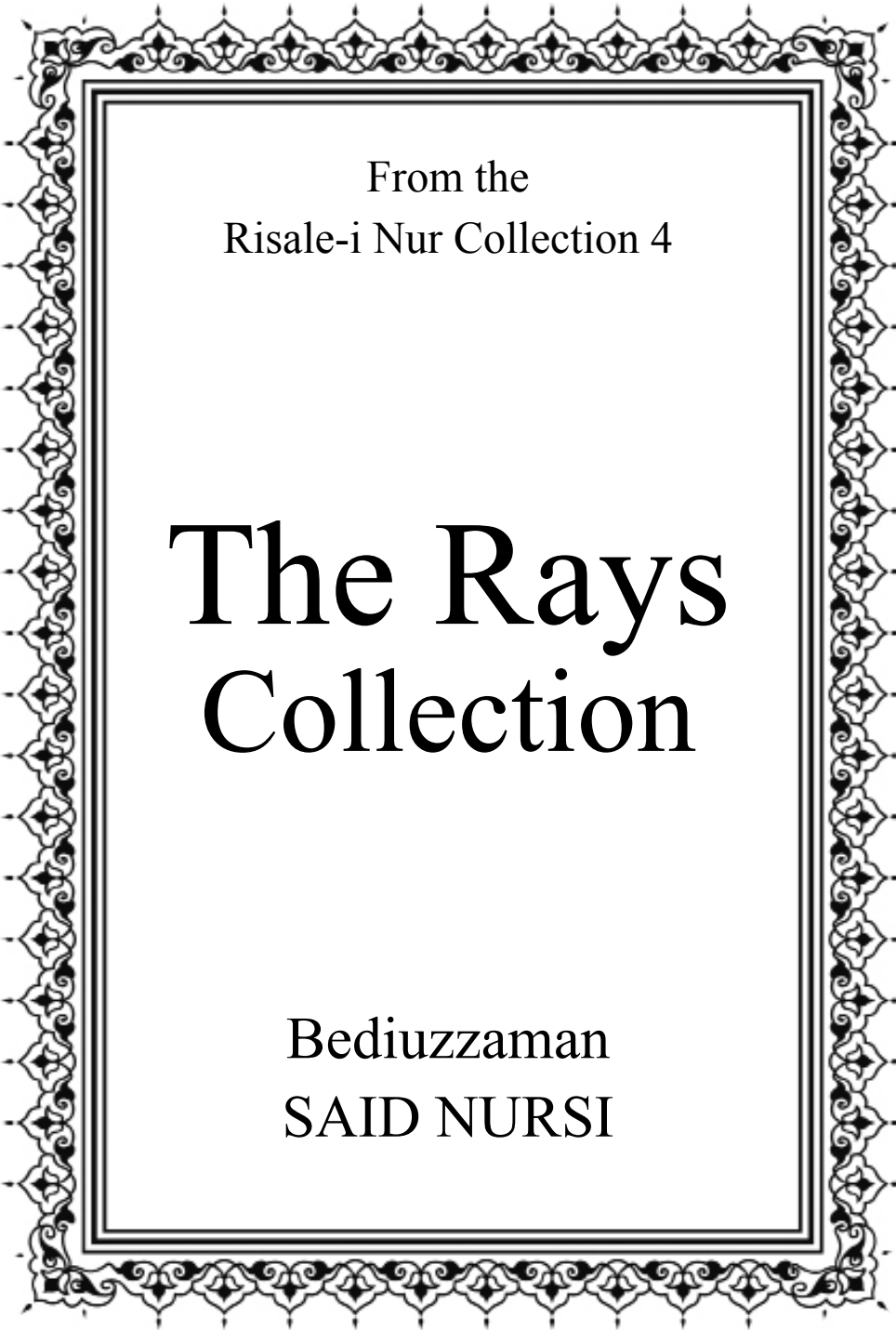


THE RAYS COLLECTION

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From the
Risale-i Nur Collection 4

The Rays Collection

Bediuzzaman
SAID NURSI

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Translated from the Turkish ‘Şuâlar’

by Şükran Vahide

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The Second Ray

The Final Fruit of Eskişehir Prison
The Second Ray of the Thirty-First Flash



This Ray was written sixteen years ago at a time I remained alone in Eskişehir Prison after my friends had been released. It was written at great speed with my own very deficient pen at a distressing, disagreeable time, and is therefore somewhat lacking in order. Still, I saw when correcting it recently that in respect of belief and the affirmation of divine unity it is extremely valuable, powerful, and important.

Saîd Nursî

[The seventh paramount point about the greatest name of Allah, The One, and the seventh of the six points elucidating the six greatest names.¹]

NOTE

In my view, this treatise holds great importance, for the significant and subtle mysteries of belief that it contains unfold and develop. The person who reads and understands it will save his belief, Allah willing. Unfortunately I have been unable to meet with anyone here so have been unable to write out a fair copy myself. If you want to understand the treatise's value, first of all read the Second and Third Fruits of the First Station carefully and the Conclusion at the end and the matter in the two pages preceding that, then study the whole of it slowly!

1. See, the Thirtieth Flash in The Flashes Collection (Istanbul: 2019), 391-454.

THE SEVENTH OF THE SIX POINTS ABOUT THE SIX GREATEST NAMES, ABOUT “ALLAH, THE ONE”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ

Inspired by one splendid meaning of the verse,

(47:19) فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

and by a famous oath of the Prophet (UWBP), this treatise consists of a subtle point I perceived about three beautifully sweet and subtle fruits of the affirmation of divine unity, and three matters necessitating it, and three proofs of it.

The oath Allah’s Most Noble Messenger (UWBP) most frequently used was: ¹ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ which shows that even the furthestmost tips of the tree of the universe, and its broadest extent, and its minor particulars, exist through the power and will of the Single One of Unity. For if the most choice and exceptional of creatures, Muhammad (Upon whom be blessings and peace), does not own himself, and if he is not free to act as he wishes and is tied in his actions to another’s will, certainly, nothing, no function, state or circumstance, whether particular or universal, can be outside the power of that all-encompassing will.

Yes, what this meaningful oath of Muhammad (UWBP) indicates is the mighty, all-encompassing unity of dominicality. We refer the details and proofs of this elevated truth to the *Risale-i Nur*, which is The Illuminating Lamp (*Siracü’n-Nur*), ² since in it are set forth and explained a hundred, perhaps a thousand, clear proofs of divine unity. In this Second Ray, in the first of the three brief stations contained in this most important truth of belief,

1. Mentioned five times in Bukhari, see, *Tecrid-i Sarih Tercemesi Kılavuzu*, 180. See also, *Musnad*, iv, 16.

2. A collection from the *Risale-i Nur* consisting of *A Supplication* (Third Ray), *Treatise For The Sick*, *Treatise For The Elderly*, ‘*For us Allah suffices*’ (Fourth Ray), the Thirteenth Flash, *Thirty-Three Windows*, *A Supplication in Arabic*, and the Denizli Defence Speeches. [Tr.]

three subtle, sweet, precious, and luminous universal fruits out of innumerable fruits will be explained in summary fashion, thereby alluding to the insights and experiences which impelled my heart to those fruits.

In the Second Station, three universal matters and motives necessitating this sacred truth are explained, which have the power of three thousand such matters.

In the Third Station, three signs pointing to this truth of divine unity are mentioned, which have the power of three hundred signs, indications, and proofs.

The First Fruit of the First Station

It is in divine unity (*vahdet*) and its affirmation (*tevhid*) that divine beauty and dominical perfection become apparent. If there were no unity that pre-eternal treasury would remain hidden. Yes, it is only in the mirror of unity and in the manifestation of the divine names concentrated by means of unity in the faces of particulars at the extremities of the tree of creation that infinite divine beauty and perfection, unending dominical excellence and loveliness, the incalculable bounties and gifts of the Merciful One, and the utterly perfect beauty of that Eternally Besought One, are all to be seen.

For example, when the particular act of sending to the assistance of a powerless infant lacking will, pure white milk from an unexpected place, that is, from between blood and excrement, is considered from the point of view of the affirmation of divine unity, suddenly, through the wondrous, tender sustaining of all infants and young and their subjugating their mothers to themselves, the undying beauty of the Most Merciful's mercy is seen in all its splendour. If not beheld through the eyes of divine unity, that beauty is hidden and that particular providing of sustenance is ascribed to causes, chance, and nature, thus losing all its value and even transforming its very nature.

Also, for example; if the healing of one dreadful disease is considered from the point of view of the affirmation of divine unity, on the face of the bestowal of healing on all the sick in the huge hospital called the earth through the remedies and medicines from the vast pharmacy called the world, the beautiful compassion of the Absolutely Compassionate One and the acts of His mercy become apparent in universal and splendid fashion. If not considered in respect of the affirmation of divine unity, that particular but knowledgeable, perceptive, and conscious bestowal of healing will be attributed to the properties of lifeless medicines and to blind force and

unconscious nature; its character will be completely changed and it will lose its wisdom and value.

I am explaining here because of its relevance a point which occurs to me about a benediction for the Prophet (UWBP). It concerns the well-known prayer that is recited regularly by the Shafi'i's at the end of the tesbihat following the five daily prayers:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ دَاۤءٍ وَدَوَاۤءٍ
وَبَارِكْ وَسَلِّمْ عَلَيْهِ وَعَلَيْهِمْ كَثِيْرًا كَثِيْرًا

It is important because due to the wisdom in the creation of human beings and the mystery of their comprehensiveness, every moment they entreat their Creator and seek refuge with Him, and offer Him thanks and praise. Just as illnesses are the most effective whip driving them to the divine court, so the chief of the sweet bounties prompting him to give thanks earnestly and to truly offer praise gratefully are remedies, healing, and good health. For this reason the benediction is most meaningful and widely accepted. Sometimes when reciting *اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ دَاۤءٍ وَدَوَاۤءٍ* I see the earth in the form of a hospital and sense the clearly obvious existence of the True Healer Who supplies the remedies for all ills, physical and spiritual, and answers all needs, and His universal clemency and sacred all-embracing compassion.

Also for example; if the bestowal of guidance and belief on someone who experiences the ghastly pains of misguidance is considered from the point of view of divine unity, the pre-eternal beauty of One Munificent and Generous becomes apparent on the face of that supreme gift. For that beauty transforms the insignificant, transitory, and impotent person into the slave-addressee of the One True Object of Worship, Who is the Creator and Sovereign of all the universe, and through his belief bestows on him – and on all believers according to their degree – eternal happiness and a broad and splendid everlasting world and property. One flash of that unfading beauty is such that it makes all believers love it and the elite enamoured of it and captivated by it. If such an event is not considered from the point of view of divine unity, the person's particular belief will be attributed either to himself, as with the self-centred and self-opinionated Mu'tazilites, or to causes. Then that sparkling gem of the Most Merciful, the true price and value of which is Paradise, will be devalued to the worthlessness of a piece of glass and will no longer reflect the flashes of that sacred beauty.

Thus, it may be seen from these three examples that the innumerable sorts and varieties of divine beauty and dominical perfection are apparent in the particular beings at the extremities of the sphere of multiplicity, and in all their states and conditions, and by reason of divine beauty and perfection being concentrated in them through divine unity their certain existence are understood and established.

It is because divine beauty and perfection are to be seen with the heart in the affirmation of divine unity and perceived by the spirit that all the saints and purified ones have found their sweetest illuminations and most delectable spiritual sustenance in repeated recitation of **لَا إِلَهَ إِلَّا اللَّهُ** the profession of divine unity. And it is because divine grandeur and magnificence, divine glory, and the absolute sovereignty of the dominicality of the Eternally Besought One are realized in the profession of divine unity that Allah's Noble Messenger (Upon whom be blessings and peace) declared:

أَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ¹

Yes, although a small bounty, gift and sustenance like a flower, a fruit, or a light is a tiny mirror, through the mystery of divine unity each suddenly stands shoulder to shoulder with all its fellows and joins with them. Being transformed into a large mirror, its species displays the sort of divine beauty which is manifested on it. With transient, fleeting beauty it points to an everlasting, undying beauty. As Mawlana Jalal al-Din² said:

أَنْ خَيَّالَتِي كِه دَامِ أَوْلِيَا سَتِ ۞ عَكْسِ مَهْرُويَانِ بُوسْتَانِ خُدا اَسْتِ

it becomes a mirror to divine beauty. If not for the mystery of the affirmation of divine unity, each particular fruit would remain on its own, and would show neither that sacred beauty nor its elevated perfection. Even the particular flash of beauty within it would be extinguished and would vanish. It would quite simply become its opposite; from being a diamond, it would turn into glass.

Also, through the mystery of the affirmation of divine unity, in living beings, which are the fruits of the tree of creation, is a divine personality, a dominical oneness, an immaterial face of the Most Merciful defined by the seven attributes, a concentration of the names, and the manifestation of the determination and personification of the One Who is addressed by the words

1. *Muwaṭṭa*, Qur'ān, 32; Ḥajj, 246; al-'Ajlūnī, *Kashf al-Khafā*, i, 153; al-Albānī, *Ṣaḥīḥ al-Jāmi'u'l-Ṣaḡhīr*, no: 1113.

2. Mawlānā Jalāl al-Dīn Rūmī (604/1207-672/1273), author of the *Mathnawī*.

(1:5) **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** Otherwise that personality, that oneness, that face, the manifestation of that determination would expand to the extent of the universe, disperse and be hidden. It would be seen only with eyes of the heart that were truly vast and comprehensive. For the magnificence of divine grandeur would veil it; not everyone could see it with the eye of the heart.

Also, it is clearly understood from those particular living beings that their Maker sees them, knows them, hears them, and does as He wishes. Quite simply, behind the createdness of each living being, the immaterial personification and determination of one who has power and will, hears, sees and knows, is apparent to one who believes.

Especially behind the createdness of human beings from among living creatures, through belief and through the mystery of divine unity, that immaterial personification and determination are to be observed in extremely clear fashion. For samples of meanings such as knowledge, power, life, hearing, and sight, which are the bases of that personification of oneness, are present in human beings, and they indicate them through those samples. For example, the being who bestows the eyes, both sees the eye, and, a subtle meaning, sees what the eye sees, then he bestows them. For sure, the oculist who makes some spectacles for your eyes, sees that they are suitable, then he makes them. And the being who bestows the ears, surely hears what the ears hear, then he makes them and bestows them. Examples for the other attributes may be made in the same way.

Also, human beings bear the impresses and manifestations of the names; through them, they testify to those sacred meanings.

Also, through their weakness, impotence, poverty, and ignorance, human beings act as mirrors in another way; they testify to the power, knowledge, will, and other attributes of the one who has pity on their weakness and poverty, and comes to their aid.

Thus, since through the mystery of divine unity, a thousand and one divine names are concentrated in the furthest points and most scattered particulars of the sphere of multiplicity, in the tiny missives known as living beings, and are to be read most clearly, the All-Wise Maker multiplies the copies of them extensively. He makes exceedingly numerous and various the copies of the species of small living beings in particular, and publishes them everywhere.

What impelled me to the truth of this First Fruit was a certain feeling and experience. It was like this:

At one time, due to my excessive feelings of pity, sympathy and kindness, I was exceedingly touched and sorry for living beings, and of them, intelligent beings and human beings, and particularly the oppressed and disaster-stricken. I exclaimed from my very heart: “Neither these monotonous laws which prevail over the world hear the woes of these powerless and weak unfortunates, nor do the overwhelming, deaf elements and events hear them. Is there no one to take pity on their wretched state and intervene in their particular plights?” My spirit was crying out from its very depths. My heart called out with all its strength: “Do these fine creatures, these valuable goods, these yearning and grateful friends, have no owner, no master, no true friend who will look to their business, accompany them and protect them?”

The satisfying, soothing, and sufficient answer to the cries of my spirit and tumult of my heart was this: through the mystery of the Qur’an and light of belief and the mystery of divine unity, I perceived the particular favours and special assistance of the All-Glorious One, Who is All- Merciful and Compassionate, above the law, to those lovable creatures who weep and lament under the pressure of universal laws and the assaults of events; and His particular dominicality towards everything directly; and the facts that He Himself directs everything personally and listens to the complaints of all things; and that He is the true owner, protector, and master of everything. I felt an infinite joy in place of endless despair. In my view all living beings gained in importance and value augmented a thousand times by being totally owned by such a Glorious Owner and connected to Him.

For since everyone takes pride in their master’s honour and fame and in the rank of the person to whom they are attached and acquire a dignity, through the unfolding of this relation through the light of belief and the state of being owned, and due to its strength, an ant vanquished the Pharaoh and could feel the pride of a thousand Pharaohs, who were heedless, imagined themselves to be independent and to own themselves, and had overweening pride – which was extinguished at the door of the grave – at their forefathers and the land of Egypt. And in the face of Nimrod’s pride, which changed into torment and shame when he tasted the pangs of death, the fly pointed to the pride of its own relationship, reducing Nimrod’s to nothing.

The verse, (31:13) **إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ** states that it is an infinite wrong to associate partners with Allah. Assigning partners to Allah is a vast

crime because it transgresses the rights, honour, and dignity of all creatures. Only Hell can cleanse it.

The Second Fruit of the Affirmation of Divine Unity

The First Fruit considered the Most Pure and Holy One, the Creator of the Universe, now this Second Fruit considers the universe and its essential nature. Yes, through the mystery of divine unity the perfections of the universe are realized; and the elevated duties of beings are understood; the results of the creation of beings are established; the value of creatures are known; the divine purposes in the world find existence; the instances of wisdom in the creation of living beings and conscious beings become apparent; behind the stern, angry faces of the violent storms of upheaval and change the smiling, beautiful faces of mercy and wisdom are seen; and such numerous existences of transitory beings as their results, identities, true natures, spirits, and glorifications, which they leave in their places in the Manifest World before they depart, are known.

Furthermore, only through the mystery of divine unity is the universe as a whole known to be a meaningful book of the Eternally Besought One; and all beings from the ground to the divine throne to be a miraculous collection of divine missives; and all the realms of creatures to be a magnificent regular dominical army, and all sorts of beings from microbes and ants to rhinoceroses, eagles, and planets to be diligent officials of the Pre-Eternal Sovereign, and since they act as mirrors to and have a relation with that Sovereign, the value of all things are understood to infinitely surpass their individual value; and the answers are revealed of the unsolved, abstruse questions “Where do this flood of beings and these caravans of creatures come from? Where are they going? Why did they come? And what are they doing?” Otherwise, these elevated perfections of the universe would vanish and those lofty, sacred truths be transformed into their opposites.

It is because the crimes of ascribing partners to Allah and disbelief constitute aggression against all the universe’s perfections and its sacred truths and the elevated rights of beings that the universe becomes angry at the disbelievers and idolators. The heavens and earth become wrathful, and the elements unite to destroy them, overwhelming and submerging those who ascribe partners to Allah, such as Noah’s people and the ‘Ad and Thamud peoples, and the Pharaoh. In accordance with the verse,

(67:8) نَكَادُ نَمِيزُ مِنَ الْعَيْطِ

Hell so rages and fumes at the disbelievers and ascribers of partners to Allah that it almost bursts apart. Yes, to associate partners with Allah is a terrible insult to the universe and a great transgression against it. It insults their honour by denying the sacred duties of beings and the purposes of their creation. To illustrate this, we shall allude to one example out of thousands.

For example, through the mystery of divine unity the universe resembles a huge, corporeal angel; glorifying and sanctifying its Maker with hundreds of thousands of heads to the number of species of beings, and with hundreds of thousands of mouths to the number of members of those species, and with hundreds of thousands of tongues in every mouth to the number of organs, parts, and cells of those members – a wondrous collection of elevated creatures engaged in worship like the Angel Israfil. Through the mystery of divine unity, the universe is also an arable field yielding copious crops for the worlds and dwelling places of the hereafter; a factory producing numerous goods, such as human actions, for the levels of the Abode of Bliss; and a movie-camera with a hundred thousand lenses continuously taking pictures of this world to show to the spectators in the eternal realm and especially in Paradise. To ascribe partners to Allah is to transform this truly wondrous, absolutely obedient, living, corporeal angel into a lifeless, soulless, unemployed, perishing, meaningless, wretched, futile collectivity, revolving in the tumult of events and storms of change and darkness of non-existence; and to convert this strange, utterly orderly, beneficial factory into an idle, confused, unconscious plaything of chance lacking product or result or function; to make it into the playground of deaf nature and blind force, a place of mourning for all intelligent beings, and the slaughterhouse of all living creatures, and a vale of tears.

In accordance with the verse, (31:13) **إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ** to associate partners with Allah, although a single evil, leads to such vast and numerous crimes that those who perpetrate it deserve infinite torment in Hell. Anyway... since this Second Fruit has been explained and proved repeatedly in The Illuminating Lamp, we have cut short the long story here.

A strange feeling and perception which drove me to this Second Fruit. It was like this:

One time when observing the season of spring, I saw that the successive caravans of beings, and especially living creatures and the small young ones at that, followed on one after the other in a flowing torrent, displaying hundreds of thousands of samples of the resurrection of the dead and

Great Gathering on the face of the earth. But they appeared only briefly then disappeared. The tableaux of death and transience amid that constant, awesome activity seemed to me excessively sad; I felt such pity it made me weep. The more I observed the deaths of those lovely small creatures, the more my heart ached. I cried at the pity of it and within me felt a deep spiritual turmoil. Life which met with such an end seemed to me to be torment worse than death.

The living beings of the plant and animal kingdoms, too, which were most beautiful and lovable and full of valuable art, opened their eyes for a moment onto the exhibition of the universe, then disappeared and were gone. I felt grievous pain the more I watched this. My heart wanted to weep and complain and cry out at fate. It asked the awesome questions: "Why do they come and then depart without stopping?" These apparently useless, purposeless little creatures were being despatched to non-existence before my very eyes, despite having been created, nurtured and raised with so much attention and art, in such valuable forms. They were merely torn up like rags and thrown away into the obscurity of nothingness. The more I saw this the more my inner senses and faculties, which are captivated by beauty and perfection and enamoured of precious things, cried out: "Why does no one take pity on them? Isn't it a shame? Where did they come from, the death and ephemerality in these bewildering upheavals and transformations which persistently attack these wretched beings?"

As I started to utter fearful objections about divine determining and the grievous circumstances of the outer face of life and its events, the light of the Qur'an, the mystery of belief, the favour of the Most Merciful, and the affirmation of divine unity all came to my assistance. They lit up those dark-nesses and transformed my laments into joy and my weeping into happiness and my pity into exclamations of "Blessed be Allah! What wonders Allah has willed!" They caused me to declare: "All praise be to Allah for the light of belief!" For through an inner meaning of divine unity I saw that all creatures, and particularly living creatures, produce truly significant results and have general benefits.

In Short: All living beings, for instance this adorned flower or that sweet-producing bee, are divine odes full of meaning which innumerable conscious beings study in delight. They are precious miracles of power and proclamations of wisdom exhibiting their Maker's art in captivating fashion to innumerable appreciative observers. While to appear before the gaze of the Glorious Creator, Who wishes to observe His art Himself, and look on

the beauties of His creation and the loveliness of the manifestations of His names, is another exceedingly elevated result of their creation.

A further elevated function of their creation is described in the Twenty-Fourth Letter, and is their serving in five ways the manifestations of dominicality and divine perfections which necessitate the infinite activity in the universe.

I saw that if the being is endowed with spirit, since its apparent death has the meaning of a joyful release from duties, besides the above benefits and results, it leaves behind in its place in this Manifest World its spirit, and in innumerable memories and other preserved tablets its form and identity, and in its seeds the laws of its being and a sort of future life, and in the World of the Unseen and Realm of the divine names the perfections and beauties it has mirrored; it merely passes behind the curtain of death and is hidden from worldly eyes. I exclaimed: “All praise and thanks be to Allah!”

These genuine, powerful, faultless, utterly brilliant instances of beauty and loveliness which are visible in all the levels of the universe and all its realms of beings and have spread everywhere, demonstrate with complete certainty that the ugly, harsh, abhorrent, wretched former situation, which the association of partners with Allah necessitates, is impossible and illusory. For such ghastly ugliness could not exist hidden under the veil of such genuine beauty. If it were found there, that true beauty would be untrue, baseless, futile, and illusory. This means that the association of partners with Allah has no reality, its way is closed, it has become stuck in a bog; what it posits is impossible and precluded. Since this truth of belief, which pertains to the emotions, is explained in detail with numerous proofs in many parts of *The Illuminating Lamp*, we shall suffice here with this brief indication.

Third Fruit

This fruit looks to conscious beings and particularly to human beings. Through the mystery of divine unity, among all creatures the human being may attain to the highest perfections, and become the most valuable fruit of the universe, the most perfect and refined of creatures, the most fortunate and happy of animate beings, and the addressee and friend of the world’s Creator. Indeed, all human perfections and lofty aims are tied to the affirmation of divine unity and find existence through its meaning. For if there were no unity, human beings would be the most unhappy of creatures, the lowest of beings, the most wretched of the animals, the most suffering and sorrowful of intelligent beings. For together with their infinite impotence,

their innumerable enemies, their boundless want, and endless needs, they have been decked out with a great many faculties and senses so that they feel innumerable sorts of pains and experiences countless sorts of pleasures. They have such aims and desires that one who does not govern the whole universe at once cannot bring about those desires.

For example, human beings have an intense desire for immortality. Only one who has disposal over the whole universe as though it were a palace can answer this wish; who can close the door of this world and open that of the hereafter, like closing the door of one room and opening that of another. They also have thousands of desires, both negative and positive, which like the desire for immortality spread throughout the world and stretch to eternity. It is only the Single One, Who through the mystery of unity holds the whole universe in His grasp, that by answering these desires of humanity can cure the two awesome wounds of his impotence and want.

Moreover, they have wishes for tranquillity and ease of heart so insubstantial, secret, and particular, and aims connected with the immortality and happiness of their spirits so vast, comprehensive, and universal, that they can be answered only by one who sees the subtlest and most imperceptible veils of the heart, and is not unconcerned, and hears its most inaudible, secret voices, and does not leave them unanswered. That one must also have sufficient power to subjugate the heavens and earth as though they were two obedient soldiers, and make them perform universal works.

Also, through the mystery of unity all the human members and senses gain a high value, while by ascribing partners to Allah and disbelief they fall to an infinitely low degree. For example, the most valuable human faculty is intelligence. Through the mystery of divine unity, it becomes a brilliant key to the sacred divine treasures and to the thousands of coffers of the universe. Whereas if it descends to associating partners with Allah and to unbelief, it becomes an inauspicious instrument of torture which heaps up in the head all the grievous pains of the past and awesome fears of the future.

Also, for example, compassion, the most gentle and agreeable human characteristic: if the mystery of divine unity does not come to its assistance, it becomes a calamitous torment which reduces people to the depths of misery. A heedless mother who imagines she has lost her only child for all eternity feels this searing pain to the full.

Also, for example, love, the sweetest, most pleasurable, and most precious human emotion: if the mystery of divine unity assists it, it gives miniscule humans the expanse and breadth of the universe, and makes them

petted monarchs of the animals. Whereas if – I seek refuge with Allah – they descend to associating partners with Allah and unbelief, because they will be separated for all eternity from all their innumerable beloveds as they continuously disappear in death, love becomes a terrible calamity constantly lacerating their wretched hearts. But vain amusements causing heedlessness temporarily numb their senses, apparently not allowing them to feel it.

If you make analogies with these three examples for the hundreds of human faculties and senses, you will understand the degree to which divine unity and the affirmation of it are the means by which people may be fulfilled and perfected. This Third Fruit too has been very well explained in detailed manner with proofs in perhaps twenty of the treatises of *The Illuminating Lamp*, so I am sufficing with this brief indication here.

