspicuous Arabic Qur'an.

16:103 461

Nor would We visit with Our wrath until We had sent a prophet [to give warning].

17:15 457

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].

17:23-25 313

And there is nothing but it glorifies Him with praise.

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17:70 393

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17:88 229 fn 2

They were seven, the dog being the eighth.

18:22 228

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.

20:25-28 307

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."

21:87 380

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

21:107 57

They lose both this world and the hereafter.

22:11 315

The best of lords and the best of helpers.

22:78 96

Allah 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 in 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 the fire scarce touched it: Light upon Light! Allah guides whom He wills to His Light.

24:35 484, 487

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 Allah gives not light, there is no light.

24:40 484

Who takes as his god his own desires.

25:43 540

If they pass by futility, they pass by it in honourable disdain.

25:72 320

Say: No importance would your Sustainer attach to you were it not for your supplication.

25:77 358, 362

And His is the [final] decision.

28:70 323

Everything will perish save His countenance.

28:88 77-9, 540, 541

How many are the creatures that carry not their own sustenance? It is Allah Who feeds [both] them and you.

29:60 314, 326

And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours.

30:22 463

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

30:25 464

Your creation and your resurrection is but as a single soul.

31:28 305, 350

We joined her in marriage to you, in order that [in future] there may be no difficulty to the believers in [the matter of] marriage with the wives of their adopted sons.

33:37 44

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

33:40 44

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

33:72 393, 394

From whom is not hidden the least little atom.

34:3 463

Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness.

34:46 228 fn 2

[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four.

35:1 228 fn 2

And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

35:13 228

Ya. Sin. By the All-Wise Qur'an.

36:1-2 461

Indeed We have put yokes round their necks right up their chins, so that their heads are forced up [and they cannot see].

36:8 201

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.

36:9 201

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

36:21 29

Will they not then give thanks?

36:35 432

The sun runs its course.

36:38 251

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

36:39 32, 228

Nothing will there have been but one single blast, and lo! before Us will all of them be arraigned.

36:53 228, 306

Will they not then give thanks?

36:73 432

His command is only, when He wills a thing to be, He but says to it 'Be!', and it is.

36:82 24, 297

[Joyfully] facing each other on thrones [of dignity].

37:44 353

If not for the favor of my Sustainer, I would have been of those brought in [to Hell].

37:57 228

And they denied him, so indeed, they will be brought [for punishment].

37:127 228

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

37:180-82 478, 504

He creates you in the wombs of your mothers in stages, one after another, in three veils of darkness.

39:6 463

Allah 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 Allah [alone]; but most of them do not understand this.

39:29 308, 312

Who, then does more wrong than one who utters a lie concerning Allah?

39:32 123, 373

Worship Allah and be of those who give thanks.

39:66 432

No just estimate have they made of Allah, such as is due to Him: on the Day of Judgment the whole earth will be but His handful, and the heavens will be rolled up in His right hand

39:67 167-8, 463

So the judgement is with Allah.

40:12 97, 100, 323

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

40:44 84

And your Sustainer says: Call on Me; I shall answer you.

40:60 362

And We adorned the lower heaven with lights.

41:12 486

Repel evil with what is better than it; then the one between whom and yourself enmity prevails will become like your friend and intimate.

41:34 316

And if a suggestion from Satan assails your mind, seek refuge with Allah; for He is All-Hearing and All-Knowing.

41:36 370

There is nothing that resembles Him,

42:11 104

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

43:13 32

Friends on that Day will be foes, one to another – except the righteous.

43:67 490

Who takes as his god his own desires.

45:23 540

While the unbelievers got up in their hearts, heat and cant – the heat and cant of Ignorance – Allah 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 Allah has full knowledge of all things.

48:26 384

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.

48:29 210

Verily the believers are brethren; so reconcile then your brothers.

49:10 316, 324

Would any among you like to eat the flesh of his dead brother?

49:12 331

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.

49:13 383

And We are closer to him than his jugular vein.

50:16 366-7

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!"

50:18-24 379

Are there any more?

50:30 394

By the [winds] that scatter and broadcast.

51:1 461

For Allah is He Who gives [all] sustenance, Lord of Power, and Steadfast [for ever].

51:58 314, 326, 495

By the star when its goes down.

53:1 461

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.

53:13-18 363

It is naught but Revelation inspired.

53:4 246

Therefore, do not justify yourselves.

53:32 539, 540

The Hour is nigh, and the moon is split.

54:1 224, 253, 259

And [they] say, This is evident magic.

54:2 253, 254

Extensive wisdom - but warning does not avail [them].

54:5 225

So which of the favours of your Sustainer do you deny?

55:13 432

He has let free the two bodies of flowing water, meeting together; * Between them is a barrier which they do not transgress

55:19-20 390

Every day in [new] splendour does He [shine]!

55:29 110

Immortal youths.

56:17 97

Furthermore I call to witness the setting of the stars, * And that is indeed a mighty adjuration if you but knew.

56:75-76 461

He merges night into day, and He merges day into night; and He has full knowledge of the secrets of [all] hearts.

57:6 463

And be not like those who forget Allah, and He therefore makes them forget their own selves.

59:19 26, 539, 540

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...

59:20 469

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah 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]."

61:6 214

Say: "The death from which you flee will truly overtake you".

62:8 494

If you forgive, pardon, and relent, verily Allah is All-Relenting, Merciful.

64:14 320

From whence he does not expect.

65:3 471

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

67:2 21

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67:15 32

Say, the knowledge of it is with Allah alone.

67:26 23, 54

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71:16 252

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76:30 70

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77:1 461

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78:9 411, 413

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79:1-2 418

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81:1 246

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81:2 246

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81:15-16 31

Indeed, your Sustainer is Doer of what He will.

85:16 110

By the Sun and its [glorious] splendour.

91:1 461

Truly he succeeds who purifies it.

91:9 541

The Thamud rejected [their prophet] through their inordinate wrongdoing. * Behold, the most wicked man among them was deputed [for impiety]. * But the Apostle of Allah said to them: "It is a she-camel of Allah. 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.

91:11-15 380

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