What impelled me to this Fruit was the following feeling:

At one time I was on the top of a high mountain. A spiritual awakening powerful enough to dispel my heedlessness showed me death and the grave in all their stark reality, and transience and ephemerality with all their painful representations. Like everyone's, my innate desire for immortality surged up and rebelled against death. The fellow feeling and compassion in my nature, too, revolted against the annihilation of the people of perfection, the famous prophets, the saints, and the purified ones, for whom I feel great love and attachment; it boiled up angrily against the grave. I looked in the six directions seeking help, but found no solace, no assistance. For looking to the past, I saw a vast graveyard; and to the future, darkness; and above I saw horror; and to the right and left, grievous situations and the assaults of numberless harmful things. Suddenly, the mystery of divine unity came to my assistance and drew back the veil, revealing the face of reality. "Look!", it said.

First of all I looked at the face of death, which I feared greatly. I saw that for the people of belief it was a discharge from duties. The appointed hour was the discharge papers. It was a change of abode, the introduction to an everlasting life, and the door leading to it. It was to be released from the prison of this world and to fly to the gardens of Paradise. It was the occasion one enters the presence of the Most Merciful in order to receive the wages for one's service. It was a call to go to the realm of bliss. Understanding this with complete certainty, I began to love death.

I looked then at transience and ephemerality, and I saw them to be a pleasurable renewal, like pictures on the cinema screen and bubbles on flowing water under the sun. Coming from the World of the Unseen in order to

refresh the exquisite manifestations of the most beautiful names, they were an excursion, a trip, in the Manifest World, with certain duties to perform; they were a wise and purposeful manifestation of dominical beauty; they performed the function of mirrors to the eternal beauty of beings. This I knew with certainty.

I then looked at the six directions and I saw that through the mystery of divine unity they were so luminous they dazzled the eyes. I saw that the past was not a vast grave, but having been transformed into the future, had become thousands of enlightened gatherings of friends and thousands of light-filled vistas. I looked at the true faces of thousands of matters like these two, and I saw that they afforded nothing but joy and thanks.

I have described my feelings about this Third Fruit with proofs, particular and universal, in perhaps forty treatises of *The Illuminating Lamp*. They have been explained so clearly and decisively in the thirteen *Hopes* of the Twenty-Sixth Flash in particular, *The Treatise For The Elderly*, that there could be no clearer elucidation. Here, therefore, I have cut this very long story very short.

Second Station

[There are incalculable proofs necessitating, demanding, and requiring incontestably divine oneness and divine unity and its affirmation which neither accept nor permit the association of partners with Allah. Since hundreds, and perhaps thousands, of them are demonstrated in detail in the *Risale-i Nur*, here only three which necessitate divine unity will be set out briefly.]

The First

According to the testimony of the wise and discerning acts which are to be observed clearly in the universe, creatures are made through the limitless attributes and names of an All-Wise Sovereign, One Perfect and Mighty Whose knowledge and power are absolute.

Yes, it may be surmised certainly from the works in the universe that their Maker possesses sovereignty and rulership at the degree of absolute dominicality, and grandeur and magnificence at the degree of absolute might, and perfection and self-sufficiency at the degree of absolute godhead; and that His activity and rule are absolutely without restriction or limit; these are understood clearly and are visible. As for sovereignty, grandeur, perfection, self-sufficiency, absoluteness, comprehensiveness, unrestrictedness, and unlimitedness, they necessitate unity and are opposed to partnership.

The testimony to unity of sovereignty and rulership: This has been proved with complete certainty in numerous places in the *Risale-i Nur*. A brief summary is as follows:

The mark of rulership is independence, solitariness, and the rejection of interference; rulership necessitates these. Due to only a shadow of rulership, impotent men even, who by their natures are in need of assistance, reject the interference of others and preserve their independence. It is for this reason that there cannot be two kings in a country, or two governors of a province, two mayors of a town, or even two headmen of a village. If there are two of any of these, it leads to chaos; rebellions break out and law and order are overturned. Since a mere shadow of rulership in impotent men needy of assistance repels the partnership and interference of others to this extent, surely the rulership, which is in the form of dominicality, of an Absolutely Powerful One free of all impotence will in no way accept any partners or interference. He will reject it vehemently and angrily repulse from His court

those who ascribe imaginary partners to Him. The All-Wise Qur'an's severe threats against those who ascribe partners to Allah arise from this truth.

The testimony to unity of grandeur, magnificence, and glory: This too has been explained with brilliant proofs in the *Risale-i Nur*, and here a very brief meaning of it is alluded to.

For example, the magnificence and grandeur of the sun's light leave no need for any weak lights near to it; its light dims the power of other lights. Similarly, the magnificence and immensity of divine power leave no need for any other force or power, and afford no other power a true effect or ability to create. Especially living and conscious beings, which are the points on which all the dominical aims in the universe turn and where they are concentrated; it is impossible that they should be referred to others. It is also in no way possible that the fruits, results, and circumstances of the creation of human beings and of the particular characteristics of living beings should be referred to other hands, for these results are the origin of innumerable sorts of bounties and where the aims of their creation are manifested. For example, it would be an affront to the magnificence of dominicality for an animate being to be truly grateful to anyone other than Almighty Allah for being healed from some minor ailment, or for some sustenance, or for guidance, and to praise and applaud the person extravagantly; the grandeur of the Godhead would be offended; the dignity of the Absolute Object of Worship affronted, and His glory, vexed.

How perfection points to the mystery of unity: Again this has been explained with brilliant proofs in the *Risale-i Nur*, and an extremely brief meaning of it is this: self-evidently, the creation of the heavens and earth necessitate an absolute power of utter perfection. The wondrous bodily systems of animate beings also necessitate a power of absolute perfection. And the perfection of an absolute power which is exempt from impotence and free of restriction necessitates unity. For to apply defect to perfection and restrict the unrestricted, and to make infinity finite, and reduce the strongest power to the weakest impotence means making an infinite power finite with something finite at a time it is infinite, and this is utterly impossible in five ways.

The testimonies to unity of unrestrictedness, comprehensiveness, and infinity: This too has been mentioned in detail in the treatises of *The Illuminating Lamp (the Risale-i Nur)*. A summary of what it means is as follows: since by spreading pervasively around their own works, the acts in the universe all show that they are comprehensive and unrestricted, unlimited and

absolute; and since partners and participation place a restriction on the comprehensiveness and unrestrictedness, and limit the unlimitedness, destroying their nature and reality; most certainly partnership in those acts which are absolute and comprehensive is impossible and precluded. Yes, the very nature of unrestrictedness is opposed to partnership, for even in finite, material, and limited things, by definition it pervades and permeates everywhere.

For example, if air, light, and heat, and even water, were to display unrestrictedness, they would spread everywhere. Since, even if particular, this aspect of unrestrictedness makes physical and limited things invasive, surely true, universal unrestrictedness would afford such encompassment and pervasiveness to attributes that were both infinite, and free of matter, and unlimited, and free of defect, that there could be no possibility whatsoever of their accepting any partners or partnership.

In Short: Both the sovereignty, and the grandeur, and the perfection, and the comprehensiveness, and the unrestrictedness, and the infinity of the thousands of general acts and the hundreds of divine names whose manifestations are to be seen in the universe are extremely powerful proofs of divine unity and the affirmation of it.

Also, a superior force wants to overrun its surroundings in order to become activated, scattering other forces. Similarly, it is apparent from all the works of dominicality and manifestations of the names of the Godhead that their forces are so extraordinarily overwhelming that if it were not for general sovereignty and absolute justice, which prevent them, they would have overrun all beings. For example, is it at all possible that the universal power which creates all the poplar trees on the earth and administers them, should not take under its control single specimens of the walnut, apple, and apricot, which have become interspersed among the poplars, and not regulate them and dominate them, or that it should hand them over to other forces? Yes, in all species of creatures, and even in each of their members, a governing force and power are felt which clearly have the capacity to overrun the whole universe and subjugate all beings. Certainly, such a power would not accept partners of any sort, nor permit partnership.

Also, for the owner of a fruit-bearing tree, the matters of greatest importance are the fruit at the tips of the tree's branches, and for future planting, the seeds in the hearts of its fruits, rather, that are the hearts of its fruits. If the tree's owner has any sense, he will not make his ownership go for nothing by handing over possession of the fruits to someone else. In exactly the same way; the elements, which are the branches of the tree called the universe,

and the plants and animals, which are at the tips of the elements and are like the tree's flowers and leaves, and human beings, which are the topmost of the leaves and flowers, – the owner of the tree would in no way hand over to other forces the worship and thanks of those fruits, which are their most important fruits and the result of their creation, and especially their hearts, the quintessential seeds of the fruits, and their faculties of memory, which are known as the outer heart, so negating the sovereignty of His dominicality, and cancelling also his fitness to be worshipped.

Also, since the aims of dominicality are centred in the particulars at the extremities of the sphere of contingency and multiplicity, and even in the states and circumstances of those particulars; and since they are the source of the thanks, gratitude, and worship, which are extended and look to the One True Object of Worship; for sure He would not hand them over to others and so nullify His wisdom, and by nullifying His wisdom, annul His Godhead. For the most important dominical aims in the creation of beings are to make Himself known to conscious beings, and loved, and praised and extolled, and to attract their gratitude to Himself.

It is because of this subtle mystery that, in order to demonstrate that the bounties and acts, universal and particular, at the extremities of the sphere of multiplicity, such as sustenance, healing, and particularly guidance and belief, which result in thanks, worship, gratitude, love, praise, and worship, are directly the works, bounties, gifts, and acts of the universe's Creator, the Monarch of all beings, the Qur'an of Miraculous Exposition repeatedly ascribes sustenance, guidance, and healing to the Necessarily Existent One, stating that the bestowal of them is His alone and restricted to Him, and strongly rejecting the interference of others.¹ Yes, the One Who bestows the bounty of belief, which wins for a person an abode of bliss, can surely only be the One Who creates the abode of bliss and makes belief the key to it. It could only be His bounty. Nobody could shut up this largest window opening onto the True Object of Worship by bestowing an equally great bounty; no one could block up this most important way to Him, or steal it.

In Short: The most particular events and fruits at the tips of the tree of creation testify to divine unity and the affirmation of it in two ways:

Firstly: The aims of dominicality in the universe are gathered together in those fruits and events and their aims are centred on them, and most of the manifestations of the divine names and their determinations, and the results of and benefits in the creation of beings are gathered together in them.

1. For example, (51:58) إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ.

In this respect, each of them therefore declares: “I am the property, act, and work of the One who created the whole universe.”

The Second Way: Since the hearts of those particular fruits, as well as the human memory, which in a Hadith is called “the outer heart,”¹ are concise indexes of most species of beings, and small maps of them, and in meaning are seeds of the tree of the universe, and are subtle mirrors of most of the divine names; and since hearts and memories, which are all similar and bear the same stamp, spread pervasively throughout the universe; they look to the One who holds the whole universe in the grasp of His power, and they each declare: “I am the work and art of Him alone.”

To Conclude: With regard to its benefits, a fruit looks to its tree’s owner. With regard to its seed, it looks to all the parts, members, and nature of the tree. And with regard to the stamp on its face, it gazes on all the fruits of the tree, whose stamp is the same. Together they declare: “We are all the same and we have one maker. We are the property of a single person. Whoever made one of us, made all of us.” In exactly the same way, in regard to the stamps on the faces of the living creatures at the extremities of the sphere of multiplicity, and especially the stamps on man’s face, and his index-like heart, and the results of his nature and his being a fruit, they look directly to the One who holds the whole universe in the grasp of His power and testify to His unity.

The Second Matter Necessitating Divine Unity

This is the fact that in unity are an ease and facility which render it necessary, while in associating partners with Allah are difficulties to the point of preclusion. This truth has been explained and demonstrated with brilliant and decisive proofs in many of the treatises of what Imam ‘Ali (May Allah be pleased with him) called *The Illuminating Lamp*, especially in the Twentieth Letter, in detail, and in the Fourth Point of the Thirtieth Flash, briefly. It has been demonstrated with powerful proofs that if all things are attributed to one single Being, the creation and regulation of the universe are as easy as the creation and regulation of a tree; and the creation and making of a tree are as easy as the creation and making of a fruit; and the origination and management of the spring are as easy as the origination and management of a flower; and the administration and raising of a species containing numerous members are as free of trouble as the administration and raising of a single individual.

1. al-Bukhārī, *al-Nikāḥ*, 14,25; *Faḍā’il al-Qur’ān*, 22; al-Nasā’ī, *al-Nikāḥ*, 62

But in constrast, if, on the way of associating partners with Allah, all things are ascribed to causes and nature, the creation of a single being is as difficult as that of a species, indeed, of many species; and the creation and decking out of a single living flower as difficult as the creation and decking out of the spring, or many springs; and the creation, making, raising to life, administering, nurturing, directing, and regulation of a tree as difficult as the creation and so on of the universe, or even more difficult.

Since the reality of the matter has been thus proved in *The Illuminating Lamp*, and since as we see plainly before us, together with the very highest degree of art and the greatest value there is a superabundance of beings; and together with being wondrous machines with numerous miraculous components and members, all living creatures come into existence in absolute profusion infinitely easily with extraordinary speed just like striking a match; it demonstrates necessarily and self-evidently that the profusion and ease arise from unity and from their being the works of a single Being. Otherwise, let alone cheapness, abundance, speed, ease, and value; a fruit now obtained for five *para* would not have been obtainable for five hundred *lira*,¹ or would have been so rare as to have been unobtainable. And the creation of living beings, which resemble regular machines that work like setting a clock or turning on an electric switch, would have been so difficult as to have been impossible, and some animals who come into existence together with all their bodily systems and vital conditions in a day, or an hour, or a minute, would not have come into existence in a year, or a century, or perhaps ever at all.

It is proved in a hundred places in *The Illuminating Lamp* so decisively as to silence the most obdurate denier, that if all things are ascribed to the Single One of Unity, they are as easy, swift, and cheap as a single thing. Whereas if causes and nature are given a share, the creation of a single thing becomes as difficult, slow, unimportant, and expensive as all things. For the proofs of this truth, you may refer to the Twentieth and Thirty-Third Letters, the Twenty-Second and Thirty-Second Words, the Twenty-Third Flash, which is about nature, and the Thirtieth Flash, which is about the greatest name, particularly its Fourth and Sixth Points which are about the names of Single and Self-Subsistent respectively. There you will see that it has been proved with the certainty of two plus two equalling four. Here, only one of those hundreds of proofs will be alluded to, as follows:

1. 4 *para* = 1 *kurush*, 100 *kurush* = 1 *lira*. [Tr.]

The creation of things is either from non-existence or from the elements and other beings in the form of composition. If attributed to a single Being, that Being is bound to have all- encompassing knowledge and such power as prevails over all things. In this way, the giving of external existence to things whose forms are present in His knowledge or who exist as knowledge, and bringing them out of apparent non-existence, is as easy and simple as striking a match or spreading a special liquid over invisible writing in order to reveal it, or transposing an image from photographic film to paper. Through the command of (36:82) **كُنْ فَيَكُونُ** the Maker brings into external existence from apparent non-existence things whose plans, programmes, and shapes and proportions are present in His knowledge.

If creation is in the form of composition and art and not creating from non-existence and nothing, and in the form of gathering together from the elements and surroundings, it resembles the members of a regiment mustering at the call of a bugle after having dispersed to rest, and the soldiers collecting together in regular and orderly fashion, and in order to facilitate this exercise and preserve their positions, the whole army being like the power, law, and eye of its commander. In exactly the same way, as though they were the power, law, and officials of the Monarch of the Universe, the minute particles under the Monarch's command of – together with the beings with which they have contact – are mobilized according to the principles of His knowledge and determining and the laws of His pervasive power. In order to form a living being, they assume a specified measure and proportion, which resembles an immaterial mould specified by divine knowledge and determining, and there they stop.

If things are referred to different things like hands and causes and nature, then as all the reasonable agree, no cause can in any way create from nothing and non-existence. For causes do not possess comprehensive knowledge and all-pervading power, and non-existence would not be only apparent and external, it would be absolute, and absolute non-existence can in no way be the source of existence. In which case, creation would be in the form of composition. But if it were in the form of composition, the particles of a fly or a flower could come together only with innumerable difficulties after collecting the fly's body and flower's parts from all over the earth and passing them through a fine sieve. Even having come together, since there would be no immaterial moulds existing as knowledge to preserve them in orderly form without dispersing, physical, natural moulds, in fact moulds to the number

of their members, would be necessary so that the particles that had come together could form the bodies of those living creatures.

Thus, to ascribe all things to a single being is so easy as to be necessary and to attribute them to numerous causes so difficult as to be impossible and precluded. Similarly, if all things are ascribed to the Single One of Unity, they become valuable, full of art, meaningful, and powerful to the utmost degree at the same time as being infinitely cheap. While if, on the way of associating partners with Allah, they are ascribed to numerous causes and nature, they become valueless and completely lacking in art, meaning, and power, as well as being infinitely expensive.

Since a man who joins the army becomes connected with its commander-in-chief and he relies on him, he gains the potential moral support of the army, when necessary. And since the power of the army is his reserve force, he acquires a physical strength far exceeding his individual strength. And since because the army carries the sources of that significant strength of his and his ammunition, he is not compelled to carry them and will therefore be able to carry out superhuman works. Despite being a single private soldier, he may capture an enemy field marshal, or compel all the inhabitants of a town to migrate, or capture a citadel. His works will be extraordinary and of great worth.

If, however, he leaves the army and remains on his own, he will lose that miraculous moral strength, power, and force, and be able to perform only insignificant, valueless works in accordance with his personal strength like a common irregular soldier. His achievements will diminish proportionately.

In exactly the same way, since on the way of divine unity everything becomes connected with the All-Powerful One of Glory and relies on Him, an ant may defeat the Pharaoh, a fly vanquish Nimrod, and a microbe subdue a tyrant. So too a seed the size of a fingernail may bear on its shoulders a tree the size of a mountain and be the source of all the tree's parts and members and be their workbench. All particles, too, through that connection and reliance, may perform innumerable duties in the formation of bodies, which are of innumerable sorts and kinds. The works in which those miniscule officials and tiny soldiers are employed are infinitely perfect and of the highest art and value. For the one who makes them is the All-Powerful One of Glory; it is He who puts the works in their hands, making them a veil. Whereas if attributed to causes on the way of associating partners with Allah, the ant's achievements would be as insignificant as the ant, not an atom's worth of value would remain in the particle's art, and everything would lose all value

both in meaning and physically so that no one would give a farthing for the vast world.

Since the reality is this; and since as we see with our own eyes everything is infinitely valuable, and full of art, and meaningful, and powerful; most definitely there can be no way other than the way of divine unity. If there were, it would be necessary to change all beings, empty the world into non-existence, and then refill it with meaningless junk, so that a way could be opened up to associating partners with Allah.

So now you have heard a brief summary of only one of the hundreds of proofs that elucidate divine unity and its affirmation in the *Risale-i Nur*, which in the words of Imam ‘Ali (May Allah be pleased with him) is *The Illuminating Lamp* (*Sirāj al-Nūr*) and *Sirāj al-Suruḥ* (*Lamp of Lamps* or *Light of Lights*). You may make analogies with this for the others.

The Third Matter Necessitating Divine Unity

Since, together with the extraordinary art in the creation of things, especially in living beings, a seed is a small sample of the fruit, a fruit is a miniature specimen of the tree, a tree is a summary index of the species, and the species is a concise map of the universe and in meaning is its seed, and each of these is a comprehensive point and a droplet gathered together and distilled from the universe according to the principles of knowledge and balances of wisdom; since this is so, the one who created any one of them must be the one who created the whole universe. Yes, the one who creates the seed of a melon is self-evidently the one who created the melon; it is impossible and precluded that it should be anyone other than him.

Yes, we look and see that all the atoms in blood are so orderly and perform so many duties that they are not inferior to the stars. All the red and white corpuscles in blood work with such a degree of consciousness in protecting and feeding the body that they are more efficient than the best commissaries or bodyguards. All the cells of the body manifest such orderly processes and incomings and outgoings that their administration is more perfect than the best-run body or palace. All plants and animals bear such a seal on their faces and such machines in their chests that only one who created all of them could situate those seals and machines in their places. And all the species of living beings have spread over the face of the earth in such orderly fashion and have intermingled with the other species having mutual relations with them, that one who could not simultaneously create, administer, regulate, and raise all those species, and not place that veil on the face

of the earth, and not weave that most ornate, artistic, living tapestry with its warp and weft of the four hundred thousand plant and animal species – one that could not do all these could not create and administer a single species. If analogies are made with these for other things, it will be understood that in respect of creation and bringing into existence, the universe is a whole that may not be split up into parts, and in respect of dominicality and management is a universal whose division is impossible.

This third necessitating factor has been explained and proved decisively and brilliantly in many of the treatises of *The Illuminating Lamp*, and especially in the First Stopping Place of the Thirty- Second Word, demonstrating that like reflections of the sun, a proof of unity and its affirmation is reflected and represented in everything's mirror. Making do with those explanations, we are here cutting a long story short.

Third Station

[In this station three universal signs of the affirmation of divine unity will be explained.]

The signs, proofs, and evidences of divine unity are incalculable. Since thousands of them have been explained in detail in *The Illuminating Lamp*, in this Third Station three universal proofs are set forth briefly.

The First Sign and Proof

The phrase “He is One” is the conclusion of this. There is a unity in everything, and unity points to one. Yes, a work that has unity self-evidently proceeded from one maker. One proceeds from one. The fact that there is a unity in everything demonstrates that they are the works and artefacts of a single being. The universe is like a rosebud swathed in a thousand veils of unity. Or it is a single macroanthropos dressed in unities to the number of divine names and universal divine works. Or it is a Tuba tree of creation on the branches of which are hung unities to the number of realms of creatures.

Yes, the administration of the universe is one and the same; and its regulation is one and the same; its sovereignty is one and the same; its stamp is one and the same; a thousand and one things are all one and the same. Also, although the names and acts which make the universe turn are one and the same, they each encompass the universe, or most of it. That is to say, the wisdom that works in it is one and the same; the bestowal in it is one and the same; its regulation is one and the same; the providing of sustenance in it is one and the same; the mercy which hastens to assist the needy is one and the same; the rain, which is that mercy’s dispenser of soft drinks, is one and the same, and so on; thousands of things are all one and the same. The sun, the universe’s stove, is one and the same; the moon, its lamp, is one and the same; fire, its cook, is one and the same; its mountains, which are its stores, treasuries, and masts, are one and same; its water dispensers are one and the same; its sponges which water the gardens are one and the same; a thousand and one things are all one and the same.

All these instances of unity in the world are proofs indicating the Single One of Unity, as clear and brilliant as the sun. Moreover, the elements and realms of beings of the universe each encompassing the face of the earth as well as being one and the same, and their interpenetration and their uniting through their mutual relations and even mutual assistance, are clear signs that their Owner, Maker, and Master is one and the same.

The Second Sign and Proof

The conclusion of this is the phrase “He has no partners.” It is the fact that there is a faultless, perfect order in everything in the universe, from minute particles to the stars, and an utterly beautiful harmony that is free of defect, and a just balance that wrongs nothing. As for perfect order and balanced harmony, they can occur only through unity. For numerous hands interfering in a single work cause only confusion.

Come now and behold the magnificence of this order: it has made the universe into a splendid mansion every stone of which is as full of art as a palace; and into a magnificent city whose endless incomings and outgoings, and boundless valuable goods and foods, arrive perfectly regularly at exactly the right time from unexpected places, from behind the veil of the Unseen. The order has also transformed the universe into a miraculous book so full of meaning that each of its letters expresses the meanings of a hundred lines, and each of its lines the meanings of a hundred pages, and each of its pages the meanings of a hundred chapters, and each of its chapters the meanings of a hundred books. Moreover, all its chapters, pages, lines, words, and letters look to each other and allude to each other.

Now come and look at the perfect ordering within this wondrous order: it has made the vast universe as clean as a modern city; or made it into a fine palace which is constantly swept and polished; or a houri of Paradise wearing seventy ornamented garments one on top of the other; or an immaculate rosebud enwrapped in seventy delicate, ornamented petals.

Now come and consider the perfect justice of the balance within the order and cleanliness; microscopic organisms that are visible only on a thousand-fold magnification are weighed up on those scales and balances together with suns and stars a thousand times larger than the earth, and all are given their necessities without deficiency. Those minute creatures and those vast beings stand shoulder to shoulder before the scales of justice, despite there being among the large ones some that if they were to lose their balance even for a split second, it would destroy the equilibrium of the world and doomsday would occur.

Now come and behold the wondrously attractive beauty within the order, cleanliness, and balance; it has made the vast universe into a splendid festival, an exhibition of highly decorated works, and a springtime with freshly opened flowers. The vast spring too it has made into a beautiful flower-pot and gorgeous bunch of blooms, and to each spring it has given the form of a magnificent flower with hundreds of thousands of adornments which opens

every season on the face of the earth. All the flowers of the spring it has beautified with every sort of decoration. Yes, through the beautiful manifestations of the most beautiful names, which possess the utmost beauty and loveliness, all the realms of beings in the universe, and all the members of each, manifest such beauty according to their capacities that *Hujjat al-Islam* Imam al-Ghazali said: *لَيْسَ فِي الْإِمْكَانِ أَبْدَعُ مِمَّا كَانَتْ* “There is not in possibility anything more wonderful than what is.”¹ Thus, this all-encompassing, captivating beauty, and general, wondrous cleanliness, and all-pervasive, exceedingly sensitive balance, and comprehensive and in every way miraculous order and harmony, are such proofs and signs of divine unity that they are clearer and more brilliant than the light that betokens the sun at noon.

[There follows a very concise yet powerful reply to a two-part question related to this Station.]

The First Part of the Question: You are saying in this Station that beauty, good, and justice encompass the universe, so what do you say to all the ugliness, disasters, illness, tribulations, and death we see around us?

The Answer: A single instance of ugliness which results in or shows up numerous instances of beauty is indirectly an instance of beauty. While the non-existence of an ugliness, or its being invisible, so concealing numerous instances of beauty and not permitting them to be seen, is not a single, but a manifold, ugliness. For example, if an ugliness which is a unit of measurement is non-existent, the beauty would be of only one sort and its numerous degrees would remain concealed. For it is through the intervention of ugliness that the degrees of beauty unfold. Just as the degrees of heat become apparent through the existence of cold, and the degrees of light are known through darkness, so universal instances of good, universal benefits, universal bounties, and universal instances of beauty become apparent through there being minor instances of evil, harm, calamities and ugliness. This means that the creation of ugliness is not ugly, it is beautiful, because the majority of its results are beautiful. Yes, a lazy man who suffers loss due to the rain, cannot deny the good results it produces in the name of mercy; he cannot transform the mercy into harm.

As for transience and death, it is demonstrated with extremely powerful and decisive proofs in the Twenty-Fourth Letter that they are not

1. See, al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Cairo: 1356/1937), iv, 2509.

contrary to general mercy, all-embracing beauty, and comprehensive good; in fact, they are necessitated by them. The creation of Satan, even, since he is the cause of striving and competition, the springs of man's spiritual progress, is also good, as is the creation of his species; their creation is beautiful in that respect. Also, for unbelievers to suffer torments in Hell even is good, since through their unbelief they have transgressed the rights of all beings and insulted their honour. These two points have been explained in detail in other treatises, so here we are curtailing the discussion with this brief indication.

The Second Part of the Question: ¹ Alright, so we can accept the answer about Satan and the unbelievers from a general point of view, but how is it that the Absolutely Beautiful One, the Absolutely Compassionate One, the Absolutely Self-Sufficient One, Who is absolute good, inflicts evil, calamities, and ugliness on particular wretched individuals?

The Answer: Whatever good, beauty, and bounty there are, they come directly from the treasury of mercy of the Absolutely Beautiful and Compassionate One, and from His particular bestowal. Evils and calamities on the other hand are occasional results out of the many results of the general, universal laws which are called '*ādāt Allāh*' and represent His universal will. Since they are minor and required by those laws, He creates them in order to preserve and maintain the laws, which are the means to universal benefits. But in the face of those minor, grievous results, He responds with special, merciful assistance and particular dominical favours to the cries for help of individuals afflicted by misfortune and tribulations. And by showing that He acts as He wishes, and that all aspects of all things are tied to His will, and that universal laws too are always subject to His will and choice, and that a Compassionate Sustainer heeds the individuals who cry out at the constraint of the laws and responds to their cries for help with His favours, He opens up an unrestricted infinite field for the unrestricted infinite manifestations of His names, and opens too the doors of particular manifestations through exceptions to those universal divine principles and general laws and their minor evil results, and His particular favours and making Himself loved in special ways.

This second sign of the affirmation of divine unity has been elucidated in perhaps a hundred places in *The Illuminating Lamp*, and here we suffice with a brief hint to it.

1. The answer to the second part of the question has great importance; it dispels numerous doubts.

The Third Sign and Proof

This consists of the innumerable stamps of divine unity alluded to by the phrases “His is the dominion and His is the praise.” Just as the manifestation of the sun in a mirror shows the sun, so on the faces of all things, whether particular or universal from minute particles to the planets, is a mirror-like stamp which, pointing to the Sun of Pre-Eternity and Post-Eternity, testifies to His unity. Since a great number of those stamps have been described in detail in *The Illuminating Lamp*, here with a brief indication, we shall take a look at only three of them. As follows:

Just as on the face of the universe as a whole a large stamp of unity has been placed consisting of mutual assistance, co-operation, mutual resemblance, and interpenetration among the species of beings, so on the face of the earth is a stamp affirming divine unity placed through the army of the Glorious One, composed of the four hundred thousand animal and plant species, all being given their different provisions, weapons, uniforms, instructions, and discharges with complete regularity and no confusion at exactly the right time. So too on the human face a stamp of unity is placed through each having features distinguishing it from all other faces, as there is on the faces of all beings, whether particular or universal. Also, to be observed on the heads of all creatures, whether large or small, numerous or few, is a seal of divine oneness. The stamps on living creatures are particularly brilliant; indeed, all living creatures are themselves each a stamp of unity, and seal of oneness, and a signature of Eternal Besoughtedness.

Yes, all flowers, all fruits, all leaves, all plants, all animals are such seals of divine oneness and stamps of Eternal Besoughtedness that they transform trees into dominical missives, all species of creatures into books of the Most Merciful, and all gardens into divine decrees, placing stamps on the letters of the tree to the number of its blossoms, and signatures to the number of its fruits, and seals to the number of its leaves. In order to show their scribe, stamps have been put on the species and groups of creatures to the number of their individual members. And in order to announce and describe its ruler, stamps have been set on the decree of the garden to the number of the plants, trees, and animals it contains. In fact there are four stamps of divine unity on trees; on their origins, ends, outsides and insides, alluded to by the names of

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (57:3)

As the name of **First** suggests, the original seeds ¹ of fruit-bearing trees are coffers containing the programmes, indexes, and plans of the trees. They are workbenches for the production of their formation, systems, and necessities; and machines regulating the tiny amounts they take in and expend.

As the name of **Last** suggests, the results and fruits of trees are instruction sheets setting forth through the seeds in the fruits' hearts, the trees' shapes, attributes, and stages; they are proclamations stating their functions, benefits, and characteristics; and summaries announcing the trees' peers and progeny.

As the name of **Outward** suggests, the forms and shapes in which trees are clothed are skilfully fashioned and embroidered garments which have been cut out, trimmed, and decorated exactly according to the branches, members and parts of the trees. They are so fine, well- proportioned and full of meaning that they transform the trees into odes, missives, and books.

As the name of **Inward** suggests, the workbenches within trees are factories which produce all the parts and members of the trees, and manage and run them with the very finest balance. They despatch too with perfect regularity and order, the food and substances necessary for all the separate members. Those wondrous factories function with the speed of lightning, the ease of setting a clock, and the uniformity of commanding an army.

In Short: The origins of trees are coffers and programmes, their ends are instruction sheets and samples, their outer faces are artistically fashioned and embroidered garments, and their inner faces are factories and workbenches. These four aspects look to each other and as a whole form a supreme stamp. Indeed, a greatest name becomes apparent through them, for self-evidently none other than the Single Maker of Unity Who administers the whole universe could perform these works. Like trees, the origins, ends, and outer and inner faces of all animate creatures bear seals of divine oneness and stamps of unity.

Making an analogy with the trees in these three examples, the spring is a tree laden with blossoms. The seeds and roots entrusted to the hand of the autumn bear the stamp of the name of First. The fruits, grains, and vegetables

1. Since olden times, a common expression in the popular language was "to raise from seed," which may be seen as a sort of allusion to the author of this treatise. For through the effulgence of the Qur'an, the servant of the *Risale-i Nur* [its author] discovered two ascents in knowledge of Allah and the affirmation of divine unity in seeds and flowers. He discovered the water of life in the very places the naturalists drowned. He reached reality and the light of knowledge of Allah from seeds. It is for this reason that these two things are repeated frequently in the *Risale-i Nur*.

poured into the lap of summer, filling its skirts, bear the seal of the name of Last. The brocades and natural garments decorated with a hundred thousand designs which the spring wears one on top of the other like a houri bear the seal of the name of Outward. While the factories of the Eternally Besought One working away in the springtime inside the earth, and the bubbling cauldrons of the Most Merciful and dominical kitchens cooking foods, each bear the signet of the name of Inward.

All species, for instance the human species, are trees: just as, with its roots and seeds in the past and fruits and results in the future, the orderly laws regulating sexual life and the perpetuation of the species bears a stamp of unity; so its present circumstances bear a stamp of unity governed by the principles of individual and social life; humankind bears a hidden, orderly seal of unity under the apparent disorder; and under its confused circumstances, it bears a stamp of unity governed by the principles of divine determining and decree, known as the appointed course of life.

Conclusion

[A brief allusion to the other pillars of belief, within the mystery of the affirmation of divine unity.]

Heedless man! Come now and consider if only once the three Fruits, Necessitating Causes, and Proofs in the three Stations of this treatise: is it at all possible, since the All-Powerful, Wise, Compassionate, and Knowing Maker Who has disposal over the universe takes into account the smallest cure and least thanks; does not refer to others nor is indifferent towards the tiniest art, such as that of a fly's wing; attaches to the lowliest common seed duties and instances of wisdom as great as a tree; and makes perceived His mercifulness, compassionateness, and wisdom through all His arts, and Himself known through every means and loved through every bounty – is it at all possible that He should be indifferent towards the virtues of the Muhammadan (UWBP) reality and his glorifications, and the lights of Islam?

Is it at all possible that the Messengership of Muhammad (UWBP), which gilds all creatures and fills them with joy, illuminates the universe and brings the heavens and earth to tumult, and has for fourteen centuries taken under its rule, both physical and spiritual, half the globe and a fifth of humankind, and has perpetuated that glorious rule on account of the Creator of the universe and in His name – is it at all possible that his Messengership is not one of the Maker's most important aims, lights, and mirrors; and that the other prophets, who served the same truths as Muhammad (UWBP), should not also have been the Maker's envoys, friends, and officials? Allah forbid, to the number of the prophets' miracles!

And is it at all possible that the Wise and Compassionate Creator Who attaches a hundred purposes and fruits to the least significant thing like a branch or twig, and through His wisdom and general mercifulness makes known His dominicality, should deny all His wisdom and mercy, and even His dominicality and perfection, by not bringing about the resurrection, which is as easy for His power as the spring? Is it at all possible that He should not open up an abode of happiness and everlasting realm, and make His wisdom and mercy, dominicality and perfection denied, and condemn to eternal annihilation all His beloved creatures whom He loves? Allah forbid, a hundred thousand times! That Absolutely Beauteous One is utterly hallowed and exempt from such an absolute abomination.

A Lengthy Note

A question related to the resurrection of the dead:

The frequently repeated verse,

(36:29) **إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً**

and the verse,

(16:77) **وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ**

show that the resurrection of the dead and Great Gathering will occur instantaneously, in a flash, but the narrow human reason requires some tangible example so that it can conceive of this wondrous, extraordinary, and unparalleled event, and accept it?

The Answer: At the resurrection there will be the return of spirits to their bodies, the revivification of the bodies, and the remaking of the bodies. It consists of three matters.

THE FIRST MATTER: An example for the return of spirits to their bodies is the mustering, at a loud bugle call, of the members of a disciplined army after they have dispersed to rest. Yes, the Sur of the Angel Israfil is no less powerful than an army bugle. The spirits, too, who while in post-ernity, reply with **قَالُوا بَلَىٰ** to the question (16:77) **أَلَسْتُ بِرَبِّكُمْ** which comes from pre-ernity, are infinitely more subjugated, disciplined, and obedient than the soldiers of an army. The Thirtieth Word has demonstrated with decisive proofs that not only spirits, but all particles, form a divine army and are its soldiers under command.

SECOND MATTER: An example for the revivification of bodies is the springing to life in an instant of the hundred thousand electric lights of a large city on a festival night, switched on from one centre. It would be possible to light up in the same way a hundred million lamps scattered over the face of the earth from one centre. Since through the training and instruction in regularity and order it has received from its Creator, a creature of Almighty Allah like electricity – a servant and candleholder in His guesthouse – possesses this quality, surely the resurrection of the dead could occur in the twinkling of an eye within the bounds of the regular laws of divine wisdom which thousands of luminous servants represent, like electricity.

THIRD MATTER: An example for the remaking of bodies instantaneously is the perfect remaking within a few days of all the trees in the spring, which are far more numerous than all humanity, together with all their leaves, in exactly the same way as those of the previous spring; and the

bringing into being, again like those of previous springs, all the blossoms, fruits and leaves of the trees with the speed of lightning; and the sudden awakening of the uncountable numbers of seeds, grains, and roots, which are the source of the spring, and their unfolding and being raised to life; and reflecting the meaning of “resurrection after death,” the sudden raising to life at a command of the upright skeleton-like corpses of the trees; and the reanimation of the innumerable members of all the species of small animals; and the revivification of all the sorts of flying insects, particularly those which continually cleaning their faces, eyes, and wings, remind us of our ablutions and cleanliness, and caress our faces – the resurrection and remaking of all the members of this tribe within a few days every spring before our very eyes together with all the other species, despite being greater in number than all humankind since the time of Adam, provides not one example of the remaking of all human bodies at the resurrection, but thousands.

Yes, since this world is the realm of wisdom and the hereafter the realm of power, numerous divine names like All-Wise, Arranger, Disposer, and Nurturer, as well as dominical wisdom, require that the creation of things in this world is gradual and in the course of time. In the hereafter, however, power and mercy will be manifested more than wisdom, and there being no need for matter, time, and waiting, things will be made instantaneously. Alluding to the fact that things which are made here in a day or in a year will be made in the hereafter in an instant or a flash, the Qur'an of Miraculous Exposition states:

(16:77) وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

If you want to be as certain about the occurrence of the resurrection of the dead as you are about the arrival of next spring, study the Tenth and Twenty-Ninth Words carefully, which are about this, and you will see! If you do not then believe that it will occur as you believe the coming of spring, come and stick your finger in my eye!

A FOURTH MATTER: The death of the world and Doomsday. The sudden collision with this globe, our guesthouse, at a dominical command, of a planet or comet, could wipe out this dwelling place of ours. Like the destruction in a minute of a palace the building of which had taken ten years.

The above summaries of the four matters of the resurrection are sufficient for now, and we return to our main subject.

Also, is it at all possible that the Qur'an of Miraculous Exposition, which is the eloquent interpreter of all the universe's elevated truths, the miraculous

tongue of all the perfections of the universe's Creator and the wondrous collection of all His aims, should not be that Creator's word? Allah forbid, to the number of the mysteries of its verses.

Also, is it at all possible that the All-Wise Maker should cause his living and conscious creatures to speak with one another in all their myriad tongues, and that He should know their voices and what they say, and listen to them and clearly reply through His acts and bounties, but Himself not speak or not be able to speak? Is there any possibility or probability of this? Since self-evidently He speaks and those primarily addressed by His speech, who comprehend it perfectly, are human beings; even more certainly foremost the Qur'an and all well-known holy scriptures are His speech.

Also, is it at all possible that the All-Wise Maker, Who made the universe a means of making Himself known, loved, and praised; and through His multifarious bounties makes living creatures happy and contented, and their thanks and gratitude a significant pivot of His dominicality; and made the vast universe together with all its elements and realms, a docile servant, a dwelling- place, an exhibition, and banquet; and so wanted to multiply the thousands of all the different sorts of animate beings that He made some of the leaves of trees that do not bear fruit like the poplar and elm both the cradle, and the womb, and the foodstore for the living creatures that perform their glorifications in the air, that is, for a regiment of flies; –is it at all possible that having done all this he should leave empty, purposeless, and without owner, life, spirit, or inhabitants the adorned heavens and light-scattering stars; that is, that He should leave them without angels and spirit beings? Allah forbid, to the number of angels and spirit beings!

Also, is it at all possible that the All-Wise Maker, the Disposer, should write with the pen of His determining in the seeds and fruits of the commonest plant and smallest tree their origins and ends and the courses of their lives within a perfect order, and that He should write with perfect order and differentiation the origins and results of the vast spring as though it were a tree and not remain indifferent to the least significant things, then not record the actions and deeds of man, which have great importance, since he is the result of the universe, the vicegerent of the earth, the supervisor of all the realms of beings and their officer; that He should not include them within His determining or be unconcerned with them? Allah forbid, to the number of the deeds of man, all of which will be weighed up on the scales!

In Short: The universe together with all its truths shouts out:

أَمَنْتُ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَيَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ
مِنْ اللَّهِ تَعَالَى وَالْبَعْثُ بَعْدَ الْمَوْتِ حَقٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَآخَوَانِهِ وَسَلَّمَ أَمِينَ

A Supplication about Divine Unity and its Introduction

In his *Qaṣīdat al-Jaljalūtiyya* in the place he mentions it, Imam ‘Ali (May Allah be pleased with him and honour him) gives the *Risale-i Nur* the names of *Sirāj al-Nūr* and *Sirāj al-Suruj* in wondrous fashion. Since he gives it these two additional names and the name *Sirāj al-Nūr* is repeatedly mentioned in the present treatise, we have taken one of his most important supplications, and expanding it two degrees, offer it in his elevated tongue and in our tongues on his account at the court of the Single One of Unity.

Supplication

اللَّهُمَّ إِنَّهُ لَيَسَّ فِي السَّمَوَاتِ دَوَرَاتٌ وَنُجُومٌ وَمُحَرَّرَاتٌ سَيَّارَاتٌ
وَلَا فِي الْجَوِّ سَحَابَاتٌ وَبُرُوقٌ مُسَبِّحَاتٌ وَرَعْدَاتٌ
وَلَا فِي الْأَرْضِ غَمَرَاتٌ وَحَيَوَانَاتٌ وَعَجَائِبُ مَصْنُوعَاتٍ
وَلَا فِي الْبِحَارِ قَطَرَاتٌ وَسَمَكَاتٌ وَغَرَائِبُ مَخْلُوقَاتٍ
وَلَا فِي الْجِبَالِ حَجَرَاتٌ وَنَبَاتَاتٌ وَمُدْخَرَاتٌ مَعْدِنِيَّاتٍ
وَلَا فِي الْأَشْجَارِ وَرَقَاتٌ وَزَهْرَاتٌ مُزِينَاتٌ وَثَمَرَاتٌ
وَلَا فِي الْأَجْسَامِ حَرَكَاتٌ وَأَلَاتٌ وَمُنْظَمَاتٌ جِهَازَاتٍ
وَلَا فِي الْقُلُوبِ خَطَرَاتٌ وَالْهَامَاتُ وَمُنَوَّرَاتٌ اِعْتِقَادَاتٌ
إِلَّا وَهِيَ كُلُّهَا عَلَى وَجُوبٍ وَجُودِكَ شَاهِدَاتٌ وَعَلَى وَحْدَانِيَّتِكَ دَلَالَاتٌ
وَفِي مُلْكِكَ مُسَخَّرَاتٌ فَبِالْقُدْرَةِ الَّتِي سَخَّرْتَ بِهَا الْأَرْضِينَ وَالسَّمَوَاتِ

سَخَّرَ لِي نَفْسِي وَسَخَّرَ لِي مَطْلُوبِي وَسَخَّرَ لِي رِسَائِلَ النُّورِ وَلِخِدْمَةِ الْقُرْآنِ وَالْإِيمَانِ
 قُلُوبَ عِبَادِكَ وَقُلُوبَ الْمَخْلُوقَاتِ الرُّوحَانِيَّاتِ مِنَ الْعُلُويَّاتِ وَالسُّفْلِيَّاتِ
 يَا سَمِيعُ يَا قَرِيبُ يَا مُجِيبَ الدَّعَوَاتِ أَمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

* * *

The Third Ray

A Supplication

[This treatise proves with extraordinary decisiveness, authenticity, and certainty together with wondrous conciseness, the most important of the fundamentals of belief such as the necessary existence, unity, and oneness of Allah, the splendour of His dominicality, the immensity of His power, the breadth of His mercy, the universality of His sovereignty, the comprehensiveness of His knowledge, and the all-inclusiveness of His wisdom. The indications of the resurrection of the dead, and especially those emphasized at the end, are extremely powerful.]

Introduction

This Eighth Proof of the Fundamentals of Belief ¹ offers evidence for the necessary existence and unity of Allah, and certain proofs of the comprehensiveness of dominicality and the immensity of divine power. It proves too both the comprehensiveness of divine sovereignty, and the extensiveness of divine mercy, and the encompassment of divine knowledge, and the fact that divine wisdom embraces all the beings of the universe.

In Short: In each of the introductory passages of this Eighth Proof are eight conclusions. ² Proving these eight conclusions through their evidences, this Eighth Proof has high value.

1. The Eighth Proof of the Fundamentals of Belief refers to this treatise's position among the parts of the *Risale-i Nur* included in the collection called *Asâ-yı Musa* (The Staff of Moses). [Tr.]

2. All the Proofs of the Fundamentals of Belief demonstrate the necessary existence and unity of Allah explicitly, and their other conclusions indirectly. In addition to proving explicitly Allah's necessary existence and unity, this Eighth Proof, A Supplication, has nine conclusions. It proves:

- i. The majesty of dominicality;
- ii. The tremendousness of divine power;
- iii. The comprehensiveness of divine sovereignty;
- iv. The unbounded extensiveness of divine mercy;
- v. The fact that divine knowledge embraces all things;
- vi. The encompassment of divine wisdom;
- vii. The glittering magnificence of divine rule.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ
وَالْأَرْضِ لَا يَنْتَ لِقَوْمٍ يَعْقِلُونَ (2:164)

[This treatise, A Supplication, which forms the Third Ray, is a sort of commentary on the above verse.]

Allah's Most Noble Messenger (Upon whom be blessings and peace), the supreme Qur'anic commentator and interpreter, expounded one level—about divine unity—of the numerous luminous levels of this sublime verse in one of the ninety-nine sections of his peerless supplication, *Jaushan al-Kabir*. Alluding in the supplication through a thousand and one divine names to a thousand and one proofs of divine unity, he described his Sustainer. One of those sections is this:

يَا إِلَهَ كُلِّ شَيْءٍ وَصَانِعَهُ * يَا أَوَّلَ كُلِّ شَيْءٍ وَآخِرَهُ
يَا فَاطِرَ كُلِّ شَيْءٍ وَمَلِيكَهُ * يَا رَازِقَ كُلِّ شَيْءٍ وَخَالِقَهُ
يَا مُبْدِئَ كُلِّ شَيْءٍ وَمُعِيدَهُ * يَا قَابِضَ كُلِّ شَيْءٍ وَبَاسِطَهُ
يَا مُرَبِّيَ كُلِّ شَيْءٍ وَمُدَبِّرَهُ * يَا مُسَبِّبَ كُلِّ شَيْءٍ وَمُقَدِّرَهُ
يَا مُحْيِيَ كُلِّ شَيْءٍ وَمُمِيتَهُ * يَا مُكَوِّرَ كُلِّ شَيْءٍ وَمُحَوِّلَهُ
سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْأَمَانُ الْأَمَانُ خَلِّصْنَا مِنَ النَّارِ

This sample shows that the Noble Messenger's (UWPB) knowledge of Allah and his proofs of divine unity were at such a level that he is unequalled and that in this field he is the supreme leader. By following him, everyone may enter that treasury. It is clear that knowledge, sciences, and arts are perfected through the conjunction of ideas and blending of minds; through ideas being combined and different works complementing each other, the works are perfected. This is why the craftsman who invented the repeater rifle was

more skilful than the one who invented the machine gun now. Whereas the person who listens attentively with the ear of the heart to the supplication of *Jaushan al-Kabir*, imagining himself to be in the presence of the Unlettered Prophet (UWBP) and hearing it from him, will understand and see that those thousand and one sacred truths, which comprise a thousand and one proofs and descriptions and each of which is the conclusion of a chain of thought and a window opening onto divine unity, were composed by one unlettered (UWBP) among an illiterate people in an illiterate environment, and a nation lacking a holy scripture in totally original, inventive fashion imitating no one, solving on his own through illumination the riddle of creation and talisman of the universe. This was not in imitative fashion like today with the help and supplications of thousands of other luminaries, but out of his boundless compassion and infinite clemency –due to which he invites to listen both the inhabitants of the heavens under the celestial dome and the vast congregation in the huge mosque of the universe– he seeks help, succour, mercy, and salvation for men, and he says:

يَا مَنْ هُوَ فِي الْأَرْضِ آيَاتُهُ يَا مَنْ هُوَ فِي السَّمَاءِ عَظَمَتُهُ
يَا مَنْ هُوَ فِي الْبِحَارِ عَجَائِبُهُ يَا مَنْ هُوَ فِي كُلِّ شَيْءٍ دَلَالَتُهُ
يَا مَنْ هُوَ فِي الْجِبَالِ خَزَائِنُهُ يَا مَنْ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ
يَا مَنْ إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ يَا مَنْ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ
يَا مَنْ يُعْرِفُ الْخَلَائِقَ قُدْرَتُهُ يَا مَنْ ظَهَرَ فِي كُلِّ شَيْءٍ لُطْفُهُ
سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْأَمَانُ الْأَمَانُ أَجْرُنَا مِنَ النَّارِ

Here, the Supreme Qur'anic Commentator is expounding one aspect of the above verse. A short translation and meaning of it is this. He says:

“O One of Glory Whose magnificence is to be seen in the skies and heavenly bodies! O One of Perfection, the signs and evidences of Whose unity are to be observed in the earth and in all its beings! O Necessary Existent, proofs to Whose necessary existence are present in all things and all creatures! O All-Glorious One of Perfection, Who creates all the strange beings in the vast oceans! O Munificent Creator, Who creates the treasures stored up in the mountains to meet the needs of living beings! O Beautiful Bestower of Bounties, Who creates everything in the best way, administers them in the best way, and provides all the necessities for each in

the best way! O Omnipotent One, Sustainer of All Things, to Whom all things have recourse in all matters, for all needs, and on Whom all beings rely in all circumstances, and to Whom pertain all rights and dues, judgments and rule! O Gracious and Knowing One, the clear traces of Whose favours, and the manifestations of Whose grace, and the subtle inscriptions of Whose arts, and the fine gifts of Whose mercy, are observed in all things! O All-Powerful and Wise One, Who made the universe an exhibition of marvels in order to display His power to His conscious creatures, and made all His artefacts heralds and proclamations announcing His perfections, such as His power, wisdom, and mercy! You are free of all impotence and fault; Other than You there is no god who might succour our plight! Mercy! Mercy! Save us from Hell-fire!”

Allah’s Most Noble Messenger (Upon whom be blessings and peace), the Supreme Qur’anic commentator, expounded the verse with this supplication. Then the Messenger’s important, precise, intelligent, and exacting student, Imam ‘Ali (May Allah be pleased with him), composed a supplication-like commentary on his Master’s supplicatory commentary, and discovering another aspect of the supplication, uncovered a further face of the verse. Keeping in mind his Noble Master’s supplication, he described that aspect of the verse as follows. We gave a short explanatory translation of the supplication above, and so we are doing for this one:

“O Allah! In the heavens are no rotations or motions but through their order and wisdom they testify to your existence, making You known. On the earth are no changes and transformations, and no states or circumstances, but through their order and regularity they make You known together with Your unity and dominicality. In the seas is no creature, nor even a drop of water, but through its wisdom it points to Your existence and testifies to Your dominicality. In the mountains are no minerals, chemicals, or rocks, stored up for living beings, but through their uses and benefits they testify to Your dominicality and existence. In the heart is no thought inspired from the Unseen but it points to Your existence and testifies to Your unity. On the trees are no leaves but through their order and wisdom they recognize You, that is, they proclaim that they are the works of Your art. In bodies there are no movements but they testify to Your dominicality. O my Creator! For the sake of Your power, which subjugates the heavens and the earth, subjugate to me those things that I wish!”

Now, an impotent student of Imam ‘Ali (May Allah be pleased with him) and wretched servant of the Qur’an, expounding this supplication of his also

with a supplication, wanted to disclose in the light of the greatest divine name one aspect of the above sublime verse by expounding that aspect of the supplication, which is only one of the hundred sections of the supplication of the Supreme Interpreter, that is, *Jaushan al-Kabir*. The student of Imam ‘Ali (May Allah be pleased with him) says:

O My Allah and Sustainer!

I see through the eyes of belief, the instruction and light of the Qur’an, the teachings of Allah’s Noble Messenger (Upon whom be blessings and peace), and the indications of the name of All- Wise, that in **the heavens** there are no rotations and motions but through their order and regularity they point to Your existence. There is no heavenly body but through its silently performing its duty and remaining in place without prop it testifies to Your dominicality and unity. There is no star but through its balanced creation, regular position, luminous smile, and the stamp of its similarity to the other stars, it indicates the majesty of Your Godhead and Your unity. There is not one of the twelve planets but through its wise motion, docile subjection, orderly duties, and significant satellites, it testifies to Your necessary existence and indicates the sovereignty of Your Godhead.

Yes, –O Creator of the Heavens and Earth, Who directs and administers all particles together with all the orderly components they make up, and spins the planets and their regular satellites, subjugating them to His command!– just as each of the inhabitants of the heavens testifies on its own, so in their totality they testify to Your necessary existence and unity in a way so clear and powerful that shining proofs to the number of stars in the heavens affirm that testimony.

Also, appearing as a regular army or imperial fleet decked out with electric lights, the limpid, beautiful, spotless heavens with their extraordinarily huge and speedy bodies, point clearly to the splendour of your dominicality and tremendousness of Your power, which creates all things; and to the boundless extent of Your sovereignty, which overspreads the heavens, and to Your mercy, which embraces all living things; and testifies indubitably to the comprehensiveness of Your knowledge, which is concerned with all the states and circumstances of all the creatures of the heavens, and embraces them and orders them, and to Your wisdom, which encompasses all things. This testimony is so evident it is as though the stars are the words and luminous embodiments of the skies’ testimony.

Also, like disciplined soldiers, orderly ships, wondrous aeroplanes, or marvellous lamps, the stars in the arena of the heavens, and in their seas

and vast spaces, show the glittering splendour of the sovereignty of Your Godhead. As is suggested by the duties of the sun –one star among the members of that army– which are related to its planets and our earth, some of its companions, the other stars, look to the worlds of the hereafter and are not without duties; they are the suns of eternal worlds.

O Necessarily Existent! O Single One of Unity!

These wondrous stars, these strange suns and moons, are subjugated, set in order, and employed in Your dominions, in Your heavens, through Your command, power, and strength, and Your administration and direction. All those heavenly bodies glorify and exalt their single Creator, Who creates, spins, and administers them; through the tongue of disposition, they declare: “Glory be to Allah! Allah is Most Great!” Through all their glorifications, I too declare You holy.

O Omnipotent One of Glory, hidden in the intensity of His manifestation and concealed in the magnificence of His grandeur! O One of Absolute Power!

I have understood through the teaching of the All-Wise Qur’an and instruction of Your Most Noble Messenger (Upon whom be blessings and peace) that just as the heavens and stars testify to Your existence and unity, so with its clouds, lightning, thunder, winds, and rain, does **the atmosphere** testify to Your necessary existence and unity.

Yes, the lifeless, unconscious clouds sending the water of life, rain, to the assistance of needy living beings is only through Your mercy and wisdom; confused chance could in no way interfere. The most powerful of electricity, lightning, which alluding to its potentiality for lighting, encourages man to benefit from it and spectacularly lights up Your power in space. The thunder announces the coming of rain, causing boundless space to speak, and makes the heavens ring out with the reverberations of its glorifying; it hallows You verbally, testifying to Your dominicality. The winds, which are charged with numerous duties such as providing the sustenance most vital for animate creatures, and the easiest to benefit from, and ensuring and facilitating respiration, for some purpose turn the atmosphere into a tablet for writing and erasing, thus pointing to the activity of Your power and testifying to Your existence. Similarly, the mercy milked through Your compassion from the clouds and sent to living beings, testifies through the words of its balanced, orderly droplets, to the breadth of Your mercy and compassion.

O Potent and Active Disposer! O Sublime and Bountiful Bestower!

The clouds, lightning, thunder, wind, and rain each testify on their own to Your necessary existence, so too as a whole, being one within the other and assisting each other in their duties, although they are by nature dissimilar and opposed to each other, they indicate most powerfully Your unity. They point too to the magnificence of Your dominicality, which makes the vast atmosphere into an exhibition of wonders, on some days filling and emptying it several times; and to the immensity and all-pervasiveness of Your power, which makes it resemble a slate which is written on then rubbed clean, and wrings it out like a sponge and waters the garden of the earth; and to your unbounded mercy and limitless rule, which under the veil of the atmosphere administer all the earth and all creatures. Moreover, the air is employed in duties so wise and the clouds and rain utilized in benefits so percipient that if it were not for a knowledge and wisdom that encompass all things, they could not be thus employed.

O Doer Who acts as He wishes!

Through Your activity in the atmosphere, Your power, which continuously displays examples of the resurrection of the dead and Great Gathering and transforms the summer into winter and winter into summer and similar acts, gives the sign that it will transform this world into the hereafter and there display its everlasting acts.

O All-Powerful One of Glory!

The air, clouds, rain, and thunder and lightning in the atmosphere are subjugated and employed in Your dominions, through Your command and power and strength. These creatures, which by nature are so different to each other, sanctify their Ruler and Commander Who makes them submit instantaneously to his swift commands; they praise and extol His mercy.

O Glorious Creator of the Heavens and Earth!

Through the instruction of the All-Wise Qur'an and teaching of Allah's Noble Messenger (Upon whom be blessings and peace), I believe and know that just as the heavens testify to Your necessary existence and unity through its stars and the atmosphere testifies through all it contains, so **the earth** testifies to Your existence and unity through all its creatures and states.

Indeed, there is no change on the earth, such as that of the trees and animals changing their garb every year, but through its orderliness it indicates Your existence and unity. There is no animal but through its sustenance being compassionately provided in relation to its need and weakness,

and its being given all the members and faculties necessary to pursue its life, it testifies to Your existence and unity. There is not a plant or animal created before our eyes in the spring that through its wondrous art, its subtle adornment, its being distinguished from all other creatures, and through its order and balance, it makes You known. The marvels of Your power which fill the earth and are known as plants and animals, and their creation from seeds and grains and droplets of fluid, perfectly, without error, in adorned fashion, each with its distinguishing features, form a testimony more brilliant and powerful than the sun to the existence, unity, wisdom, and endless power of their All-Wise Maker.

Also, there is no element, such as air, water, light, fire, and earth, but through its performing functions consciously and perfectly despite its lack of consciousness, and being the means for the regular arrival of various orderly fruits from the treasury of the Unseen despite being simple, without order, and overrunning and spreading everywhere, it testifies to Your existence and unity.

O Omnipotent Creator! O Omniscient Opener Up of Forms! O Active Creator!

Just as together with all its inhabitants the earth testifies to the necessary existence of its Creator, so too, O Single One of Unity! O Clement and Kind One! O Most Bounteous Provider!, through the stamp on its face and the stamps on the faces of all its inhabitants and their unity and being one within the other and assisting each other, and through all the names and acts of dominicality that look to them being the same, it testifies with the utmost clarity to Your unity and oneness; indeed it offers testimony to the number of its creatures.

Similarly, through its being an army encampment, an exhibition, a place of instruction, and through all the four hundred thousand different nations present in the divisions of its plants and animals regularly being given all their necessary equipment, the earth points to the magnificence of Your dominicality and to the fact that Your power penetrates all things.

Also, all the different sustenance of innumerable living beings, and its being given to them compassionately, generously, at exactly the right time from simple, dry earth, and the complete subjugation and obedience to the dominical commands of those innumerable individuals, demonstrates that Your mercy embraces all things and that your sovereignty encompasses them.

Also, the despatch of the caravans of creatures, which are in a state of constant change on the earth, and the alternations of life and death, and the administration and management of the plants and animals, and this being possible only through a knowledge that is concerned with all things and an infinite wisdom governing in all things, points to Your comprehensive knowledge and wisdom.

Also, the supreme importance given to man, who in a brief span performs infinite duties, has been equipped with abilities and faculties which suggest he is to live for all eternity, and has disposal over all the beings of the earth; and the infinite outlay made for him in this training- ground of the world, this temporary military encampment of the earth, this transient exhibition; and the boundless manifestations of dominicality, innumerable divine addresses, and incalculable divine gifts, which look to him, surely cannot be contained in this fleeting, sorry, confused life, this transitory world so full of tribulation. Since they could be only for another, eternal, life and an everlasting abode of bliss, they point to, even testify to, the bestowals of the hereafter in the everlasting realm.

O Creator of All Things!

All the creatures of the earth are administered and subjugated in Your dominions, in Your earth, through Your strength and power and will, and Your knowledge and wisdom. The dominicality whose activity is observed on the face of the earth is so comprehensive and all- embracing, and its administration and management are so perfect and precise, and it is carried out with such sameness that it shows it is a dominicality, a disposal, which is a whole that cannot be broken into parts and a universal that cannot be divided up. Together with all its inhabitants, the earth sanctifies and glorifies its Maker with innumerable tongues far clearer than the spoken word; they praise and extol their Glorious Provider for His infinite bounties with the tongues of their beings.

O Most Pure and Holy One, hidden in the intensity of His manifestation and concealed in the magnificence of His grandeur!

Through all the sanctifications and glorifications of the earth I sanctify you and declare You to be free of all fault, impotence, and partners; and through all its praise and extolling, I offer You praise and thanks.

O Sustainer of the Land and the Seas!

I have understood from the teaching of the Qur'an and instruction of Your Most Noble Messenger (Upon whom be blessings and peace) that just

as the skies, the atmosphere and the earth testify to Your unity and necessary existence, so do **the seas, rivers, streams, and springs** testify to them most clearly. Yes, there is no being in the seas, which are like the strange boilers of our world producing steam –there is not a drop of them even– but through its well-ordered being, its benefits and state, it makes known its Creator. And of the strange creatures whose splendid sustenance is given them out of simple sand and water, and the living creatures of the seas with their regular and orderly beings, especially of the fishes who populate the seas with one fish producing a million eggs, there is not one but through its creation and its duties, its being sustained and administered, nurtured and superintended, it indicates its Creator and testifies to its Provider.

Also, of the precious, decorated jewels in the seas, there is not one but through its attractive creation and beneficial qualities it recognizes You and makes You known. Yes, just as they testify to You singly, so too in so far as they are all mixed up together, bear the same stamp in their natures, are created with great ease, and are found in great numbers, they altogether testify to Your unity.

Also, through the seas, which surround the globe with its land masses, being held suspended without spilling over or dispersing or overrunning the land as the earth voyages around the sun; and creating the multifarious ornamented living creatures and jewels out of simple sand and water, and all their sustenance and other needs being supplied in general and complete fashion; and through their administration, and through none of the inevitable innumerable corpses of their dead fellows being found on the surface of the seas; they testify indirectly to their number to Your existence and its necessity.

Also, just as they point clearly to the splendid sovereignty of Your dominicality and to the magnificence of Your power, which encompasses all things; so do they indicate the limitless breadth of Your mercy and rule, which govern all things from the huge yet orderly stars beyond the skies to the tiny fishes at the bottom of the sea, which are nurtured in regular fashion. They point too to Your knowledge and wisdom, which as demonstrated by the order, benefits, instances of wisdom, and the balance and equilibrium of all things, encompass and comprehend them. There being such reservoirs of mercy for the travellers in this guesthouse of the world and their being utilized for man's journeying, and for his ship, and his benefit shows that the One who bestows such a profusion of gifts out of the seas on His guests of one night in a wayside inn, must surely have eternal

seas of mercy at the seat of His everlasting rule, and those here are merely their small and transitory samples.

Thus, the truly wondrous situation of the seas around the earth and the exceedingly orderly administration and nurturing of their creatures demonstrate self-evidently that it is only through Your power, will, and administration that they are subjugated to Your command in Your dominions; and through the tongues of their beings they sanctify their Creator, declaring: “Allah is Most Great!”

O All-Powerful One of Glory, who makes the mountains masts and holds of treasure for the ship of the earth!

Through the instruction of Your Noble Messenger (Upon whom be blessings and peace) and the teaching of the Wise Qur'an, I have understood that just as the seas with their strange creatures recognize You and make You known, so do **the mountains** through the wise services they perform. For they ensure that the earth is released from the effects of earthquakes and internal upheavals; save it from being overrun by the seas; purify the air of poisonous gases; are tanks for the saving and storage of water; and treasuries for the minerals and metals necessary for living beings.

Yes, there is not one of the stones to be found in mountains, or the various substances used as remedies for illness, or the varieties of metals and minerals, which are essential for living beings and especially human beings, or the species of plants that adorn the mountains and plains with their flowers and fruits, but through the wisdom, order, and fine creation it displays, which is impossible to ascribe to chance, it testifies to the necessary existence of an infinitely Powerful, Wise, Compassionate, and Munificent Maker. This is especially true of substances found in the mountains like salt, potassium oxalate, quinine sulphate, and alum, which superficially resemble each other, but whose tastes are totally dissimilar; and particularly of all the varieties of plants, and the great diversity of their flowers and fruits. Moreover, through their being administered and managed as a totality, and their origins, situations, creation, and art all being similar, and the ease, speed, and cheapness in their making, they testify to the unity and oneness of their Maker.

Also, the creatures on the surface of the mountains and inside them being made everywhere on the earth at the same time in the same fashion, perfectly and without error, with none impeding others, and their being created without confusion despite being intermingled with all the other sorts of other creatures, all point to the splendour of Your dominicality and the immensity of Your power, for which nothing is difficult.

Also, the mountains –both their surfaces and their interiors– being filled in orderly fashion with trees, plants, and minerals to meet the innumerable needs of all the living creatures on the earth, and even to supply the remedies for their many different illnesses, and gratify their various appetites and tastes, and these being displayed for those who need them, indicates the infinite breadth of Your mercy and infinite extent of Your sovereignty. While their being prepared percipiently, knowingly, without confusion, in orderly fashion according to need, despite being all mixed up and concealed in the darkness of the soil layer, indicates Your all-embracing knowledge, which encompasses all things, and the comprehensiveness of Your wisdom, which sets all things in order. Then the storing up of medicinal substances, minerals, and metals points clearly to the compassionate, generous, planned processes of Your dominicality and the subtle precautions of Your grace.

Also, the lofty mountains holding stored up in orderly fashion the reserves to meet the future needs of the travellers in the guesthouse of this world, and their being stores stocked up with all the treasures necessary for life, indicates, indeed, testifies, that the Maker who is thus Munificent and hospitable, All-Wise and Compassionate, Powerful and nurturing, surely possesses eternal treasuries for His never-ending bestowal in an everlasting realm, for His guests whom He clearly loves. There the stars will perform the function the mountains perform here.

O One Powerful Over All Things!

The mountains and the creatures within them are subjugated and stored up in Your dominions through Your power and strength, Your knowledge and wisdom! They sanctify and glorify their Creator, Who subjugates and employs them in this way.

O Merciful Creator, Compassionate Sustainer!

Through the instruction of Your Noble Messenger (Upon whom be blessings and peace) and the teaching of the Wise Qur'an I have understood that just as the heavens, atmosphere, earth, seas, and mountains, together with their creatures and all they contain, recognize You and make You known; so too do all **the trees and plants**, together with all their leaves and flowers and fruits. All their leaves, with their ecstatic movements and recitations; all their flowers, which describe through their decoration the names of their Maker; and all their fruits, which smile with their agreeableness and the manifestation of Your compassion, testify –through the order within their wondrous art, which is utterly impossible to ascribe to chance, and the balance within the order, and the adornment within the balance, and the

embroideries within the adornment, and the fine and various scents within the embroideries, and the varying tastes of the fruits within the scents—so clearly as to be self-evident to the necessary existence of an infinitely Compassionate and Munificent Maker. At the same time, their similarity and mutual resemblance throughout the earth, and their bearing the same stamps on their creation, and their being related in their administration and organization, and the coincidence of the creative acts and dominical names connected with them, and the innumerable members of their one hundred thousand species being raised one within the other without confusion, forms a testimony through them as a whole to the unity and oneness of their Necessarily Existent Maker.

Also, just as they testify to Your necessary existence and unity, so too the nurturing and administration in hundreds of ways of the innumerable members of the army of living creatures on the face of the earth, which is formed of four hundred thousand different nations, perfectly, with no confusion or difficulty, point to the majesty of Your dominicality within Your unity and to the immensity of Your power, which creates a flower as easily as the spring, and its comprehending all things. They point also to the unlimited breadth of Your mercy, which prepares innumerable varieties of foods for animals and human beings all over the earth; and through all those works and bestowals, administering and nurturing, being carried out with perfect regularity, and everything, even minute particles, being obedient and subjugated to those commands, they indicate certainly the infinite extent of Your rule; and through every part of those trees and plants, like their leaves, blossoms, fruits, roots, branches, and twigs, being made with every aspect of them being known and seen, in accordance with useful purposes, instances of wisdom, and benefits, they point clearly with innumerable fingers to Your knowledge, which embraces all things, and to the comprehensiveness of Your wisdom. With innumerable tongues, they praise and extol the utterly perfect beauty of Your art and the sheer beauty of Your perfect bestowal.

Also, these precious gifts and bounties and this extraordinary outlay and bestowal, in this temporary hostel and transitory guesthouse, for this brief time and fleeting life, indicate through the hands of the trees and plants, indeed, testify, that in order not to make all creatures say, contrary to the necessary result of all His expense and bestowal which is to make Himself loved and known: “You gave us a taste, but then executed us without permitting us to eat;” and not to nullify the sovereignty of His Godhead, and not deny His infinite mercy and make it denied, and in order not to turn all

his yearning friends into enemies through depriving them thus, the munificent All-Compassionate One has of a certainty prepared for His servants whom He will send to an everlasting realm, an eternal world, fruit-bearing trees, and flowering plants appropriate to Paradise out of the treasures of His mercy, in His eternal Paradises. Those here are merely samples to show the customers.

Also, just as through the words of their leaves, flowers and fruits, the trees and plants praise, sanctify, and glorify You, so each one of those words singly declare You to be holy. The glorifications of fruits in particular through the tongue of disposition –with the great variety of their original flesh, their wondrous art, and extraordinary seeds, and those trays of food being given to hands of the trees and placed on them, and sent to Your living guests—their glorifications are so evident they are almost verbal. All are subjugated and submissive to Your command in Your dominions through Your power and strength, and Your wisdom and bestowal!

O Wise Maker and Compassionate Creator, hidden in the intensity of His manifestation and concealed within the magnificence of His grandeur!

Through the tongues of all trees and plants, and their leaves, flowers, and fruits, and to their number, I praise and extol You and declare You free of all defect, impotence, and partners!

O All-Powerful Creator! All-Wise Planner! Compassionate Nurturer!

Through the instruction of Your Most Noble Messenger (Upon whom be blessings and peace) and the teaching of the Wise Qur'an, I have understood and believed that just as plants and trees recognize You and make known Your sacred attributes and beautiful names; so too among **human beings and the animals**, which are those living creatures which have spirits, there is not one that through its internal and external members, which work as regularly as clockwork, and the extremely fine order and balance of their bodies, and the significant benefits and purposes of their senses and faculties, and the great art in their making, and their being decked out with much wisdom, and the precise equilibrium of their physical systems, but it testifies to Your necessary existence and the reality of Your attributes. For blind force, unconscious nature, and aimless chance could in no way interfere in such percipient, delicate art, and conscious subtle wisdom, and perfect providential balance; they could not be their work; it is impossible. It is also utterly impossible that living creatures made themselves, for then each of their particles would have to possess comprehensive knowledge and

wisdom like a god, to be able to know, see, and make all the parts of their bodies and form it, indeed, it would have to be able to know, see, and make everything in the world connected with it, then the body's formation could be referred to it, and it could be said that "it makes itself."

Also, their being subject to the same administration, and the same planning, and their all being the same kind, and their bearing the same stamp, such as the resemblance in features like the eye, ear, and mouth, and the unity in the stamp of wisdom observed on the faces of members of the same species, and the resemblance in livelihood and creation, and their all being one within the other; there is not one of these circumstances but it testifies categorically to Your unity, and, by the manifestations of all Your names which look to the universe being on each individual, to Your oneness within unity.

Also, through being equipped, trained, and subservient like a regular army and from the smallest to the largest, their conforming in orderly fashion to the commands of dominicality, human beings and the hundred thousand animal species on the face of the earth point to the degree of splendour of that dominicality; and through their great value despite their great multitude, and their perfection despite the speed of their making, and their great art despite the ease of their making, to the degree of grandeur of Your power. Also, they point decisively to the boundless expanse of Your mercy, which sends their sustenance to all of them, from the microbe to the rhinoceros, and the tiniest fly to the largest bird, dispersed from east to west and north to south; and through all of them performing their natural functions like soldiers under command, and every spring the face of the earth being the encampment of an army newly taken under arms in place of those discharged the previous autumn, to the infinite extent of Your sovereignty.

Also, through a profound knowledge and precise wisdom all living creatures being miniature copies of the universe, and their being made faultlessly, with none of their parts being confused or any of their different forms mixed up, they point to their number to Your knowledge, which embraces all things, and Your wisdom, which comprehends all things; while by their all being made so beautiful and fine as to be miracles of art and wonders of wisdom, they indicate in innumerable ways the utterly perfect beauty of Your dominical art, which You greatly love and want to exhibit; and through all of them, and particularly their young, being nourished in the finest way, with their wishes and desires being satisfied, to the sweet beauty of Your grace.

O Most Merciful and Compassionate! O One Most True to His Promise! Owner of the Day of Judgement!

Through the instruction of Your Noble Messenger (Upon whom be blessings and peace) and the guidance of the All-Wise Qur'an I have understood that since the choicest result of the universe is life, and the choicest essence of life is spirit, and the choicest of beings with spirits are intelligent beings, and of intelligent beings the one with the most comprehensive nature is man; and since all the universe is subjugated to life and works for life, and living beings are subjugated to beings with spirits and they are sent to this world for them, and beings with spirits are subjugated to man and they assist him; and since by nature men earnestly love their Creator and their Creator both loves them, and by every means makes them love Him; and since man's innate capacity and spiritual faculties look to another, permanent world and everlasting life, and his heart and intelligence desire eternity with all their strength, and his tongue beseeches his Creator for eternity with endless prayers; He surely would not offend men, who love Him greatly and are loved, by causing them to die then not raising them again to life, and while He created them for an eternal love, to make them feel eternal hostility; to do that would not be possible. Men were sent to work in this world in order to live happily in another, eternal world, and to win that life. The names manifested on man in this brief and fleeting life indicate that men, who will be their mirrors in the eternal realm, will receive their eternal manifestations.

Yes, the true friend of the Eternal One should be eternal, and the conscious mirror of the Enduring One should be enduring.

It is understood from sound narrations that the spirits of animals will live eternally, and that certain individual animals, like the Hudhud of Solomon (UWP) and his ants, Salih's (UWP) she-camel, and the dog of the Companions of the Cave, will go to the eternal realm with both their spirits and their bodies,¹ and that each species will have a single body that may be utilized from time to time. This is also demanded by wisdom and reality, and mercy and dominicality.

O All-Powerful Self-Subsistent One!

All living creatures, beings with spirits, and conscious beings are subjugated to the commands of Your dominicality and employed in their innate duties only through Your power and strength, Your will and planning, and Your mercy and wisdom. Some have been subjugated to man, not because of

1. Bursawī, *Rūḥ al-Bayān*, v, 226; *Tafsīr al-Qurṭubī*, i, 372.

his power and dominance, but by divine mercy because of his innate weakness and impotence. Through the tongues of both disposition and speech they absolve their Maker and True Object of Worship of all defect and partner, and offering thanks and praise for His bounties, perform the worship particular to them.

O Most Pure and Holy One, hidden in the intensity of His manifestation and concealed within the magnificence of His grandeur!

Forming the intention, I sanctify You with the glorifications of all beings with spirits, and declare: **سُبْحَانَكَ يَا مَنْ جَعَلَ مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ**

O Sustainer of All the Worlds! O Allah of the First-comers and the Last-comers! O Sustainer of the Heavens and the Earth!

Through the instruction of Your Noble Messenger (Upon whom be blessings and peace) and the teaching of the All-Wise Qur'an I have understood and believe that just as the heavens, atmosphere, earth, land and sea, trees, plants, and animals, together with all their members, parts, and particles, know and recognize You and point to and testify to Your existence and unity; so too living beings, the essence of the universe, and man, the essence of living creatures, and **the prophets, saints, and purified scholars**, the essence of men, and, through their visions, unfoldings, inspirations, and the discoveries of **their hearts and intellects**, which form the essence of the prophets, saints, and purified scholars, testify with the certainty of a hundredfold consensus to Your necessary existence, unity and oneness, and give news of them; and through their miracles, wonder-working, and certain proofs, prove what they tell of.

Yes, there is nothing that occurs to the heart, which looks to one who inspires it from behind the veil of the Unseen; and there is no inspiration, which makes one look to the giver of inspiration; and there is no certain belief, which discloses in the form of absolute certainty Your sacred attributes and most beautiful names; and there is no luminous heart of the prophets and saints, which observes with the vision of certainty the lights of the Necessary Existent; and there is no enlightened intellect of the purified scholars and veracious ones, which confirms and proves with the knowledge of certainty the signs of the existence of the Creator of All Things and the proofs of His unity; –there is not one of these that does not testify to Your necessary existence, and sacred attributes, and Your unity, oneness, and most beautiful names, and point to them and indicate them.

Also, just as relying on their miracles, wonder-working and proofs, all those hundreds of thousands of truthful bringers of good news testify to Your existence and unity; so they unanimously give news of, proclaim, and prove the degree of majesty of Your dominicality, which governs from the administration of the totality of matters of the Sublime Throne, which encompasses all things, to knowing and hearing and administering the secret, private thoughts of the heart, and its desires and supplications. They tell of and prove too the immensity of Your power, which creates innumerable different things at once, and makes the greatest thing as easily as the smallest with no act impeding another and no matter obstructing another.

Also, they give news of and prove through their miracles and proofs the immense breadth of Your mercy, which makes the universe a magnificent palace for beings with spirits, and especially man; has prepared Paradise and everlasting happiness for jinn and man; does not forget even the tiniest living being; and tries to satisfy and please the most impotent heart.

They give news too of the infinite extent of Your sovereignty, which makes comply with Your commands all the realms of creatures from particles to the planets, and subjugates and employs them.

So also they unanimously testify to Your comprehensive knowledge, which makes the universe into a vast book containing treatises to the numbers of its parts, and records the life stories of all beings in the Clear Record and Clear Book, which are the notebooks of the Preserved Tablet, and inscribes completely and without error in their seeds the indexes and programmes of all trees and the biographies of conscious beings in the memories in their heads.

They testify too to the comprehensiveness of Your sacred wisdom, which attaches numerous purposes to all beings, causing even trees to produce results to the number of their fruits, and follows benefits in all living beings to the number of their members, and even their parts and cells, and employing man's tongue in numerous duties, equips it with the ability to weigh up tastes to the number of foods.

They also unanimously testify that the manifestations of the names related to Your beauty and glory, samples of which are to be seen in this world, will continue in more brilliant fashion for all eternity, and that your bounties, samples of which are to be observed in this transitory world, will persist in the abode of bliss in even more glittering fashion, and that those who long for them in this world will accompany them and be together with them for all eternity.

Also, relying on hundreds of evident miracles and decisive signs, foremost **Your Most Noble Messenger (Upon whom be blessings and peace)** and the **All-Wise Qur'an**, and **the prophets** with their luminous spirits, and **the saints**, who are spiritual poles with their light-filled hearts, and **the purified scholars** with their enlightened intellects, relying on Your repeated threats and promises in all the sacred scriptures, and trusting in Your sacred attributes, like power, mercy, favour, wisdom, glory, and beauty, and on Your functions, and the dignity of Your glory, and the sovereignty of Your dominicality, and in consequence of their illuminations and visions and beliefs at the degree of the knowledge of certainty, give the glad tidings to men and jinn of eternal happiness and inform them of Hell for the people of misguidance; they believe this and testify to it.

O All-Powerful and Wise One! O Most Merciful and Compassionate! O Munificent One True to His Promise! O All-Compelling One of Glory, One of Dignity, Grandeur, and Wrath!

You are utterly exempt from and exalted above giving the lie to so many loyal friends, and so many promises, and attributes and functions, and denying the certain demands of the sovereignty of Your dominicality and the endless prayers and supplications of Your innumerable acceptable servants, whom You love and who attract Your love by assenting to You and obeying You; and You are exempt from confirming the denial of resurrection of the people of misguidance and unbelief, who through their disbelief and rebellion and denial of Your promises, offend the magnificence of Your grandeur and affront Your dignity and glory and the honour of Your Godhead, and sadden the compassion of Your dominicality. I declare Your justice, beauty, and mercy to be exempt from such infinite tyranny, such ugliness. With all the particles of my being, I want to recite the verse,

سُبْحَانَكَ، وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا (17:43)

Indeed, those truthful envoys of Yours and heralds of Your sovereignty testify with 'absolute certainty,' 'knowledge of certainty,' and 'the vision of certainty' to the treasures of Your mercy in the hereafter and the stores of Your bounties in the everlasting realm, and to the wondrously beautiful manifestations of Your beautiful names, which will be manifested totally in the abode of bliss, and they give good news of these. Believing that the supreme ray of Your name of Truth, which is the source, sun, and protector of all realities, is this truth of the resurrection and Great Gathering, they teach it to Your servants.

O Sustainer of the Prophets and Veracious Ones!

They are all subservient to You and charged with their duties in Your dominions through Your command and power, Your will and planning, Your knowledge and wisdom. They demonstrate through sanctifying, exalting, and extolling You, and declaring You to be One, that the globe is a vast place for Your remembrance and the universe, a huge mosque.

*O My Sustainer and Sustainer of the Heavens and Earth!
O My Creator and Creator of All Things! For the sake of Your power, will, wisdom, sovereignty, and mercy, which subjugate the heavens and their stars, the earth and all it contains, and all creatures together with all their attributes and acts, subject my soul to me and subjugate to me my wishes! Subjugate the hearts of people to the Risale-i Nur, so they may serve the Qur'an and belief! And grant me and my brothers perfect belief and a happy death! As You subjugated the sea to Moses (Peace be upon him), fire to Abraham (Peace be upon him), the mountains and iron to David (Peace be upon him), jinn and men to Solomon (Peace be upon him), and the sun and moon to Muhammad (Upon whom be blessings and peace), subjugate hearts and minds to the Risale-i Nur! Preserve me and all the students of the Risale-i Nur from the evil of the soul and Satan, and the torment of the grave and Hell-fire, and grant us happiness in Paradise! Amen. Amen. Amen.*

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

وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (10:10)

If I have been at fault in offering to the court of my Compassionate Sustainer this instructive piece which I have taken from the Qur'an and the *Jaushan al-Kabir*, a supplication of the Prophet (UWBP), as worship in the form of reflective thought, making the Qur'an and the *Jaushan* my intercessors, I beseech forgiveness for my fault.

Said Nursi

The Fourth Ray

[While being the Fifth Flash in meaning and degree, in form and station this forms the valuable Fourth Ray of the Thirty-First Letter's Thirty-First Flash and is an important and subtle point concerning the verse, **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**]

NOTE: Unlike other works, the *Risale-i Nur* starts off in veiled manner and gradually unfolds. The First Degree of this treatise is extremely subtle and profound in addition to being a most valuable truth. It took the form of a significant discussion governed by the feelings, an animated conversation about belief, a secret discourse of the heart peculiar to myself; it was healing for my various deep ills. Those completely in harmony and agreement with me may understand it. Otherwise it will not be entirely appreciated.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

One time when I had been isolated from everything by the worldly, I was afflicted with five kinds of exile. I suffered too at that time of old age from five illnesses arising in part from my sorrows. Due to the heedlessness resulting from the distress, I looked not to the lights of the *Risale-i Nur*, which would have consoled and assisted me, but straight to my heart, and I sought my spirit. I saw that dominant in me were an overpowering desire for immortality, an intense love of existence, a great yearning for life, together with an infinite impotence and endless want. But an awesome transience was extinguishing the immortality. Suffering that state of mind, I exclaimed like the sorrowing poet: ¹

1. This refers to Niyāzī al-Miṣrī (1218-1294 AD), a Sufi poet who was born in the province of Malatya in Turkey. He studied in al-Azhar, hence the name al-Misri, wrote a *dīwān* of poetry and other works, and taught in the religious schools of Istanbul for many years. [Tr.]

While my heart desires its immortality, Reality wants the passing of my body;

I am afflicted with an incurable ill which not even Luqman could cure!

I bowed my head in despair. Suddenly the verse, **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** came to my assistance, summoning me to read it with attention. So I recited it five hundred times every day. Writing briefly a part of the valuable lights which were unfolded to me in the form of the vision of certainty, and only nine lights and degrees, I refer readers to the *Risale-i Nur* for the details, known with the knowledge of certainty rather than the former vision of certainty.

The First Degree of the Luminous Verse “For us Allah suffices”

By virtue of a shadow in my essential being of a manifestation of one of the names of the One of Glory and Perfection, Who, possessing absolute perfection, is of Himself and for no other reason worthy of love, I had an innate desire for immortality, directed not to my own immortality, but to the existence, perfection, and immortality of that Absolutely Perfect One. However, due to heedlessness, that innate love had lost its way, become attached to the shadow and enamoured of the mirror of immortality. Then the verse, **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** raised the veil. I saw and felt and experienced at the degree of absolute certainty that the pleasure and happiness of my immortality lay exactly and in more perfect form in the immortality of the Enduring One of Perfection, in affirming my Sustainer and Allah, in believing in Him and submitting to Him. For an undying truth was realized through His immortality. The insight of belief established that “my essential being is the shadow of a divine name which is both enduring and eternal; so will not die.”

Also, through the insight of belief, one knows the existence of the Absolutely Perfect One, the One Who is absolutely beloved, and the innate, intense love for His Essence is satisfied. And by perceiving through the insight of belief the Eternally Enduring One’s eternal existence, the perfections of the universe and of humankind are known and exist, and one’s natural infatuation with perfection is saved from endless pains and becomes the means to pleasure and enjoyment.

Also, through the insight of belief a connection is formed with the Eternally Enduring One, and through belief in that connection a relation comes into being with all His dominions. And due to that connection and

relation –with the eye of belief– one looks on infinite dominions as though they were in a way one’s own possessions, and benefits from them.

Also, through the insight of belief and that connection and relation, a bond is formed with all beings, a sort of union is attained with them. In this way, apart from one’s personal existence in second place, through the insight of belief and that connection, relation, bond and union, a boundless existence comes into being which is as though one’s own; and one’s innate passionate love of existence is quietened.

Also, through that insight of belief, and the connection, relation, and bond, a brotherhood is formed with all the people of perfection. Thus, by knowing that due to the eternal existence of the Eternally Enduring One those innumerable people of perfection have not gone to nothingness and are not lost, the immortality and continued existence of those innumerable friends’ perfections, whom such a person with the insight of belief loves, admires, and appreciates and to whom he is attached, yields an elevated pleasure for him.

Also, through that insight of belief, connection, relation, bond, and brotherhood, I felt and experienced in myself an infinite happiness at the happiness of all my friends –for whose happiness I would willingly sacrifice my life and immortality. For one kind friend is happy and pleased at the happiness of his sincere friend. I therefore felt and perceived through the insight of belief that due to the eternal existence of the Enduring One of Perfection, foremost the Noble Messenger (Upon whom be blessings and peace) and his Family and Companions, and all my masters and those I love, the prophets, saints, and purified scholars, and all my other innumerable friends, had been saved from eternal extinction and would experience eternal happiness. I understood through the mystery of relations, bonds, brotherhood, and friendship that their happiness was reflected in me and made me happy.

Also, through the insight of belief, I was saved from endless sorrows arising from love of my fellow men and love for relatives, and felt a boundless spiritual pleasure. For I felt and perceived through the insight of belief that foremost my parents and all my blood relatives and relatives of the spirit, for whom by nature I desired to sacrifice my life and immortality, and would proudly do so, were saved through the eternal existence of the Truly Enduring One from annihilation, non-existence, eternal annihilation, and endless pains, and would receive His infinite mercy. I felt and perceived that an infinite mercy was protecting and supervising them in place of my insignificant, ineffective compassion, which produces sorrow

and pain. Like a mother takes pleasure at the ease, comfort, and enjoyment of her child, I felt pleasure and joy at the salvation and ease of all those persons for whom I had compassion under the protection of that mercy, and I offered profound thanks.

Also, through the insight of belief, and through its connection, I knew and felt that the *Risale-i Nur*, which was the result of my life, means of my happiness, and my natural duty, was saved from being lost and without benefit and from annihilation and losing its meaning, and that it was fruitful and enduring; I had the conviction that this was so and I experienced a pleasure of the spirit far exceeding the pleasure at my own immortality. For I believed that through the Enduring One of Perfection's eternal existence, the *Risale-i Nur* was not only inscribed in the hearts and memories of people, but was studied by innumerable sentient creatures and spirit beings, and in addition, receiving Allah's pleasure, was inscribed on the Preserved Tablet, and guarded records, and adorned with fruits of reward. I knew that in particular its being connected with the Qur'an, and its acceptance by the Prophet (UWPB), and –Allah willing– being the object of divine pleasure, one moment of its existence and being under the dominical view was far more valuable than the appreciation of all the people of this world.

Thus, I realized that I am ever-ready to sacrifice my life and immortality for the immortality, continuance, statement, and acceptance of each of those treatises, which prove the truths of belief, and that my happiness lies in their serving the Qur'an. In this way I understood through the connection of belief that through divine immortality, they are the object of appreciation a hundred times greater than the appreciation of others. I exclaimed with all my strength: **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

Also, through the insight of belief I knew that belief in the eternal existence of the Enduring One of Glory, Who bestows everlasting immortality and perpetual life, and such results of belief as good works, are the everlasting fruits of this fleeting life and the means to unending immortality. I persuaded my soul to leave aside the shell of this worldly immortality in order to yield those enduring fruits, like a seed leaves aside its casing in order to be transformed into a fruit-bearing tree. Together with my soul I declared:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ For us His eternal existence is sufficient!

Also, through the insight of belief and relation of worship I knew with 'the knowledge of certainty' that what lies beyond the screen of the earth was lit up and that the heavy layer of earth was lifted from the dead, and

that under the ground, which was entered by the door of the grave, was not dark and stained with non-existence. With all my strength I exclaimed:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

I perceived incontestably and with the insight of belief knew with absolute certainty that while the intense desire for immortality in my natural disposition looked in two respects to the eternal existence of the Enduring One of Perfection, I saw due to the unveiling of egotism that I had become stunned and bewildered as one who has lost his beloved and had begun to worship the mirror itself. That very deep, powerful desire for immortality governed in my essential being through the shadow of one of the names of the Absolute Perfection, Who is loved and worshipped for Himself and for no other reason, and Whom it is in human nature to love. He had given the desire for immortality, and while the perfection of His Essence, which apart from Himself requires no other reason or motive for love, was sufficient as the cause of worship, as we explained above, by bestowing the above-mentioned enduring fruits – each one of which is worthy of having sacrificed for it not one life and immortality, but if possible thousands of worldly lives and immortalities – He had made that innate desire even more intense; this I perceived and felt. If it had been within my power I would have declared with all the particles of my being:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ, and I did declare it with that intention.

Also, the insight of belief, which seeks its immortality and the eternal existence of Allah – some of the fruits of which I have indicated above in the paragraphs starting “Also... Also... Also...” – afforded me such pleasure and joy that I exclaimed with all my spirit, all my strength, from the depths of my heart, together with my soul: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

The Second Degree of the Luminous Verse “For us Allah suffices”

One time when afflicted with old age, exile, loneliness, and isolation in addition to my innate and infinite impotence, the worldly were attacking me with their spies and stratagems, and I declared: “Armies are attacking a single sick, weak man whose hands are tied. Is there nothing that unfortunate (that is, me) can find to support him?” I had recourse to the verse

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

It told me: through the relation resulting from belief you may rely on a monarch so absolutely powerful that together with every spring equipping in perfect order all the armies of the plants and animals

on the face of the earth, which comprise four hundred thousand nations, he renews the uniforms of the two regular armies of the trees and flying creatures, clothing them in fresh apparel and changing the skirts and top garments of the hens and birds. He changes too the dress of the mountains and the veil of the plains.

Furthermore, this Monarch places all the rations of the vast army of foremost human beings and all the animals in the merciful extracts known as seeds and grains, which are far more wondrous than the food extracts like the meat, sugar and other extracts the civilized have discovered in recent times. He rolls up inside these the instructions for their cooking and growth in accordance with divine determining, depositing them in minute casings for their protection. The creation of these containers is with such speed, ease and abundance from the factory of (36:82) **كُنْ فَيَكُونُ** that the Qur'an says it is carried out at a mere command. Although all those extracts resemble each other and are of the same matter and would not fill a town, the Munificent Provider could fill all the towns on the earth with the exceedingly various and delicious foods He cooks from them in the summer.

Thus, you may find a point of support such as this through the relation of belief, and rely on an infinite power and strength.

On receiving this lesson from the verse, I acquired such moral strength and firmness of belief that I could have challenged not only my present enemies, but the whole world. I declared: **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

Seeking a source of help for my infinite poverty and need, I again had recourse to the verse. It said to me: through the relation of worship and servanthood you become connected to and are recorded in the wages book of a Munificent Master Who every spring and summer sets out and removes a hundred times over tables bearing a multiplicity of foods, producing them out of nothing from unexpected places and the dry earth. It is as though the years and the days are all receptacles for the fruits of bounty and foods of mercy that appear in unending succession. They are exhibitions for the degrees of bestowal, universal and particular, of a Compassionate Provider. You are the servant of a Possessor of Absolute Riches Who is thus. If you are aware of your servanthood, your grievous poverty will be transformed into pleasurable appetite. This lesson I absorbed, and placing my trust in Allah declared together with my soul: "Yes, yes! That is right!

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

The Third Degree of the Luminous Verse “*For us Allah suffices*”

At a time I found my attachment to the world broken due to the pressures of my exile and sickness, and the wrongs I suffered, and belief was informing me that I was destined for an eternal world, an everlasting land, and perpetual happiness, I gave up sighing “ah! ah!” and said “oh! oh!” But this goal of the imagination, aim of the spirit, and result of creation could only be achieved through the infinite power of One Absolutely Omnipotent Who knows the motion, rest, acts and states of all creatures, and records them, and takes insignificant and absolutely impotent human beings as His friends and addressees, giving them a rank over all creatures. Thinking of this and His attaching infinite importance to them and bestowing infinite grace on them, that is, pondering over the activity of such a power and the importance of human beings despite their apparent insignificance, I wanted an explanation that would increase my belief and satisfy my mind. I again had recourse to the verse. It commanded me: “Note carefully the ‘us’ of **حَسْبُنَا** and see who is saying this together with you verbally and through the tongue of disposition.”

So I looked and I at once saw that innumerable birds and miniature birds and flying creatures, and countless animals and small living creatures, and uncountable plants and growing things, and infinite numbers of trees and bushes, like me, were reciting through the tongue of disposition the meaning of **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** and were calling it to mind. For the One Who has disposal over them and guarantees all the necessities of their lives is such that He creates before our eyes and particularly in the spring in great abundance and with great ease and speed and extensiveness, without error, defect, or confusion, from eggs, droplets of fluid, seeds and grains which resemble each other and whose matter is the same, the adorned, balanced, and regular hundred thousand species of birds, the hundred thousand sorts of animals, the hundred thousand varieties of plants, and the hundred thousand kinds of trees, which, all with their distinguishing characteristics, are different to each other. With all this intermingling, resemblance, and closeness, He demonstrates to us His unity and oneness within the immensity and majesty of His power. I understood then that it was impossible for there to be any interference or partnership in that act of dominicality and disposal of creative power, which displayed such innumerable miracles.

I noted next the ‘I’ in the **حَسْبُنَا** that is, I considered myself, and I saw that among the animals, He had created me miraculously from my origin,

a drop of fluid, had opened my ear, attached my eye, and had placed in my head a brain, and in my breast a heart, and in my mouth a tongue containing hundreds of scales and measures with which I might weigh up and know all the gifts of that Most Merciful One stored up in the treasures of mercy. He had inscribed on these, thousands of instruments for unlocking and understanding the treasures of the infinite manifestations of His most beautiful names, and given instructions to the number of smells, tastes, and colours for the assistance of those instruments.

He had moreover included with perfect order in this body the numerous sensitive feelings and senses, and subtle, non-physical faculties and inner senses. He had created with perfect art all the systems and members and faculties necessary for human life so that He might allow me to experience and understand all the varieties of His bounties, and make known to me the countless different manifestations of His names. Like the bodies of all believers, He had made this poor body of mine, which appears so insignificant, a fine calendar and diary of the universe; an illuminated summary of the macrocosm; a miniature sample of the world; a clear miracle of His handicraft; a desirous seeker after every sort of His bounty, and the means of enjoying them; and a list and index, like a model garden, of the gifts and flowers of mercy; and the understanding recipient of His divine pronouncements. He also had given me life, to expand and increase in my existence, which is the greatest bounty. For through life, the bounty of my existence may expand to the extent of the Manifest World.

He had also bestowed humanity on me, through which the bounty of existence may unfold in the physical and spiritual realms, opening up the way to benefiting –through the senses particular to human beings– from those broad spreads of bounties.

He had also bestowed Islam on me, through which the bounty of existence may expand to the extent of the Manifest World and World of the Unseen.

He had also given me certain, realized belief, by virtue of which the bounty of existence may encompass this world and the hereafter.

He had also given me the knowledge and love of Allah within belief. Through this He bestowed a rank through the bounty of existence at which one may stretch out the hands to reap benefits, through praise and laudation, at all the levels from the sphere of contingency to the Necessary World and realm of the divine names.

He had also given me in particular knowledge of the Qur'an and the wisdom of belief, through which bounty He had bestowed on me a superiority over many creatures.

He had also given me comprehensive abilities like the above-mentioned whereby I might be a complete mirror to His oneness and Eternal Besoughtedness, and respond with universal worship to His universal, sacred dominicality.

And as unanimously confirmed by all the holy scriptures and books He had revealed to human beings by means of the prophets, and attested by all the prophets, saints, and purified ones, He buys from me my existence, life, and self –as stated by verses of the Qur'an– which are gifts and in trust to me, so that they will not be lost and go for nothing. He has repeatedly and categorically promised that He will preserve them in order to return them, and that as the price He will give eternal happiness and Paradise. This I understood with the knowledge of certainty and believed with utter conviction.

Thus, I was taught by the verse **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** that my Sustainer, the Glorious and Munificent One, opens up through His name of Opener the forms of the hundreds of thousands of varieties of animals and plants from limited, similar droplets and seeds, with the uttermost ease, speed, and perfection, and as we mentioned before, gives human beings this astonishing importance, making them the chief pivot of the works of His dominicality; so too He will create the resurrection of the dead and Paradise and will bestow eternal happiness as easily and definitely as He will create next spring. Had it had been possible, I would have declared through the tongues of all creatures, but since it was not possible, I declared by intention and through thought and imagination: **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** And so I want to repeat it through all eternity.

The Fourth Degree of the Luminous Verse “For us Allah suffices”

One time, when a period of heedlessness coincided with my being shaken by various indispositions like old age, exile, illness, and defeat, I was overcome by a grievous anxiety that my very existence, to which I was intensely attached and by which I was captivated, would cease to be, as would the existences of all creatures. Again I had recourse to the verse **حَسْبُنَا**. It told me: “Study my meaning and look through the telescope of belief!”

I looked and I saw through the eyes of belief that my miniscule being was the mirror to an infinite existence, and through an infinite expansion was the means of gaining innumerable existences; it was a word of wisdom yielding the fruits of numerous everlasting existences far surpassing itself in value. I understood with the knowledge of certainty that due to its relation with that infinite existence, to live for an instant was as valuable as existing eternally. For by understanding through the insight of belief that my being is the work, artefact and manifestation of the Necessarily Existent, I was saved from the endless darkness of desolate fears and the pains of innumerable separations. I knew that within a temporary separation was a permanent union with the beings I loved, with which, through bonds of brotherhood to the number of divine names manifested in the acts related to living creatures in particular, I had gained a relation.

It is clear that those who share the same village, town or country, or the same regiment, commander, or master will feel a close brotherhood and warm friendship, while those deprived of such bonds feel a constant painful torment surrounded by darkness. The fruits of a tree, too, if they had intelligence, would feel that they were brothers, companions, and observers of each other. If the tree ceased to exist or they were plucked from it, they would experience separations to the number of fruits.

Thus, through belief and the relation that results from it, my existence –like that of all believers– gains the lights of myriad existences untouched by separation. Even if it departs itself, it is content, for they remain behind as though it had itself remained. Moreover, as is demonstrated in detail in the Twenty-Fourth Letter, the existences of all living creatures and particularly those with spirits, are like words. They are spoken and written down, then disappear. But in place of their own existences, they leave behind numerous existences which may be counted as second degree existences, such as their meanings, their similitudes and forms, and their results, and if they are blessed, their rewards and their realities. Only then do they pass beneath the veil.

In just the same way, when they depart from external existence, my existence and the existences of all living creatures, leave behind them their spirits, if they possess them, and their meanings, and realities, and similitudes, and the worldly results and fruits of the hereafter produced by them individually; they leave their forms and their identities behind in memories and on the Preserved Tablet, and in the films displaying eternal vistas, and in the exhibitions of pre- eternal knowledge; and they leave the divine glorifications

offered by their essential beings, which represent them and give them permanence, in the notebooks of their deeds; and their innate responses to the manifestations of the divine names and what the names necessitate, and their being existent mirrors to them, they leave in the sphere of the names. They leave behind in their places numerous non-physical existences like these, more valuable than their external existences, then they depart. This I knew with the knowledge of certainty.

Thus, through belief and the insight and relationship resulting from belief, one may lay claim to the above-mentioned everlasting, immaterial existences. In the absence of belief, besides being deprived of all those other existences, even one's own existence goes for nothing, for oneself, and is lost in non-existence.

At one time, I felt great sorrow at the speedy destruction of the spring flowers; I even pitied those delicate creatures. But the above-mentioned truth arising from belief shows that such flowers are seeds in the world of meaning. Each like a fruit-producing tree or a shoot, –in respect of the lights of existence– all those existences apart from spirit, as explained above, produce a hundredfold profit. Their external existences do not go to non-existence, they are hidden. They are also the new forms of the permanent reality of a species. For the beings of last spring such as the leaves, flowers, and fruits are the same as those of this spring; the difference is only apparent. I realized that the apparent difference, even, was to allow those words of wisdom, phrases of mercy, and letters of power to acquire numerous different meanings. Instead of lamenting, I exclaimed: “What wonders Allah has willed! How great are His blessings!”

Thus, through the insight of belief and by being connected through belief to the Maker of the heavens and earth, I perceived from afar what a source of pride and honour it is to be the work of art of a craftsman who adorns the skies with stars and the earth with flowers and exquisite creatures, and demonstrates a hundred miracles in every one of his artefacts –how precious and unique it was to have been made by such a wondrous artist. The verse taught me in particular that since that wonder-working Artist had inscribed in the tiny copy of man the mighty book of the vast heavens and earth, even making him a choice and perfect summary of the book, what a great honour and achievement and way of acquiring value it was for man, and that through the relation and insight of belief, he could receive and lay claim to that honour. Conceiving of all beings in my mind, I formed the intention and declared through the tongues of all of them: **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

The Fifth Degree of the Luminous Verse “*For us Allah suffices*”

Another time when my life was being shaken by severe conditions, it turned my attention towards life and I saw that mine was swiftly passing. I was approaching the end of my life; it had begun to be dimmed with the oppression I suffered. But I thought sorrowfully of how, because of its important duties and virtues and valuable benefits, which are explained in the treatise on the divine name of Ever-Living, life deserved to be very lengthy, not to be swiftly extinguished in that way. I once again had recourse to my master, the verse **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** and it told me: “Consider life from the point of view of the Ever-Living and Self-Subsistent One, Who gives you life!” So I considered it and I understood that if one aspect of life looks to me, one hundred aspects look to the Ever-Living Granter of Life. If one of its results concern me, a thousand of its results pertain to my Creator. In that respect it did not require great length, in fact it needed no time at all; to live for an instant was sufficient. This truth is elucidated together with proofs in various parts of the *Risale-i Nur*, so here it will be explained in four matters, in brief and summary form.

First Matter: I looked in the manner the essence and reality of life look to the Ever-Living and Self-Subsistent One, and I saw that in reality my life was a collection of keys with which to open the treasures of the divine names, and a small map of their inscriptions, an index of their manifestations, a sensitive balance and measure of the vast truths of the universe, and a word of wisdom written to know and make known, and to understand and make understood, the meaningful names of the Ever-Living and Self-Subsistent One. When life’s reality is this, its value increases a thousandfold and one hour of life gains the significance of a lifetime. In respect of its relation to the Pre-Eternal One, Who has no time, life may not be considered with regard to its length or brevity.

Second Matter: I considered the true rights of life, and I understood that my life is a dominical missive; it invites my brothers, other intelligent creatures, to read itself; it is a place of study making known its Creator. It is also a manifesto proclaiming my Creator’s perfections. Knowingly adorning itself in the priceless gifts and decorations bestowed on it by life’s Creator, it displays them consciously, gratefully, and believingly to the Peerless Monarch in the daily parade. It comprehends, observes, and proclaims the thankful benedictions and glorifications of the Creator of innumerable living beings. And it makes known verbally and through the tongues of disposition and worship, the beauties of the Ever-Living and Self-Subsistent One’s

dominicality. I understood with the knowledge of certainty that the elevated rights of life like these did not require lengthy time, and that they elevate life a thousandfold and are a hundred times more valuable than the worldly rights of life. I exclaimed: “Glory be to Allah! Belief is so valuable and living, it infuses with life everything it enters! It transforms the fleeting glimmer of transitory life into eternal life, dispelling the transience in it.”

Third Matter: I considered the innate duties of my life and its non-material benefits which look to my Creator, and I saw that it acts as a mirror to the Creator of life in three ways:

The First Way: Through its impotence, weakness, poverty, and need, my life acts as a mirror to the power, strength, wealth, and mercy of the Creator of life. Yes, just as the pleasure of food is known in proportion to the degree of hunger, and the degrees of light through the degrees of darkness, and the degrees of heat through the degrees of cold; in the same way, through the boundless impotence and poverty in my life, I understood the infinite power and mercy of my Creator, Who answers my needs and wards off my innumerable enemies. I understood my duties of entreaty, supplication, worship, abasement, and seeking refuge with Allah, and I undertook these duties.

The Second Way is acting as a mirror to the universal and comprehensive attributes and acts of my Creator through such meanings in my own life as partial knowledge, will, hearing and sight. Yes, I understood through the many meanings in my own life and my conscious acts like knowing, hearing, seeing, speaking, and wanting –like my size relative to the universe but in far greater degree– my Creator’s all-encompassing attributes such as knowledge, will, hearing, sight, power, and life, and His qualities such as love, anger and compassion. Believing, I assented to them, and admitting this, I found another way leading to knowledge of Allah.

The Third Way is acting as a mirror to the divine names, inscriptions and manifestations of which are present in my life. Yes, as I beheld my own life and body, I saw hundreds of sorts of miraculous works, inscriptions, and arts, and observed moreover that I was being most compassionately nurtured. I understood therefore through the light of belief, how extraordinarily generous, merciful, skilful and gracious was the One Who created me and gave me life; how wondrously powerful and, if one may say so, ingenious, provident, and efficient. I understood too what the innate duties and aims of creation and results of life consisted of, such as glorification, sanctification, praise, thanks, exaltation, affirming Allah’s unity, and declaring His greatness and His praises. And I understood with the knowledge of certainty the

reason life is the most valuable creature in the universe and why everything is subjugated to it, and the wisdom in everyone having an innate passion for life; I understood that belief is the very life of life.

Fourth Matter : In order to learn what the true pleasure and happiness of life consist of in this world, I again pondered over the verse

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ I saw that the purest pleasure and most untarnished happiness in this life of mine lay in belief. That is to say, my certain belief that I was the creature, artefact, and totally owned slave of a Compassionate Sustainer Who created me and gave me life, and was in His view and was being nurtured by him, that I was all the time in need of Him, and that He was both my Sustainer and my Allah and was most kind and compassionate to me, was such a perfect, permanent, painfree pleasure and happiness that it is indescribable. I understood from the verse just how appropriate is the saying: “All praise be to Allah for the bounty of belief!”

Thus, these four matters, that is, the reality, rights, duties, and pleasure of life, show that the more life looks to the Eternally Ever-Living and Self-Subsistent One and the more belief becomes the life and spirit of life, the more enduring it becomes and the more enduring fruits it produces. Moreover, it becomes so elevated, it receives the manifestation of eternity; it no longer looks to the length and brevity of life. This I learnt from the verse. And in the name of all lives and living beings, and with that intention and idea, I declared: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

The Sixth Degree of the Luminous Verse “For us Allah suffices”

At a time my old age was warning me of my own departure amid the events of the end of time, which in turn give warning of the end of the world and departure of all beings, my innate passionate love of beauty and fascination by perfection developed to an extraordinary degree, and I observed with extreme clarity and sorrow that death, transience, and non-existence were continuously causing the destruction of beings and their separation, and were pounding this beautiful world and its creatures, breaking them up and spoiling their beauty. Seeking consolation as that metaphorical love in my nature rebelled violently against this situation, I again had recourse to the verse. It told me: “Recite me, and study my meaning carefully!”

So I entered the observatory of the Light Verse in Sura al-Nur and trained the telescope of belief on the farthestmost levels of the verse حَسْبُنَا and turned the microscope of the insight of belief at its most obscure mysteries.

I saw that just as mirrors, shining objects, fragments of glass, and even bubbles, reveal the various sorts of concealed beauty in the sunlight; and with their different capacities and their change and renewal, renew its beauties; and by reflecting and refracting the light, make known the hidden beauties of the sun and the seven colours in its light; so, without cease, in order to act as mirrors to the sacred beauty of the All-Beauteous One of Glory, the Sun of Pre-Eternity and Post-Eternity, and to the everlasting beauties of His infinitely lovely most beautiful names, and to renew their manifestation, these fine creatures, these lovely beings, these exquisite artefacts, come, then depart. As is explained in detail in the *Risale-i Nur* supported by powerful proofs, all the shades of beauty that are to be observed on them are not theirs, but are the hints, signs, flashes, and manifestations of an eternal, sacred and transcendent beauty which desires to be perpetually manifested and visible. Here, three of those proofs shall be alluded to briefly.

First Proof: The beauty of a finely worked object points to the beauty of the craftsmanship. The beauty of the craftsmanship points to the beauty of the name that was the source of the craftsmanship. The beauty of the name of the craftsman's art points to the beauty of the craftsman's attributes manifested in that art. The beauty of his attributes points to the beauty of his talent and abilities. And the beauty of his abilities points self-evidently to the beauty of his essential self and his reality.

In exactly the same way, the beauty in all the fine creatures which fill the universe, all exquisitely made, testifies decisively to the beauty of the acts of the All-Glorious Craftsman. And the beauty of the acts points indubitably to the beauty of the titles, that is, names, that look to those acts. And the beauty of the names testifies certainly to the beauty of the sacred attributes that are the source of the names. And the beauty of the attributes testifies to the beauty of the essential qualities and abilities that are the source of the attributes. And the beauty of the essential qualities and abilities testifies self-evidently to the beauty and sacred perfection of the Essence which is the source of the acts and is qualified by the names and attributes, and to the holy beauty of His reality.

That is to say, the All-Beauteous Maker possesses an infinite beauty and loveliness that are fitting for His Most Sacred Essence, one shadow of which has beautified all beings from top to bottom; He possesses a transcendent, sacred beauty a single manifestation of which has endowed with beauty the whole universe and has adorned and illuminated with its flashes the entire sphere of contingency.

Yes, just as a crafted work cannot have come into existence without an act, so an act cannot occur without the performer of the act. And just as it is impossible for there to be names without the one they signify, so attributes cannot be without the one they qualify. Since the existence of a work of art self-evidently points to the act which crafted it, and the existence of the act points to the existence of the worker of the act and his title, and to the existence of the attribute and name which gave rise to the work; the perfection and beauty of the work of art point also to the beauty and perfection particular to the act which crafted it, and they point to the beauty particular to and fitting for the name of the performer of the act, and, with knowledge of certainty, to the beauty and perfection of his essence and reality, which are fitting for and appropriate to them.

In just the same way, since it is impossible for the constant activity under the veil of the works of art in the universe to occur without the causer of the activity, and the names whose manifestations and inscriptions are visible on creatures to exist without the one they signify, and such attributes as power and will which are almost visible to exist without the one they qualify; with their limitless existences, all the works of art, creatures and artefacts in the universe point decisively to the existence of their Creator, Maker, and Doer, and to the existence of His names, and to the existence of His attributes, and to the existence of His essential qualities, and to the necessary existence of His Most Pure and Holy Essence.

Similarly, all the different varieties of beauty, perfection, and loveliness to be seen in creatures testify with complete clarity –but in a way particular to and fitting for their sacredness and necessity– to the infinite, unlimited, multifarious beauties and perfections of the acts, names, attributes, qualities, and Essence of the All-Glorious Maker; they point most decisively to their beauties, which far surpass those of all beings.

The Second Proof contains five points:

First Point: Relying on their illuminations and unveilings, the chiefs of the people of reality have believed and stated unanimously –despite their paths and methods differing greatly from one another– that the instances of beauty in all beings are the shadows, flashes and manifestations of the sacred, hidden beauty of the Necessarily Existent One.

Second Point: All beautiful creatures appear caravan after caravan, and not stopping, disappear; they come one after the other in succession, then depart. Yet an elevated and unchanging beauty displays itself in the mirrors of those creatures, demonstrating certainly through the continuity of its

manifestation that the beauty does not belong to the beautiful creatures, to those mirrors. Rather, like the beauty of the sun's rays is to be seen on the bubbles floating on the surface of running water, they are the lights of an eternal beauty.

Third Point: It is clear that just as light comes from something luminous, the giving of existence from something existent, bounty from riches, munificence from wealth, and instruction from knowledge, so the giving of excellence is from the excellent and the bestowal of beauty is from the beautiful; it could not be in any other way. It is in consequence of this truth that we believe that all the beauty in the universe comes from the beauty of the Beauteous One Whom the constantly changing and renewed universe describes and defines through all its creatures and the tongues of their mirror-like beings.

Fourth Point: Just as the body relies on the spirit and subsists through it and is animated by it, and a word looks to the meaning and is illuminated by it, and form rests on reality and acquires value through it; so this corporeal and material manifest world is a body, a word, a form which relies on the divine names behind the veil of the Unseen, receiving life and vitality from them; it looks to them, and is beautified. All the instances of physical beauty proceed from the non-physical beauties of their own realities and meanings; and as for their realities, they receive effulgence from the divine names and are shadows of them of a sort. This truth is proved decisively in the *Risale-i Nur*.

This means that all the varieties and sorts of beauty in the universe are the signs, marks, and manifestations –by means of names– of a faultless, transcendent Beauty which is manifested from beyond the veil of the Unseen. However, since the Necessary Existent's Most Pure and Holy Essence resembles absolutely nothing at all and His attributes are infinitely superior to the attributes of contingent beings, His sacred beauty also does not resemble the beauties of creatures and contingent beings, and is infinitely more exalted. Certainly, an everlasting beauty one manifestation of which is vast Paradise together with all its exquisiteness and beauty, and one hour's vision of which makes the inhabitants of Paradise oblivious to it cannot be finite, nor have any like, equal or peer.

It is clear that the beauties of a thing are in accordance with the thing itself; and there are thousands of sorts of beauties which all differ according to the different sorts of beings. For example, beauty perceived by the eye is not the same as something beautiful heard with the ears, and an abstract

beauty comprehended by the mind is not the same as the beauty of food relished by the tongue; so too, the beauties appreciated and perceived as beautiful by the external and inner senses and the spirit are all different. For example, the beauty of belief, the beauty of reality, the beauty of light, the beauty of a flower, the beauty of spirit, and the beauties of form, compassion, justice, kindness, and wisdom. Similarly, since the utter and infinite beauties of the most beautiful names of the All-Beauteous One of Glory are all different, the beauties in beings also differ.

If you want to observe one manifestation of the beauties of the All-Beauteous One's names in the mirrors of beings, take a sweeping look with the eye of the imagination at the face of the earth supposing it to be a small garden; you will see that terms like mercifulness, compassionateness, wisdom, and justice allude to both the names, and acts, and attributes, and qualities of Almighty Allah.

Observe the sustenance of foremost human beings and of all living creatures, which arrives regularly from behind the veil of the Unseen, and see the beauty of divine mercifulness.

Then consider the miraculous sustenance of all young, and the two pumps of milk hanging over their heads on the breasts of their mothers, as sweet and pure as the water of Kawthar, and see the captivating beauty of divine compassion.

Then observe the peerless beauty of divine wisdom, which makes the whole universe into a mighty book of wisdom every letter of which contains a hundred words, and every word of which contains a hundred lines, and every line of which contains a thousand chapters, and every chapter of which contains hundreds of small books.

Then see the imperious beauty of a justice which holds the whole universe and all its beings in equilibrium; and maintains the balance of all the heavenly bodies, lofty and lowly; and supplies symmetry and proportion, the most important elements of beauty; and causes everything to acquire the optimum state; and gives the right to life to living beings, and ensures that their rights are preserved; and halts and punishes aggressors.

Then consider the inscription of man's life story in his memory, as tiny as a grain of wheat, and the programmes of the second lives of all plants and trees in their seeds; and the members and faculties necessary for the defence of living beings, for instance bees' wings and their poisonous stings, and the small bayonets of thorned plants, and the hard shells of seeds; and see the subtle beauty of dominical preservation and protection.

Then consider the guests at the table of the earth of the Most Merciful and Compassionate One, Who is absolutely Munificent, and the pleasant smells of the numberless different foods prepared by mercy, and their beautiful and various colours, and their delicious and differing tastes, and the organs and members of all living creatures which assist their pleasure and enjoyment; and see the exceedingly pleasant, sweet beauty of dominical bestowal and munificence.

Then consider the meaningful forms of foremost human beings and of all living creatures, which are opened up from droplets of fluid through the manifestation of the names of Opener and Giver of Form, and the attractive faces of the flowers of spring opened up from seeds and tiny nuclei; and see the miraculous beauty of divine opening and giving of form.

Thus, by analogy with these examples, each of the divine names has a sacred beauty particular to it a single manifestation of which makes beautiful the vast world and innumerable species of beings. You may see the manifestation of a name's beauty in a single flower; the spring is also a flower; Paradise is a flower yet unseen. If you can visualize the whole of spring and see Paradise with the eye of belief, you may understand the utter majesty of everlasting Beauty. If you respond to that Beauty with the beauty of belief and worship, you will be a most beautiful creature. While if you meet it with the boundless ugliness of misguidance and loathsomeness of rebellion, you will be both a most ugly creature and will in effect be loathed by all beautiful creatures.

Fifth Point: In accordance with the law that all fine arts and crafts and accomplishments want to display themselves and have themselves appreciated, a master of hundreds of arts and crafts who possessed endless perfections and beauties made a wondrous palace in order to describe and reveal all his arts, crafts and accomplishments, and his hidden beauties. Anyone seeing the miraculous palace would immediately think of the virtues, arts and perfections of its master and maker. Believing in them and affirming them as though seeing them, he would declare: "A person who was not beautiful and skilled in every way could not be the source, creator and originator of a work so beautiful. It is as though his immaterial beauties and perfections are embodied in this palace."

In exactly the same way, so long as his mind and heart are not corrupted, anyone who sees the exhibition of wonders and beauties of the magnificent palace of this world, that is, the universe, will realize that the palace is a mirror, decorated the way it is in order to show the beauties and

perfections of another. Yes, since there is nothing similar to the palace of the world from which its beauties could have been imitated and copied, certainly, its Maker possesses the necessary beauties in Himself and in His names. It is from these that the universe is derived and according to them that it was made. It was written like a book in order to express His beauties and names.

The Third Proof consists of three points.

First Point: This is a truth explained in detail with powerful proofs in the Third Stopping- Place of the Thirty-Second Word. Referring detailed discussion of it to that Word, here we shall consider it only with a brief allusion.

We look at creatures, and especially animals and plants, and we see that governing them are a constant adorning, which points to intention and will and makes known knowledge and wisdom, and an ordering and beautifying it is impossible to attribute to chance. There is in everything an art so delicate, a wisdom so fine, an adornment so elevated, an organization so compassionate, and situation so sweet that it is clearly understood that behind the veil of the Unseen is a craftsman who wants to make his art appreciated, attract the gazes of the attentive, and please his artefacts and observers; who wants to make himself known and acquainted and loved through displaying numerous skills and perfections in each work of his art, and to make himself praised and applauded. He bestows on conscious creatures in order to please them and make them happy and friends of himself, every sort of delicious bounty from unexpected places in a way it is impossible to attribute to chance.

Also to be observed are a generous treatment, a mutual acquaintance and friendly dialogue with the tongue of disposition, and a compassionate response to supplication which make perceived a profound compassion and elevated mercy. That is to say, the bestowal of bounty and giving of pleasure which are observed behind the making known and loved, which are as clear as the sun, arise from a genuine wish to be compassionate and powerful desire to be merciful. And this powerful desire in One Absolutely Self-Sufficient Who has no need of anything demonstrates certainly an utterly perfect pre-eternal, everlasting, peerless Beauty the nature and reality of which necessitate its wanting to be manifested and to see itself in mirrors. In order to display and see itself in various mirrors, this Beauty has taken on the form of compassion and mercy; then in the mirrors of conscious beings has assumed the state of bestowal and munificence; then has taken the form of making itself known and loved; and then bestowed the light of adorning creatures and making them beautiful.

Second Point: Humankind's genuine, intense, and powerful love of Allah, and especially that of its elevated classes and of innumerable persons whose paths are all different, points self-evidently to a peerless beauty; indeed it testifies to it. Yes, such a love looks only to such a beauty and necessitates it; such passion demands such loveliness. Indeed, all the praise offered by beings verbally and through the tongue of disposition looks to that pre-eternal Beauty and goes to it. In the view of lovers like Shams-i Tabrizi, all the attraction, captivation, ecstasy, and drawing truths in the universe are signs of a pre-eternal and post-eternal truth of attraction. While the ecstatic motion and rotations which cause the heavenly bodies and all beings to dance and spin like moths and Mevlevi dervishes are the passionate and dutiful responses to the imperious displays of the sacred beauty of that captivating truth.

Third Point: All the scholars who have researched into reality have agreed that existence is pure good and light, while non-existence is pure evil and darkness. The chiefs of the people of reason and the people of the heart have agreed that in the final analysis all instances of good, beauty, and pleasure arise from existence, and that all evils and bad, calamities, suffering, and even sins are attributable to non-existence.

If you say: The source of all beauties is existence, yet also in existence are disbelief and the egotism of the soul?

The Answer: Disbelief is non-existence because it is denial of the truths of belief. The existence of egotism, however, is a form of non-existence which has acquired the colour and form of existence due to a wrongful claim to ownership, not knowing the nature of man's mirror-like being and assuming the imaginary to be actual. Since the source of all beauties is existence and the source of all evils is non-existence, a Necessary Existence and Pre-Eternal, Everlasting Being, which is the firmest and most elevated and shining existence and the one most distant from non-existence, will demand the beauty which is the most powerful, and the most elevated and shining and free of any blemish; it will rather express such a beauty; indeed, it will be such a beauty. Like all-encompassing light is necessitated by the sun, so the Necessary Existent necessitates an eternal beauty; he gives light through it.

الْحَمْدُ لِلَّهِ عَلَى نِعْمَةِ الْإِيمَانِ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (2:286)

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

NOTE: Nine degrees of the luminous verse “For us Allah suffices” were going to be written, but due to certain circumstances three degrees have been postponed.

REMINDER: Since the *Risale-i Nur* belongs to the Qur’an and is a commentary based on proofs proceeding from it, it contains necessary, purposeful, indeed, essential and beneficial repetitions, the same as the Qur’an contains subtle, wise, and necessary repetitions which cause no boredom. Also, since the *Risale-i Nur* consists of proofs of the profession of divine unity, which does not cause tedium but is repeated with pleasure and zeal, its essential repetitions are not a fault, and do not and should not cause boredom.

* * *

The Fifth Chapter

(of the Twenty-Ninth Flash) ¹

On the degrees of حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ It consists of five points.

FIRST POINT

This phrase is a well-trying remedy for the sickness of human impotence and poverty: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

The Giver of Existence is Eternally Existent, there is no harm therefore in the passing of beings, for things that are loved continue to exist through the continuance of the One Who gave them existence, the Necessary Existent.

He is the Enduring Maker and Creator; the passing of creatures causes no sorrow, then, for the means of love for them, their Maker, is Enduring.

He is the Eternal King and Lord, so there are no regrets on the passing of His dominions, on their departing and being renewed.

He is the Eternal All-Knowing Witness; no grief is felt therefore at the disappearance from this world of things that are loved, for they have perpetual existence in the knowledge of that Pre- Eternal Witness and in His view.

He is the Enduring Owner and Creator; there is no pain therefore at the passing of beautiful things, for the source of their beauty, their Creator's names, are enduring.

He is the Enduring Inheritor and Raiser to Life; there should be no lamenting on being parted from beloveds, for the One Who will resurrect them and return them to Himself is Enduring.

He is Eternally All-Beauteous and Glorious; there should be no distress therefore at the disappearance of beautiful things, for those beautiful things are the mirrors of the beautiful names, which endure together with their beauties after the disappearance of the mirrors.

He is the Eternal True Object of Love and Worship; so no sorrow should be felt on the passing of metaphorical beloveds, for the True Beloved is Eternal.

He is Eternally Merciful, Compassionate, Loving, and Clement; so the passing of the apparent bestowers of bounties and compassion has no

1. The original of the Twenty-Ninth Flash is in Arabic. [Tr.]

importance, it should cause no sorrow or despair, for the One Whose mercy and compassion encompass all things is Enduring.

He is Eternally Beauteous, Gracious, and Kind; the disappearance of gracious and sympathetic beings, therefore, should neither cause pain, nor should importance be given it, for the One Who takes the place of all of them and a single of Whose manifestations they cannot all together replace, is Enduring.

Since He is Enduring and possesses these attributes, He takes the place of every sort of transient, ephemeral beloved in this world.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Yes, sufficient for the immortality of this world and all it contains is the enduring existence of its Owner, Maker, and Creator.

SECOND POINT

Sufficient for my immortality is Allah, for He is my Eternal Allah and my Eternal Creator, the Eternal Giver of my existence, my Eternal Maker, my Eternal Owner, my Eternal Witness, the Eternal True Object of my Worship, my Eternal Resurrector. There is therefore no harm in the disappearance of my being; there should be no sorrow, regret, or grief. For the Giver of my existence is Enduring, and His creation through His names is also Enduring. The attributes of my person are nothing but the rays of one of His names. They exist permanently in their Creator's knowledge and within His view, and do not therefore cease to exist on their passing and disappearance.

Likewise, sufficient for me in respect of immortality and the pleasure of it, are my knowledge, understanding, consciousness, and belief that the rays in my being of an Enduring name of my Allah are Enduring, and that the reality of my being is nothing other than a shadow of that name, and that through the mystery of its reflection or image in the mirror of my being, my reality is not itself lovable but is lovable on account of the immortality of the various enduring things reflected in it.

THIRD POINT

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ For He is the Necessary Existent, and these transitory beings are nothing other than places reflecting the renewal of the manifestations of His existence and giving of existence. Through Him and through being connected to Him and through knowledge of Him, are endless lights of existence; while without Him, there are the endless darkness of non-existence and the limitless pains of separation.

These transitory beings are mere mirrors, and with the changing of their relative determinations, they are renewed in six aspects in their transience, disappearance, and permanence:

The First: The permanent existence of their beautiful meanings and identities in the World of Similitudes.

The Second: The permanent existence of their forms in the tablets of the World of Similitudes.

The Third: The permanent existence of their results and fruits which look to the hereafter.

The Fourth: The permanent existence of their dominical glorifications, represented [in the Preserved Tablet], which is a sort of existence.

The Fifth: The permanent existence in the exhibitions of knowledge and eternal vistas.

The Sixth: The permanent existence of their spirits, if they have them. For their various functions and states in their death, transience, disappearance, annihilation, and their appearance and extinction, is nothing other than what is demanded by the divine names. It is due to the mystery of this that beings flow like a rushing torrent on the waves of life and death, existence and non-existence. And from this function arises perpetual activity and continuous creation. I, and everyone, therefore, all are compelled to say:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ That is, as regards existence, it is sufficient for me that I am the work of the Necessary Existent; to receive this illumined existence for a passing instant is preferable to millions of years of apparent, fruitless existence.

Yes, through the mystery of being related to Allah through belief, a minute of this existence is the equivalent of thousands of years without the relation of belief; the degrees of existence of that minute, even, are more complete and extensive than those thousands of years.

Likewise, sufficient for me for existence and the value of existence is my being the art of the One Whose grandeur is in the heavens and signs are on the earth, and Who created the heavens and earth in six days.

Likewise, sufficient for me for existence and its perfection is my being the artefact of the One Who adorned and lit up the heavens with lamps, and made dazzling the earth with flowers.

Likewise, sufficient for me for pride and honour is my being the creature and totally owned slave and servant of the One in relation to whose

perfection and beauty all the beauties and perfections of the universe are merely dim shadows, and signs of His perfection and indications of His beauty.

Likewise, sufficient for me for everything is He who stores up in tiny containers between the *kāf* and the *nūn* ¹ incalculable numbers of bounties, and preserves through His power tons in a single handful of the subtle containers called seeds and grains.

Likewise, sufficient for me in place of all possessors of beauty and beneficence is the All- Beauteous and Compassionate One. For all these beautiful creatures are merely ephemeral mirrors for the renewal of the lights of His beauty in the course of the seasons, the centuries, and the ages. And all these recurring bounties and successive fruits of the spring and summer are places of manifestation for the renewal of His continuous bestowal in the passage of creatures, days, and years.

Likewise, sufficient for me for life and its true nature is my being a map, index, summary, balance, and measure of the manifestations of the names of the Creator of life and death.

Likewise, sufficient for me for life and its functions is my being a word inscribed with the pen of power, pointing to and making understood the names of the Absolutely Powerful One, the Ever-Living and Self-Subsistent; by my life receiving the manifestations of my Creator's essential attributes, and His are the most beautiful names.

Likewise, sufficient for me for life and its rights is my displaying it among my brother creatures and proclaiming it to them, and exhibiting in the view of the Creator of the universe my being decked out in the manifestations of My Creator's names, Who has adorned me with the bejewelled dress of my being, the gown of my inborn nature, and the necklace of my well- ordered life, which is ornamented with the gifts of His mercy.

Likewise, sufficient for me for the rights of my life are my understanding the salutations of living creatures to the Granter of Life and my observation of them, and my testifying to them.

Likewise, sufficient for me for the rights of my life is my being adorned and made beautiful with the embossed jewels of His bounties, to present them consciously, by virtue of my belief, to the view of the Pre-Eternal Monarch.

1. That is, the creative command "Be! (Kun!)." See, *Qur'an*, 36:82, etc. [Tr.]

Likewise, sufficient for me for life and its pleasures is my knowledge, realization, awareness, and belief that I am His slave, artefact, and creature, needy and wanting for Him; and He is my Creator, Compassionate to me, who nurtures and raises me munificently, graciously, through His bestowal, as befits His wisdom and mercy.

Likewise, sufficient for me for life and its value is my being a measure through my absolute impotence, poverty, and weakness to the degrees of the power of the Absolutely Powerful One, the degrees of mercy of the Absolutely Compassionate One, and the levels of strength of the Possessor of Absolute Strength.

Likewise, sufficient for me for perfection is my knowledge that my Allah is Absolutely Perfect, and whatever things there are in the universe which are perfect, they are signs of His perfection and indications of it.

Likewise, sufficient for me for perfection in myself is belief in Allah, because for human beings, belief is the source of all perfections.

Likewise, sufficient for me for all my needs sought through the tongues of my various faculties, is my Allah, Sustainer, and Creator, the Giver of my form; His are the most beautiful names; He feeds me and gives me to drink; He nurtures, raises, administers, and perfects me; He is limitless in glory, and His favours are comprehensive.

FOURTH POINT

Sufficient for me for all my wishes is He Who opened up from a fluid through His subtle art, subtle power, wisdom, and His subtle dominicality, my form and that of all my fellow living creatures.

Likewise, sufficient for me for all my aims is He Who made me, opened my ears and eyes, included in my body my tongue and my heart, and placed in them and in my other faculties innumerable precise scales to weigh up the contents of the treasures of His mercy. Similarly, He placed in my tongue, heart, and nature, countless sensitive instruments to gauge the varieties of the treasures of His names.

Likewise, sufficient for me is He Who, through His glorious Godhead, beautiful mercy, grand dominicality, munificent clemency, vast power, and subtle wisdom, included in my insignificant, lowly person and weak and wanting being, all these members and faculties, limbs and systems, senses and feelings, inner faculties and spiritual powers, to allow me to know all

the varieties of His bounties and comprehend most of the manifestations of His names.

FIFTH POINT

I and all men should declare thankfully and proudly:

Sufficient for me is the One Who created me and took me out of the darkness of non-existence, bestowing on me light of being.

Likewise, sufficient for me is the One Who bestowed on me the bounty of life, which gives all things to those who possess it and stretches out its hands to all things.

Likewise, sufficient for me is the One Who made me a human being and bestowed on me the bounty of humanity, which makes man the microcosm, greater in meaning than the macrocosm.

Likewise, sufficient for me is the One Who made me a believer and bestowed on me the bounty of belief, which makes this world and the hereafter two tables laden with bounties, and offers them to the believer with the hand of belief.

Likewise, sufficient for me is the One Who made me a member of the community of His Beloved, Muhammad (Upon whom be blessings and peace), and bestowed on me love of Allah and being loved by Him, which are found in belief and are the highest degrees of human perfection; and through this love springing from belief, expanded the extent to which believers could benefit, to the infinite contents of the spheres of contingency and necessity.

Likewise, sufficient for me is the One Who, not making me inanimate or an animal or leaving me in misguidance, gave me preference with regard to nature, species, religion, and belief, over the majority of creatures; praise and thanks are therefore due to Him alone.

Likewise, sufficient for me is the One Who made me a comprehensive place of the manifestations of His names, and in accordance with the meaning of the Hadith: “The heavens and the earth contain me not; I am contained in the heart of my believing servant,”¹ bestowed on me a bounty which the universe could not contain; that is, man’s essential nature is a comprehensive place of manifestation of all the divine names manifested in the universe.

1. See, al-‘Ajlūnī, *Kashf al-Khafā’*, ii, 195.

Likewise, sufficient for me is He Who bought from me the property of His I had in order to preserve it and later return it to me, and give me Paradise as the price. Praise and thanks be to Him to the number of particles of my being multiplied by the number of atoms in existence.

حَسْبِيَ رَبِّيَ جَلَّ اللَّهُ ۞ نُورُ مُحَمَّدٍ صَلَّى اللَّهُ ۞ لَا إِلَهَ إِلَّا اللَّهُ ۞

حَسْبِيَ رَبِّيَ جَلَّ اللَّهُ ۞ سِرُّ قَلْبِي ذِكْرُ اللَّهِ ۞

ذِكْرُ أَحْمَدَ صَلَّى اللَّهُ ۞ لَا إِلَهَ إِلَّا اللَّهُ ۞

* * *

The Fifth Ray

[Thirteen years ago, ¹ as an addendum to the discussion in *Muhâkemat-ı Bedi'îye*, which was published thirty years ago, the draft of twenty matters was written about the Barrier of Dhu'l-Qarnayn, Gog and Magog, and the signs of the end of time. This has now been corrected for the sake of a dear friend and been made the Fifth Ray.]

The Fifth Ray of The Thirty-First Flash of The Thirty-First Letter

NOTE: So that the purpose of the introduction may be understood, the matters following the introduction should be read first.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A point about the verse, (47:18) فَقَدْ جَاءَ أَشْرَاطُهَا was written in order to protect the belief of the mass of believers and preserve it from doubt. Like allegorical verses of the Qur'an, some Hadiths about the events of the end of time have profound meanings. They cannot be expounded in the same way as incontestable verses, and not everyone can understand them. Rather than being expounded, they are interpreted. According to the verse,

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ (3:7)

their meaning, interpretation and what is intended by them is understood only after the event, so that those firmly grounded in knowledge say:

ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا (3:7)

and they disclose those hidden truths.

1. It is now more than forty years ago. [This corrected version, which Bediuzzaman designated The Fifth Ray, was compiled in Kastamonu, most probably in 1938. *Muhâkemat* was first published in Istanbul in 1911. English translation: *Rational Arguments. A Prescription for the Ulema* (Istanbul: Sözlcr Publications, 2017) –Tr.]

This Fifth Ray contains an introduction and twenty-three matters. The introduction consists of five points.

First Point: Since belief and accountability are a test, a trial, a competition within the bounds of human will, matters that are obscure, profound, and in need of careful study and experiment cannot be obvious. They should not be so compelling that everyone has to affirm them willy-nilly. For in this way the Abu Bakrs may rise to the highest of the high and the Abu Jahls descend to the lowest of the low. If there were no will, there would be no accountability. It is because of this mystery and wisdom that miracles are displayed only rarely, and in this realm of accountability, like some allegorical verses of the Qur'an, the signs of the end of the world, which in the future will be visible and observed, are obscure and open to interpretation. Since when the sun rises in the west it will be so clear everyone will be compelled to affirm it, the door of repentance will be closed and repentance and belief will no longer be accepted. For the Abu Bakrs and the Abu Jahls will be equal in their affirmation of it. In fact, although when Jesus (Upon whom be peace) comes he himself will know that he is Jesus, not everyone will know. Moreover, such fearsome figures as the Dajjal and Sufyan (Antichrist) ¹ will not know themselves to be such.

Second Point: Some of the matters of the Unseen, outside the realm of human perception, that were made known to the Prophet (UWBP) were made known in detail. These he could in no way alter or interfere with, like the incontestable verses of the Qur'an and Sacred Hadiths. ² Others, he would illustrate employing his eloquence and explain in detail or allegorically suitably to the wisdom of human accountability. For example, one time when conversing with some people, a deep rumbling was heard. He said: "It is the sound of a rock which has been rolling down hill for seventy years and has at this moment come to rest in the very pit of Hell." ³ Five minutes after he made this strange announcement, someone came and said: "Such-and-such a dissembler has died. He was seventy years old, and has gone to Hell," revealing the meaning of the Prophet's eloquent words.

NOTE: Minor future events not included among the truths of belief were considered unimportant by the Prophet (UWBP).

1. There are numerous Hadiths about the Muslim Antichrist, known as the Sufyan (*al-Sufyānī*). See, for example, al-Hākim, *al-Mustadrak*, iv, 520. [Tr.]

2. *Ḥadīth Qudsī*: A saying of the Prophet (UWBP) imparted to him by revelation or inspiration, the wording of which was his own. [Tr.]

3. *Muslim*, Janna, 31, No: 2844; *Musnad*, iii, 341,346.

The Third Point consists of two points:

The First: Because in the course of time ordinary people attached literal meanings to some Hadiths which had been narrated in the form of comparisons and allegories, such Hadiths are apparently not conformable with reality. Although they are pure truth, they appear not to be so. For example, two angels called Thawr and Hut, who are among the bearers of the earth and as though the bearers of the Throne, were conceived of as a huge ox and a gigantic fish.

The Second: Some Hadiths refer to the majority of Muslims, or to the Islamic state, or to the centre of the caliphate, but they were understood to refer to all the people in the world. Although particular in some respect, they were supposed to be universal and general. For instance, it says in a narration: “A time will come when no one remains who says: Allah! Allah!”¹ That is, “The places where Allah’s name is mentioned will be closed, and the call to prayer and *kâmet* will be recited in Turkish.”

Fourth Point: Just as for numerous reasons and instances of wisdom hidden matters of the Unseen like death and the appointed hour remain secret, so the end of the world, which is its death and the appointed hour of humankind and that of the animal kingdom, has been left secret for many good reasons.

Yes, if the appointed hour of death were specified, the first half of life would be passed in absolute heedlessness and the second half in absolute terror, as every day a further step was taken towards the gallows. This would destroy the wise and beneficial balance of hope and fear. Similarly, if the end of the world, its death and appointed hour, had been specified, the Early and Middle Ages would have been virtually unaffected by the idea of the hereafter, and the later ages would have been passed in terror. No pleasure or value would have remained in worldly life, nor, as an act of will, would the worship of Allah, between hope and fear, have held any importance or purpose. Also, if the death of the world had been specified, some of the truths of belief would have been clearly obvious and everyone would have affirmed them willy-nilly. The mystery of human accountability and the wisdom and purpose of belief, which are tied to man’s choice and will, would have been negated.

1. *Tirmidhī*, *Fitan*, 35; *al-Ḥākim*, *al-Mustadrak*, iv, 494; *Ibn Ḥibbān*, *al-Ṣaḥīḥ*, viii, 299.

It is for numerous benefits such as these that matters related to the Unseen remain secret. Everyone therefore continually bears in mind both his death and his continued life, and he works both for this world and the hereafter. He is also aware that the end of the world may occur in any age, or that it may continue, and so works for eternal life within the transitoriness of this world, and strives to build the world as though he were never going to die.¹

Also, if the occurrence of calamities had been specified, the person who expected one would suffer a calamity perhaps ten times greater than the actual calamity. Divine wisdom and mercy have therefore veiled the time of their occurrence and left it secret, so that he does not suffer that misfortune. It is because most hidden cosmic events are tied to such instances of wisdom that it is prohibited to give news of the Unseen or to foretell events. So as not to be disrespectful and disobedient in the face of the principle لَا يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ those people who with dominical leave give news of the Unseen other than questions concerning human accountability and the truths of belief have done so only allusively and indirectly. In fact, the good tidings about the Prophet Muhammad (UWBP) in the Torah, Gospels, and Psalms, are veiled and obscure, in consequence of which some of the adherents of those scriptures put different meanings on those passages and did not believe them. However, since the wisdom in human accountability necessitates that the questions included among the tenets of belief are communicated explicitly and repeatedly, the Qur'an of Miraculous Exposition and its Glorious Interpreter (Upon whom be blessings and peace) recount the matters of the hereafter in detail, and future worldly events only in summary fashion.

Fifth Point: Also, the wondrous acts of both the Antichrists (*Dajjal*), looked to their centuries and were narrated in connection with them; in consequence, the wonders have been imagined to proceed from their persons and this has led to the narrations being understood metaphorically and their true meanings being concealed. Like, for example, one of them travelling by aeroplane and railway train.

And, for example, it is well-known that when the Islamic Antichrist dies, the satan who serves him will shout out the news to the whole world² from Dikili Taş, the obelisk in Istanbul, and everyone will hear its voice saying

1. See, al-Suyūṭī, *al-Faṭḥ al-Kabīr*, i, 190, 202; al-Munāwī, *Fayḍ al-Qadīr*, i, 532, No: 1068; ii, 12, No: 1201.

2. *Muslim*, Fitān, 34.

that he is dead. That is to say, the news will be broadcast by radio, which is wonderful and leaves even satans in amazement.

Also, since the strange circumstances and fearsome activities of the Antichrist's regime and the covert organization and government that he founds, have been narrated as referring to his person, their true meaning has remained obscure. For example, "He will be so powerful and persistent that only Jesus (UWP) will be able to kill him; no other solution will be found."¹ That is, it will only be a revealed, elevated, pure religion that will be able to overturn his way and rapacious regime, and eliminate them. Such a religion will emerge among the true followers of Jesus (UWP), and it will follow the Qur'an and become united with it. On the coming of Jesus (UWP), and emergence of the true Christian religion, the Antichrist's irreligious way will be wiped out and will cease. The Antichrist's person could otherwise be killed by a mere germ or by influenza.

Also, the explanations and statements of some narrators, made through their own exertions and interpretations, which are open to error, have been mixed up with the words of the Hadith. Their words have been supposed to be part of the Hadith and the Hadith's meaning has been obscured. It then appears to be unconformable with reality and as though metaphorical.

Also, in early times the social collectivity and its collective personality had not developed as it has at the present and the idea of the single individual [or leader] was predominant. The extensive attributes and widescale actions of the community, therefore, were ascribed to the persons who led them. In order to be worthy and fitting for superhuman, universal attributes, those persons had to have gigantic bodies and be of vast stature and have colossal power and strength a hundred times surpassing their own, so that is how they were depicted. This was not conformable with reality and the narration became metaphorical.

Also, although the circumstances and attributes of the two Antichrists differ from each other, they have been confused in narrations that have come down to us in absolute form; one has been supposed to be the other. Also, the circumstances of the Great Mahdi do not fit the narrations alluding to the earlier Mahdis, and these have become metaphorical Hadiths. Imam 'Ali (May Allah be pleased with him) mentions only the Islamic Antichrist (*Dajjal*).

1. *Tirmidhī*, *Fitan*, 62; *Abū Dā'ūd*, *Malāhim*, 14; *Musnad*, iii, 420; iv, 226; *al-Ḥākim*, *al-Mustadrak*, iv, 529-30.

This marks the end of the Introduction. Now we embark on the matters.

[Now, with divine assistance, out of hundreds of examples of those hidden events of the Unseen, twenty-three matters will be explained extremely concisely, since they have been spread by atheists with the idea of corrupting the beliefs of the ordinary people. I beseech dominical mercy that these matters will cause no harm, as the atheists surmised, but that when it is seen that each is a miraculous prophetic utterance and their true interpretations are proved and made clear, they will be an effective means of strengthening the belief of people generally. And I entreat my Compassionate Sustainer to forgive my faults and errors.]

The Second Station of the Fifth Ray



FIRST MATTER

There is a narration which says: “The hand of the Sufyan, one of the prominent figures of the end of time, will be pierced.”

لِلَّهِ أَعْلَمُ an interpretation of this is as follows: if a person is very extravagant, and indulges in dissipated amusements, he cannot hold onto his possessions; they are poured away with his wastefulness. It is said in the proverb: “So-and-so has a hole in his hand.” That is, he is very extravagant and wasteful.

Thus, this Hadith infers that the Sufyan will bind people to himself by encouraging them to be wasteful. By arousing in them an intense greed and ambition, he will hold them in subjection through that weak vein of character. It predicts that the extravagant will become captive to him and fall into his trap.

SECOND MATTER

It says in a narration: “A fearsome person at the end of time will rise in the morning and on his forehead will be written هَذَا كَافِرٌ¹

لِلَّهِ أَعْلَمُ بِالصَّوَابِ this may be interpreted as follows: the Sufyan will wear the headgear of non-believers, and make everyone else wear it. However, since it will be generally adopted under compulsion and the force of the law, when that headgear is taken into prostration [in worship], it will become rightly-guided, Allah willing, so that those who wear it –unwillingly – will not become unbelievers.

THIRD MATTER

There is a narration: “The despotic rulers of the end of time, especially the Antichrist (Dajjal), will have false paradises and hells.”²

1. *Bukhārī*, Fitan, 26; *Muslim*, Fitan, 101, 102; *Tirmidhī*, Fitan, 62; *Musnad*, iii, 115, 211, 228, 249, 250; v, 38, 404- 5; vi, 139-40.

2. *Muslim*, Fitan, 104, 109; *Ibn Māja*, Fitan, 33; *Musnad*, v, 397.

أَلْعَلُّ عِنْدَ اللَّهِ an interpretation is this: it is an indication concerning the prison and high school which are situated opposite the government offices and are facing each other: one will become an ugly imitation of a huri and youth of Paradise, and the other will become a dungeon and torture-chamber.

FOURTH MATTER

There is a narration which says: “At the end of time no one will remain who says: Allah! Allah!”¹

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ an interpretation of this must be as follows: the Sufi meeting-places, the places where Allah’s name is recited, and the religious schools (*medrese*) will be closed, and a name other than Allah will be used in such marks of Islam, as the call to prayer and *kâmet*. It does not mean that all humankind is going to fall into absolute disbelief, for denial of Allah is as irrational as denying the universe. It is unreasonable to suppose that the majority of people should do so, let alone all of them. The unbelievers do not deny Allah, they are in error concerning His attributes.

Another interpretation is this: the spirits of the believers will be seized a little previously to the end of the world so that they do not experience its terror. Doomsday will erupt over the heads of the unbelievers.

FIFTH MATTER

There is a narration: “At the end of time, certain persons such as the Antichrist (Dajjal) will claim godhead and force others to prostrate before themselves.”²

اللَّهُ أَعْلَمُ an interpretation is this: just as a nomad chieftain who denies the king imagines in himself and in other chieftains a small rulership proportionate to their power; so those who come to lead the school of naturalists and materialists, imagine in themselves a sort of lordship proportionate to their power, and to demonstrate their power, make their subjects bow down worshipfully before themselves and their statues, and incline their heads.

SIXTH MATTER

There is a narration: “The dissension of the end of time will be so terrible that no one will be able to restrain themselves.”³ It is because of this

1. *Muslim*, *Īmān*, 234; *Tirmidhī*, *Fitan*, 35; *Musnad*, iii, 107, 201, 259.

2. *al-Hākim*, *al-Mustadrak*, iv, 508; *Ibn Kathīr*, *Nihāyat al-Bidāya wa’l-Nihāya*, i, 125-6; *Musnad*, iv, 20; v, 372.

3. *al-Suyūfī*, *al-Fath al-Kabīr*, i, 315; ii, 185; iii, 9; *al-Hāwī li’l-Fatāwa*, ii, 217; *Abū ‘Abdullāh Daylamī*, *Musnad al-Firdaws*, i, 266.

that for one thousand three hundred years, on the command of the Prophet (UWBP) all the Umma has sought refuge with Allah from that dissension

مِنْ فِتْنَةِ الدَّجَالِ.. مِنْ فِتْنَةِ آخِرِ الزَّمَانِ after seeking refuge from the torments of the grave.¹

اللَّهُ أَعْلَمُ بِالصَّوَابِ it may be interpreted like this: the dissension of the end of time will draw souls to itself, captivating them. People will join it voluntarily, indeed, eagerly. For example, in Russia, men and women bathe naked together in the public baths. And because by nature women have a strong propensity to show off their beauty, they willingly throw themselves into that dissension and are led astray. The men too, being naturally enamoured of beauty, are defeated by their instinctual souls, and with drunken joy, fall into the fire and are burnt. Holding a fascination, the amusements, grievous sins, and innovations of the times such as dancing and the theatre, draw the pleasure-seekers around them like moths, intoxicating them. But if this occurs through absolute compulsion, the will is negated and it is not even a sin.

SEVENTH MATTER

There is a narration: “The Sufyan will be an eminent scholar; he will fall into misguidance through his learning. Numerous other scholars will follow him.”

وَالْعِلْمُ عِنْدَ اللَّهِ an interpretation is this: although he possesses no means of sovereignty such as strength and power, tribes and peoples, or the courage and riches of a king, he will win that position through his cleverness, art, and political acumen, and using his intelligence he will bewitch the minds of many other scholars, making them dictate his wishes. He will attract numerous teachers to support him, and pointing out to them the way to an education system stripped of religious instruction, will work for its widespread enforcement.

EIGHTH MATTER

Narrations state that the terrible dissension of the Antichrist (Dajjal) will occur among Muslims,² so that the Umma has always sought refuge with Allah from it.

1. *Bukhārī*, Da'wāt, 37, 39, 44, 45, 46; *Adhān*, 149; *Janā'iz*, 88; *Fitan*, 26; *Muslim*, Masājid, 127-8, 130-4; *Musnad*, vi, 139.

2. *al-Suyūfī*, *al-'Urf al-Wardī fī Akhbār al-Mahdī (al-Hāwī li'l-Fatāwa)*, ii, 233, 234..

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ an interpretation is this: the Muslims' Antichrist is different. In fact, like Imam 'Ali (May Allah be pleased with him), some investigative scholars said that the Muslims' Antichrist (Dajjal) is the Sufyan. He will appear from among the Muslims and will carry out his work through deception. The Great Dajjal of the unbelievers is different.¹ For those who do not bow to the absolute force and compulsion of the Great Dajjal are martyrs, and those who submit unwillingly are not unbelievers, and not sinners even.

NINTH MATTER

In narrations, the events associated with the Sufyan and those of the future are depicted as occurring in the region of Damascus and in Arabia.

اللَّهُ أَعْلَمُ an interpretation is this: since in early times the centres of the Caliphate were in Iraq, Damascus, and Medina, in their own interpretations, the narrators showed these events as occurring close to the centre of Islamic government, as though it were always going to remain thus, and said Aleppo and Damascus. They added their own details to the succinct predictions of the Hadith.

TENTH MATTER

Narrations mention the extraordinary power of the figures of the end times.

وَالْعِلْمُ عِنْدَ اللَّهِ its interpretation is this: it is an allusion to the vast collective personality those figures represent. At one time, the commander-in-chief of the Japanese Army, which had defeated Russia, was shown in a picture with one foot in the Pacific Ocean and the other foot in the fort of Port Arthur. The vastness of its collective personality was depicted in the representation of his person and in the gigantic form of the representation. As for their extraordinarily vast power, since most of the affairs they carry out are destructive and related to the appetites, they appear to have extraordinary power, for destruction is easy; one match can burn down a village. As for the satisfying the animal appetites, since it is what the instinctual soul wants, it is much sought after.

1. al-Suyūfī, *al-'Urf al-Wardī fī Akhbār al-Mahdī (al-Hāwī li'l-Fatāwa)*, ii, 234; Aḥmad Zaynī Daḥlān, *al-Futūḥāt al-Islāmiyya*, 294; al-Barzanjī, *al-Ishā'a fī Ashrāt al-Sā'a*, 95-9; Ibn Ḥajar al-Haythamī, *al-Fatāwa al-Ḥadīthiyya*, 36; Mukhtaṣar al-Tadhkira al-Qurṭubī, 133-4.

ELEVENTH MATTER

There is a narration which says: “At the end of time, one man will look after forty women.”¹

اللَّهُ أَعْلَمُ بِالصَّوَابِ this may be interpreted in two ways:

Firstly: Lawful marriage will decrease at that time, or like in Russia, it will disappear. Someone who flees from being tied to one woman, will remain at a loose end and act as a shepherd to forty unfortunate women.

The Second: It is an allusion that at that time of dissension, most of the men will perish in wars, and for some reason most of the children born will be girls. Perhaps as well, the total freedom of women will so inflame their lust that they will acquire innate superiority over their menfolk. This will result in their causing their children to take after them, and through the divine command, girl children will be more numerous.

TWELFTH MATTER

It says in narrations : “The Dajjal’s first day will be a year, his second day a month, his third day a week, and his fourth day a day.”²

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ this may be interpreted in two ways:

The First: It is an allusion and sign that the Great Dajjal will appear near the North Pole or towards the north. For close to the North Pole the whole year is one day and one night. If he comes a day’s journey in this direction by train in the summer, for a month the sun never sets. If he comes a day further in this direction, the sun is visible for a whole week. When I was a prisoner-of-war in Russia I was close to this region. That means it foretells miraculously that the Great Dajjal will attack from the North in this direction.

The Second Interpretation: The three days refer to both the Great Dajjal and the Islamic Dajjal having three periods of despotism. With elevated eloquence it informs the Umma that “in his first day; in his first period of government, he will perform works so great they could not be performed in three hundred years. On his second day, that is, in his second period, he will carry out such works as could not be carried out in thirty years. In his third

1. *Bukhārī*, Nikāh, 110. For Hadiths stating that one man will look after fifty women, see, *Bukhārī*, ‘Ilm, 21; *Ashriba*, 1; *Muslim*, ‘Ilm, 9; *Tirmidhī*, Fitan, 34; *Ibn Māja*, Fitan, 25; *Musnad*, iii, 98, 176, 202, 213-4, 273, 289.

2. *Muslim*, Fitan, 110; *Abū Dā’ūd*, Malāhim, 14; *Tirmidhī*, Fitan, 59; *Ibn Māja*, Fitan, 33; *Musnad*, iv, 181.

day and period, the transformations he will bring about could not be brought about in ten years. While in his fourth day and period he will be reduced to the ordinary and do nothing, only try to maintain his position.”

THIRTEENTH MATTER

There is a definite, sound narration which says: “Jesus (Upon whom be peace) will kill the Great Dajjal.”¹

وَالْعِلْمُ عِنْدَ اللَّهِ there are two aspects to this:

The First Aspect: It could only be a wondrous person with the power of miracles who could kill and change the way of the awesome Dajjal, for he will preserve himself through such wonders as magic, hypnotic powers, and spiritualism bestowed on him by Allah in order to lead him astray, and he will spellbind everyone. And that person will be Jesus (Upon whom be peace), who is the prophet of the majority of mankind and whom most people follow.

The Second Aspect is this: It will be the truly pious followers of Jesus who will kill the gigantic collective personality of materialism and irreligion which the Dajjal will form – for the Dajjal will be killed by Jesus’ (UWP) sword – and destroy his ideas and disbelief, which are atheistic. Those truly pious Christians will blend the essence of true Christianity with the essence of Islam and rout the Dajjal with their combined strength, in effect killing him. The narration: “Jesus (Upon whom be peace) will come and will perform the obligatory prayers behind the Mahdi and follow him,”² alludes to this union, and to the sovereignty of the Qur’an and its being followed.

FOURTEENTH MATTER

It says in a narration: “The Dajjal will draw his main strength from the Jews. The Jews will follow him willingly.”³

اللَّهُ أَعْلَمُ we can say that his narration was partly fulfilled in Russia, for the Jews, who have been persecuted by every state, gathered in large numbers in Germany in order to take their revenge. Then, due to the important role he played in the founding of the revolutionary communist party, the terrible Trotsky, who was a Jew, took over the leadership of the Russian Army,

1. *Tirmidhī*, Fitan, 62; *Abū Dā’ūd*, Malāhim, 14; *Musnad*, iii, 420; iv, 226; al-Ḥākim, *al-Mustadrak*, iv, 529-30.

2. *Bukhārī*, Anbiyā’, 49; *Muslim*, Īmān, 244-5, 247; *Ibn Māja*, Fitan, 33; *Musnad*, ii, 336; iii, 368.

3. *Muslim*, Fitan, 124; *Musnad*, iii, 224, 292; iv, 216-7.

then the government after the famous Lenin, who had trained him, and they set fire to Russia and laid waste whatever it had achieved over a thousand years. They showed that they were the secret revolutionary committee of the Dajjal and they carried out some of his works. They caused serious upheavals in other countries as well and fomented much trouble.

FIFTEENTH MATTER

The events involving Gog and Magog are mentioned concisely in the Qur'an, but some details concerning them appear in narrations. Such details are not firmly established like the Qur'an's concise but incontrovertible matters, and may be considered allegorical. They require interpretation. Indeed, they need to be interpreted, for the narrators' interpretations have been mixed in with them.

Yes, لَا يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ one interpretation is this: it is an allusion and indication that just as the Manchurian and Mongol tribes, called "Gog and Magog" in the heavenly tongue of the Qur'an,¹ together with some other tribes, several times overturned Asia and Europe; so will they again cause chaos in the world in the future. In fact even now some of them are famous anarchists, and anarchy is born of communism.

Yes, socialism sprang up in the French Revolution from the seed of libertarianism. Then since socialism destroyed certain sacred matters, the ideas it inculcated turned into bolshevism. And because bolshevism corrupted sacred moral and human values to an even greater extent, and those of the human heart, of course the seeds it sowed will produce anarchy, which recognizes no restrictions whatsoever and has respect for nothing. For if respect and compassion quit the human heart, people with such hearts become exceedingly cruel beasts and can no longer be governed through politics. As for the place for anarchy, it will be those oppressed, numerous raiding tribes which are backward in respect of both civilization and government. The Manchurian, Mongol, and some of the Kirghiz tribes fit those conditions, for they caused the building of the Great Wall of China, which is forty-days' distance in length and is one of the seven wonders of the world. Expounding the Qur'an's concise statements about them, Muhammad (Upon whom be blessings and peace) predicted their appearance miraculously and precisely.

SIXTEENTH MATTER

It says in a narration in connection with Jesus (Upon whom be peace) killing the Dajjal: "The Dajjal will have a colossal form, he will be

1. See, *Qur'an*, 18:94, 21:96.

extraordinarily big and taller than a minaret, while Jesus (UWP) will be very small in comparison.”¹

لَا يَعْلَمُ الْعَيْبُ إِلَّا اللَّهَ one interpretation must be as follows: it is an allusion and sign that quantitatively the spiritual community of *mujahidin* that will recognize Jesus (Upon whom be peace) and follow him, will be very few and small comparatively to the ‘scientific’, physical armies of the Dajjal.

SEVENTEENTH MATTER

It says in a narration: “The day the Dajjal appears all the world will hear. He will travel the world in forty days and have a wondrous ass.”²

اللَّهُ أَعْلَمُ on condition such narrations are completely sound, they miraculously predict that in the time of the Dajjal, the means of communication and travel will have so advanced that an event will be heard by all the world in a day. It will be shouted out by the radio and will be heard in east and west, and will be read about in all the newspapers. One man will travel the whole world in forty days and see the seven continents and seventy countries. These narrations thus miraculously foretold the telegraph, telephone, radio, railway, and aeroplane ten centuries before they appeared.

Moreover, the Dajjal will be heard not in his capacity as the Dajjal, but as a despotic king. And his travelling everywhere will not be to occupy those places, but to create dissension and to seduce people away from the right path. His mount or ass is either a railway train, one ear and head of which is an infernal firebox, and the other ear of which is a false paradise gorgeously adorned and furnished. He sends his enemies to its fiery head, and his friends to its feasting head. Or else his mount is an awesome motor car, or a plane, or... (silence!)

EIGHTEENTH MATTER

There is a narration which says: “If my community advances on the straight path, it will have one day.”³ That is, in accordance with the meaning of the verse,

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ (32:5)

it will have rule and splendour for a thousand years. If it does not proceed on

1. Ibn Kathīr, *Nihāyat al-Bidāya wa'l-Nihāya*, i, 103-4; ‘Alā’ al-Dīn al-Hindī, *Kanz al-Ummāl*, xiv, 330; Suyūṭī, *al-Durr al-Manthūr*, v, 355; al-Hāwī li’l-Fatāwa, ii, 588; al-Haythamī, *Majma’ al-Zawā’id*, viii, 244.

2. Ibn Kathīr, *Nihāyat al-Bidāya wa'l-Nihāya*, i, 106; Ibn Abī Shayba, *al-Muṣannaḡ*, vii, 495-500.

3. Abū Dā’ūd, *Malāhim*, 18; *Musnad*, i, 170; iv, 193.

the straight path, it will have a day of five hundred years, and will be dominant and victorious for only five hundred years.

اللَّهُ أَغْلَمُ this narration is not giving news of the end of the world, but of Islam's victorious rule and the sovereignty of the caliphate, for miraculously, that is exactly how it turned out. For because towards the end of the 'Abbasid caliphate its politicians lost their sense of direction, it survived only five hundred years. But because the Umma in general did not deviate from the straight path, the Ottoman caliphate came to its assistance and it took over the rule of the Umma, which has continued in existence for one thousand three hundred years. Then because the Ottoman politicians were unable to maintain their direction, its caliphate survived only five hundred years (as the caliphate), and with its demise it confirmed the Hadith's miraculous prediction. This Hadith has been discussed in other treatises, so we curtail the discussion here.

NINETEENTH MATTER

In the narrations are various prophecies about the Mahdi (May Allah be pleased with him), who is one of the signs of the end of time and will be from the Family of the Prophet (UWBP). In fact, some scholars and saints stated long ago that he had appeared.

اللَّهُ أَغْلَمُ بِالصَّوَابِ one interpretation of these various narrations is this: the Great Mahdi will have numerous functions. He will carry out duties in the world of politics, the world of religion, the world of government, and in the many spheres of the world of *jihad*. Similarly, since every century at a time of despair people are in need of a sort of Mahdi to strengthen their morale or of the possibility of a Mahdi appearing at that time to assist them, through divine mercy, every age or perhaps every century a sort of Mahdi has appeared from among the Prophet's (UWBP) descendants, and preserved his forefather's Shari'a and revived his Sunna. The narrations about the Mahdi are various because Muhammad (Upon whom be blessings and peace) saw persons who would perform some of the Great Mahdi's works; for example, the 'Abbasid Mahdi in the world of politics, and Gawth al-A'zam, ¹ Shah Naqshband, ² the four spiritual poles, ³ and Twelve Imams in

1. Shaykh 'Abd al-Qādir Gīlānī (Geylani) (470/1077-561/1166), founder of the Qadiri Order.

2. Shaykh Bahā' al-Dīn Naqshband (d. 791/1389), founder of the Naqshbandi Order.

3. Four spiritual poles: Aḥmad al-Rufā'i, Aḥmad al-Badawī, Ibrāhīm al-Dassūqī, and Abū'l Ḥasan al-Shāzālī.

the world of religion. For this reason some of the people of reality said that he had already appeared. Anyway, since this matter has been explained in the *Risale-i Nur*, we refer discussion of it to that and here only say this:

There is no family in the world so mutually supportive, nor a tribe in such agreement, nor so enlightened a community or society as the family, tribe, community and society of the Prophet's (UWBP) Family.

Yes, the Prophet's (UWBP) Family has raised hundreds of sacred heroes, and produced thousands of spiritual leaders of the Umma, and has been nurtured with the leaven of the reality of the Qur'an and the light of belief and honour of Islam, and has thus been perfected. It is therefore totally reasonable that by reviving the Shari'a of Muhammad (UWBP) and his Sunna and the truth of the Qur'an at the end of time, and proclaiming them and putting them into practice, they should display to the world the perfect justice and veracity of the Great Mahdi, their commander-in-chief. This is also both necessary and essential and demanded by the principles of human society.

TWENTIETH MATTER

The sun rising in the west ¹ and the emergence of the Beast (*dābbat al-arḍ*) from the earth. ²

The sun rising in the west will be a self-evident sign of the end of the world, and because it is self-evident it will be a heavenly event that closes the door of repentance, which is tied to the will and reason. Its meaning is therefore clear, so is in no need of interpretation. One may just say the following:

اللَّهُ أَغْلَمُ its apparent cause will be this: on the disappearance from the head of the earth of the Qur'an, which is like its intelligence, the earth will go mad. With divine permission, its rotation will be reversed on another planet colliding with it. Through divine will, its journeying from west to east will be reversed to from east to west and the sun will start to rise in the west. Yes, the Qur'an is "*the firm cord of Allah*," ³ which binds the earth to the sun and the ground to the divine throne. If its gravity is broken, the string

1. *Bukhārī*, Fitan, 25; *Tafsīr al-Sūra*, vi, 9; *Riqāq*, 40; *Musnad*, Tawba, 31; *Īmān*, 248-9; Fitan, 39, 40, 118, 128-9; *Abū Dā'ūd*, Jihād, 2; *Malāhim*, 11-2; *Tirmidhī*, Fitan, 21; *Tafsīr al-Sūra*, vi, 8-9; *Ibn Māja*, Fitan, 25, 28, 32; *Dārimī*, Siyar, 69; *Musnad*, i, 192; ii, 164, 201; iii, 31; iv, 6-7.

2. *Muslim*, *Īmān*, 249; Fitan, 39-40, 118, 129; *Abū Dā'ūd*, *Malāhim*, 11-2; *Tirmidhī*, Fitan, 21; *Tafsīr al-Sūra*, vi, 9; *Ibn Māja*, Fitan, 28, 31, 32; *Musnad*, ii, 164, 201, 295; iv, 6-7; v, 268, 357.

3. See, *Qur'an*, 3:103.

holding the earth will be undone, it will become dizzy and deranged, and with its reversed uncontrolled motion, the sun will rise in the west. There is another interpretation, which is that due to a collision, Doomsday would break forth at the divine command.

As for the Beast, in the Qur'an is an extremely concise indication, a brief expression made by its tongue of disposition. As for its details, like with some other matters, I do not know with any certainty for the present. I can only say this much: لَا يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ just as the people of Pharaoh were visited by plagues of locusts and fleas, and the people of Abrahah, who were trying to destroy the Ka'ba, were attacked by طَيْرًا أَبَابِيلَ (105:3) so too, for the purpose of bringing to their senses those people who knowingly and willingly rebel due to the dissension of the Sufyan and Dajjals, and due to the anarchy of Gog and Magog embark on corruption and savagery, and fall into irreligion, disbelief, and denial, a beast will emerge from the earth and beset and rout them. *Allah knows best*, that beast is a species. For even if huge, a single creature could not be everywhere. That means there will be a truly terrible species of animal. Perhaps, as indicated by the verse,

إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُمْ (34:14)

the creature will be a sort of termite, called “*dābbat al-arḍ*,” which will gnaw away at the bones of men as though they were wooden, establishing themselves in every part of their bodies, from their teeth to their finger-nails. By making the creature speak on the question of belief, the verse ¹ indicates that through the blessing of belief and their avoiding vice and abuses, the believers will be saved from it.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (2:286)

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

1. See, Qur'an, 27:82.

Three Brief Matters

Complementing the Previous Twenty Matters

FIRST MATTER

Just as in some narrations, Jesus (Upon whom be peace) is called “the Messiah” (*al-Masīh*), so are both Dajjals called Messiah, and in all the narrations it says: ¹ *مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.. مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ* What is the wisdom and meaning of this?

The Answer: *اللَّهُ أَعْلَمُ* the wisdom in it is this: just as at the divine command, Jesus (Upon whom be peace) abrogated some of the burdensome ordinances of the Mosaic Law, making lawful some things agreeable to the appetites like wine, so too at the command of Satan and due to his temptations, the Great Dajjal will abrogate the injunctions of the Christian Law, and destroying the bonds in accordance with which the life of Christian society is administered, he will prepare the ground for anarchy and Gog and Magog. Similarly, the Sufyan, the Islamic Dajjal, due to the devices of Satan and the evil-commanding soul, will try to abrogate some of the eternal injunctions of the Shari‘a of Muhammad (UWBP), and destroying the material, moral and spiritual bonds of human life, and leaving headstrong, drunken, giddy souls without restriction, he will unfasten the luminous chains of respect and compassion. By giving people a freedom which is pure despotism so they fall on one another in a swamp of putrid lust, he will open up the way to a terrible anarchy. There will then be no way those people can be kept under control other than by the most repressive despotism.

SECOND MATTER

Mentioned in the narrations are the wondrous achievements of the two Dajjals, and their superhuman power and majesty. It is foretold even that some unfortunates will ascribe a sort of godhead to them. What is the reason for this?

The Answer: *أَلْعِلْمُ عِنْدَ اللَّهِ* their achievements being so great and extraordinary is because since they mostly consist of destruction and exciting the

1. *Bukhārī*, Adhān, 149; Janā‘iz, 88; *Tirmidhī*, Du‘ā, 70, 76, 132; *Musnad*, ii, 185, 186, 414, 416

appetites, they carry out those works easily, so that it says in one narration: “A single of their days is a year.” That is, the works they carry out in one year would not normally be carried out in three hundred. There are four aspects of and reasons for their power appearing to be superhuman:

- *The First:* As the result of a divine scheme permitting them to do so, the good things and advances which are achieved through the strength of brave armies and active nations in their despotic, huge states, are unjustly attributed to them. As a result, their persons are imagined to have the power of a thousand men. But rightfully and according to the rules, the positive good, honour, and booty won through the actions of a community should be divided among the community and given to its members. And any evils, destruction, and losses should be ascribed to its leader’s lack of precautions and faults. For example, if a battallion conquers a citadel, the booty and honour is due to their bayonets. While if there are any losses due to faulty planning, they are the commander’s.

Thus, entirely contrarily to this fundamental principle of truth and reality, since positive progress and all things good are ascribed to those fearsome leaders, and negative developments and evils are attributed to their unfortunate peoples, as the result of a divine scheme, those persons, who deserve to be abominated by everyone, are loved by all the heedless and neglectful.

- *The Second Aspect and Reason:* Because both Dajjals employ the severest despotism, the greatest tyranny, and the maximum violence and terror, they appear to have vast power. Yes, a despotism so extraordinary that under the cloak of laws, they intervene in everyone’s consciences and religious beliefs, and even their clothes. It is my guess that with a premonition of the future the lovers of freedom at the end of the last century perceived this awesome despotism and letting fly their arrows at it, attacked it. But they were sorely misled and attacked on the wrong front. It is tyranny and coercion so great that it wipes out a hundred villages because of one man, punishing hundreds of innocent people and ruining them by forced migrations.

- *The Third Aspect and Reason:* Because both Dajjals will win the assistance of a secret Jewish society which nurtures a terrible desire for revenge on Islam and Christianity, and that of another secret society which uses women’s liberation as a screen, and because the Islamic Dajjal will deceive even the Masonic lodges and win their support, they will be supposed to possess tremendous power. Also, it is understood from the divinations of some of the saints that the Dajjal called Sufyan who will come to lead the Islamic

world will be a leading politician who is extremely capable, intelligent, and active, does not like ostentation and gives no importance to personal rank and glory; he will be a military leader who is extremely bold, forceful, energetic, and resolute, and does not condescend to fame-seeking, and he will captivate the Muslims. Taking advantage of their lack of hypocrisy, he will have their extraordinarily brilliant works ascribed to himself, as well as the progress they have achieved driven by the severe need arising from the transformation and renewal of the large army and state and the upheavals of the First World War, and he will have it bruited everywhere by eulogists that he possesses a wondrous and extraordinary power.

- *The Fourth Aspect and Reason:* The Great Dajjal will have spellbinding, charismatic qualities, while the Islamic Dajjal will have fascinating, hypnotic powers in one eye. It even says in narrations: “The Dajjal will be blind in one eye.”¹ By drawing attention to this and pointing out that one of the Great Dajjal’s eyes will be blind, and one eye of the other Dajjal will be blind in comparison with his other eye, the Hadith is indicating that since they will be absolute unbelievers, they will have only one eye and their sight will be restricted to this world, and they will have no eyes that see the hereafter and consequences of actions.

I too saw the Islamic Dajjal in a spirit world. I observed with my own eyes that he possessed a spellbinding hypnotic power in one of his eyes, and I understood him to be a total denier of Allah. He will attack religion and the sacred with a boldness and insolence arising from his absolute denial. But since the ordinary people will not know the truth of the matter, they will suppose it to be an extraordinary power and courage.

Also, because such a magnificent, lucky, successful, and cunning commander, who is merely being led on by Allah, appears at the time of a heroic and glorious nation’s defeat, with their love of heroism the people will applaud and fete him without considering his hidden, terrible true nature, and will want to cover up his iniquities. However, it is understood from narrations that through the light of belief and light of the Qur’an in their spirits, the heroic, *mujahid* army and religious nation will see the truth and will try to repair that commander’s terrible destruction.

1. Fitan, 26; *Anbiyā’*, 77; *Muslim*, Fitan, 100, 109; *Abū Dā’ūd*, *Malāhim*, 14; *Sunna*, 25; *Tirmidhī*, Fitan, 56, 62; *Ibn Māja*, Fitan, 33; *Muwaffā*, *Ṣifāt al-Nabī*, 1; *Musnad*, i, 176, 182, 240, 311; ii, 22, 27, 37, 39, 122, 124, 127, 131, 144, 154, 159; iii, 79, 103, 115, 173, 233, 333; iv, 139-40; v, 13, 383, 397.

THE THIRD BRIEF MATTER

This consists of three instructive incidents.

First Incident: One time, Allah’s Noble Messenger (Upon whom be blessings and peace) pointed out to ‘Umar (May Allah be pleased with him) one of a group of Jewish children, and said: “He is his very image!” ‘Umar said: “Then I shall kill him!” But Allah’s Messenger (UWPB) replied: “If it is the Sufyan, the Islamic Dajjal, you cannot kill him. And if it is not, he cannot be killed through his image.”¹

This narration indicates that at the time of his rule, the Sufyan’s image will appear on numerous things and that he will be born a Jew. It is strange that although ‘Umar (May Allah be pleased with him) was sufficiently angry and hostile towards him to be able to kill a child resembling him, someone the Sufyan most admired and liked and spoke off with praise and appreciation turned out to be ‘Umar.

Second Incident: Many people narrated that the Islamic Dajjal will be curious about the meaning of the sura, (95:1) وَاللَّيْلِ وَالرَّيْثُونَ and will ask about it.

It is strange but the verse (96:6) كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاغٍ in the following sura, (96:1) أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ according to *jafr* reckoning and its meaning, also indicates his time and person, pointing out that he will overweeningly aggress against the mosques and the people who perform the prayers. That is to say, that man, who is being led on by Allah, perceives that a short sura is concerned with him, but makes a mistake and knocks on its neighbour’s door.

Third Incident: It says in a narration: “*The Islamic Dajjal will appear in Khorasan.*”²

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ an interpretation of it is this: the Turks, the bravest and most numerous and powerful people of the east and the heroic army of Islam, were at the time of the narration, around the region of Khorasan and had not yet made their homeland in Anatolia. By mentioning the region they inhabited, it is indicating that the Sufyan Dajjal would appear from among them.

1. Bukhārī, Janā’iz, 80; Jihād, 178; Muslim, Fitan, 85, 86, 95; Tirmidhī, Fitan, 63.

2. Tirmidhī, Fitan, 57; Ibn Māja, Fitan, 33; Musnad, i, 4, 7; al-Albānī, Silsilat al-Aḥādīth, iv, 122.

It is strange, exceedingly strange, he will temporarily try to use the Turkish nation and Turkism, which for seven hundred years has been a flashing diamond sword, a mark of honour, in the hand of Islam and the Qur'an, against some of the marks of Islam. But he will not be successful and will withdraw. It is understood from the narrations that "The heroic army will save it, taking the reins from his hand."

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ ❁ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

* * *

The Sixth Ray

[This consists of only two points]



[This Sixth Ray consists of two answers to two questions about two points concerning the formulas in the *tashahhud* section of the prescribed prayers (*ṣalāt*) which begin

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ ¹ Postponing to another time an explanation of the other truths of the *tashahhud*, here we shall explain only two points out of hundreds.]

FIRST QUESTION: The blessed phrases of the *tashahhud* were spoken by Almighty Allah and His Messenger (Upon whom be blessings and peace) on the night of his Ascension, so what is the reason for their being recited in the prescribed prayers?

The Answer: For all believers, the five daily prayers are a sort of Ascension. The words of the *tashahhud*, being spoken during the Supreme Ascension of Muhammad (Upon whom be blessings and peace), were fitting for the divine presence. By reciting them, believers recall that sacred conversation, and through the recollection, the meanings of those blessed words cease being particular and become universal; their sacred, comprehensive meanings are, or may be, conceived of. Through such a conception, their value and light are enhanced and expanded.

For example, instead of giving the greeting of “peace” that night to Almighty Allah, the Noble Messenger (Upon whom be blessings and peace) said: “Salutations to Allah” التَّحِيَّاتُ لِلَّهِ. That is, “O my Sustainer! All the vital glorifications living beings display through their lives and the gifts they

1. التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ Bukhārī, Adhān, 148, 150; al-‘Amal fi’l-Ṣalāt, 4; Isti’dhān, 3, 28; Da‘wāt, 16; Tawhīd, 5; Muslim, Ṣalāt, 56, 60, 62. Etc.

present to their Maker through the manner of their creation are Yours alone. By visualizing them and through my belief, I too offer them to You.”

Yes, with the word **اَلتَّحِيَّاتُ** Allah’s Most Noble Messenger (UWBP) intentionally offered to Allah all the worship living creatures perform through the mode of their creation. Similarly, through the word “blessings,” **اَلْمُبَارَكَاتُ** which is the summary of “salutations,” he was representing the natural blessedness, plenty, and worship of creatures, especially seeds, grains, and eggs, which are the means of blessings and abundance, and cause one to exclaim: “How great are Allah’s blessings!” For they are the essence of life and living beings. He uttered it with this broad meaning.

With the word “benedictions” **اَلصَّلَوَاتُ** which is a summary of “blessings,” he was visualizing all the particular forms of worship performed by beings with spirits, who are the essence of living beings, and offering it to the divine court with that comprehensive meaning.

With the word “good things,” **اَلطَّيِّبَاتُ** the summary of “benedictions,” he intended the luminous, elevated worship of perfected human beings and the cherubim, who are the summaries of beings with spirits, and offered this to the One he worshipped.

Almighty Allah saying that night: **اَلسَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ** was an indication and indirect command that in the future, hundreds of millions of people would say at least ten times daily: **اَلسَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ** The divine greeting afforded the words an extensive light and lofty meaning.

Similarly, the Noble Messenger (Upon whom be blessings and peace) replying to the greeting by saying: **اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ** expressed that he was requesting his Creator hopefully and beseechingly that in the future his vast community and the righteous members of it would reflect Islam, which represents the divine greeting, and that all his community would greet each other: **اَلسَّلَامُ عَلَيْكَ - وَعَلَيْكَ السَّلَامُ** which, between believers, is a universal mark of Islam.

Gabriel (Upon whom be peace), who took part in the conversation, said that night at the divine command:

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ giving the happy news that all the Umma would testify thus until the Last Day. Recalling this sacred exchange, the meanings of the words gain in brilliance and comprehensiveness.

A strange state of mind that assisted in the unfolding of the above truth

One time while in a dark exile, on a dark night, and in a dark state of heedlessness, the mighty universe of the present appeared to my imagination as a lifeless, spiritless, dead, empty, desolate, ghastly corpse. The past, too, appeared to be dead, empty, deceased, and dreadful; that boundless space and limitless time took on the form of a dark wilderness. I had recourse to the prayers in order to be saved from my state of mind. When I said: **التَّحِيَّاتُ** in the *tashahhud*, the universe suddenly sprang to life. It was resurrected taking on a living, luminous form, becoming a shining mirror of the Ever-Living and Self-Subsistent One. I saw that with all its living parts, it was continuously offering the salutations of their lives and their vital gifts to the Ever-Living and Self-Subsistent One; I understood this with the knowledge of certainty, even with absolute certainty.

Then, when I declared: **يَا أَيُّهَا النَّبِيُّ السَّلَامُ عَلَيْكَ** that limitless vacant time was transformed under the leadership of Allah's Noble Messenger (Upon whom be blessings and peace) from being a desolate wilderness into a familiar place of recreation filled with living spirits.

SECOND QUESTION: The comparison at the end of the *tashahhud*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ¹

appears to be contrary to the rules of comparisons, for Muhammad (Upon whom be blessings and peace) was greater than Abraham (Upon whom be peace), and the recipient of greater mercy; so what is the reason for it? Since early times the same supplication has been repeated in all the prescribed prayers; whereas if a prayer is accepted once, it is enough. If those for whom millions of prayers have been accepted are persistently prayed for, and especially if the thing sought has been promised by Allah, For example, Almighty Allah has promised: (17:79) **عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا** yet always after the call to prayer and *iqāma* the narrated prayer:

وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتُهُ² is repeated; the whole Umma prays for the promise to be fulfilled. What is the reason for this too?

1. *Bukhārī*, *Anbiyā'*, 10.

2. 'Station of Praise and Glory' - *al-Maqām al-Mahmūd*: *Bukhārī*, *Adhān*, 8, 17; *Tirmidhī*, *Mawāqit*, 43; *Ṣalāt*, 42; *Abū Dā'ūd*, *Ṣalāt*, 37; *Nasā'ī*, *Adhān*, 38; *Ibn Māja*, *Adhān*, 4; *Iqāma*, 25; *Musnad*, iii, 354.

The Answer: There are three aspects and three questions within this question.

First Aspect: For sure Abraham (Upon whom be peace) was not equal to Muhammad (Upon whom be blessings and peace), but his family or descendants were prophets. Muhammad's (Upon whom be blessings and peace) family were saints, and saints cannot reach the level of the prophets. Evidence that this prayer for his family has been accepted in shining fashion is this:

It was because they received the effulgence of the Hadith:

عَلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ¹ that the saints who, among three hundred and fifty million, emerged from the progeny of only two of Muhammad's (UWBP) Family, that is, Hasan (May Allah be pleased with him) and Husayn (May Allah be pleased with him), were in the great majority of cases the spiritual guides and leaders of the Sufi paths of reality. The guides of the greater part of the Umma to the way of truth and reality of Islam – foremost Ja'far al-Sadiq (May Allah be pleased with him), Gawth al-A'zam (May Allah be pleased with him), and Shah Naqshband (May Allah be pleased with him) – were the fruits of the acceptance of this prayer for Muhammad's (Upon whom be blessings and peace) Family.

Second Aspect: The reason for benedictions of this sort being restricted to the prescribed prayers is that they recall to a person that he is on the way opened up and taken by the great caravan of the prophets and saints, who are the most luminous, perfect, and righteous of humankind and its eminent members. The person has joined that vast congregation, which acquires strength through its hundredfold consensus and agreement and cannot confuse its way, and is accompanying it on the straight path. By recalling this, he is saved from satanic doubts and delusions. Evidence that the members of the caravan are the friends and acceptable creatures of the universe's Owner, and its opponents and enemies are rejected, is that from the time of Adam, succour has always arrived from the Unseen for the caravan, while its opponents have been visited by heavenly calamities.

Yes, just as such opponents as the people of Noah, the Thamud and the 'Ad, Pharaoh and Nimrod have all received blows from the Unseen that tell of divine wrath and chastisement; so the sacred heroes of the mighty caravan, like Noah (Upon whom be peace), Abraham (Upon whom be peace), Moses (Upon whom be peace), and Muhammad (Upon whom

1. al-'Ajlūnī, *Kashf al-Khafā'*, ii, 64; *Tecrid-i Sarih Tercemesi* (Turk. trans.), i, 107.

be blessings and peace), have wondrously and extraordinarily manifested miracles and received dominical bounties from the Unseen. A single blow demonstrates anger, and a single bestowal, love, so thousands of blows being visited on opponents and thousands of favours and instances of assistance arriving for the caravan testify and prove self-evidently, as clearly as daylight, the rightfulness of the caravan and that it is on the straight path.

The verse: **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** in Sura al-Fatiha looks to the caravan, while the verses: (1:7) **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ** looks to their opponents. The point we have explained here is clearer in the discussion about the end of Sura al-Fatiha.

Third Aspect: The reason for repeatedly asking for something which shall certainly be given is this: the thing sought, for instance the Station of Praise and Glory is the tip of something. It is a branch of a vast truth that comprises lofty and significant truths like thousands of Stations of Praise and Glory. It is a fruit of the most important result of the universe's creation. To seek through prayer the tip, branch, and fruit is to seek indirectly the realization of that vast and general truth, and its finding existence, and the coming and realization of the eternal realm, the largest branch of the tree of creation, and the resurrection of the dead and Last Judgement and the opening up of the Abode of Bliss, which are the supreme results of the universe. By asking for these, one participates in the worship and prayers of all humanity, the most important causes of the existence of Paradise and the Abode of Bliss. These innumerable prayers are indeed few for an aim so unutterably vast. Moreover, Muhammad (Upon whom be blessings and peace) being awarded the Station of Praise and Glory points to his supreme intercession for all his community. He is concerned also with the happiness of all his community. It is therefore pure wisdom to seek endless benedictions and prayers for mercy for him from all his community.

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

The Seventh Ray

The Supreme Sign ¹

An Important Warning
and Statement of Purpose

Not everyone will be able to understand all the matters discussed in this most significant treatise, but equally nobody will remain portionless. If somebody enters a garden, he will find that his hands cannot reach all the fruit it contains, but the amount that falls within his grasp will be enough for him. The garden does not exist for him alone; it exists also for those whose arms are longer than his.

There are five causes making difficult the understanding of this book.

The First: I have written down my own observations, according to my own understanding, and for myself. I have not written according to the understanding and conceptions of others, as is the case with other books.

The Second: Since the true affirmation of divine unity is set forth in this book, in the most comprehensive form, by virtue of a manifestation of the supreme name, the subjects discussed are extremely broad, extremely profound and sometimes extremely long. Not everyone can comprehend these matters all at once.

The Third: Since each matter constitutes a great and extensive truth, a single sentence will sometimes stretch out over a whole page or more, in order not to fracture the truth in question. A single proof requires copious preliminaries.

The Fourth: Since most of the matters contained in the book have numerous proofs and evidences, the discussion sometimes becomes prolix through

1. This translation of the Seventh Ray was originally carried out by Hamid Algar, Emeritus Prof. of Middle Eastern Studies in the University of California, Berkeley, USA, and was first published in 1979. It has been slightly amended to fit the present work.

the inclusion of ten or twenty proofs by way of demonstration. Limited intelligences cannot understand this.

The Fifth: It is true that the lights of this treatise came to me from the effulgence of Ramadan. Nonetheless, I was distraught in a number of respects, and I wrote the book hastily at a time my body was wracked by several illnesses, without revising the first draft. I felt, moreover, that I was not writing with my own will and volition, and it seemed inappropriate to rearrange or correct what I had written, according to my own thoughts. This, too, resulted in rendering the book difficult of comprehension. In addition, a number of sections in Arabic crept in, and the First Station, written entirely in Arabic, was removed and made into a separate work.

Despite the defects and difficulties arising from these five causes, this treatise has such an importance that Imam ‘Ali (May Allah be pleased with him) miraculously foresaw its composition and gave it the names “Supreme Sign” and “Staff of Moses.” He looked upon this part of the *Risale-i Nur* with special favour, and directed men’s gaze toward it.¹ The Supreme Sign is a true exposition of the Supreme Verse,² and it constitutes at the same time the Seventh Ray, designated by the Imam as the Staff of Moses.

This treatise consists of an introduction and two stations. The introduction sets forth four important matters; the First Station contains the Arabic portion of the exposition of the Supreme Verse; and the Second Station consists of the translation of that exposition together with the accompanying proofs.

Too much has been explained in the following introduction, but it was not my intention to lengthen it thus. The fact that it was written at this length indicates the existence of a need. Indeed, some people may regard it as too short, despite its length.

Said Nursi

1. The events that took place in Denizli fully confirmed the prediction of Imam ‘Ali concerning The Supreme Sign. For the secret printing of this book was the cause of our imprisonment, and the triumph of its sacred and most powerful truth was the main cause of our acquittal and deliverance. Thus did Imam ‘Ali make manifest his miraculous prediction, and prove the acceptance of the prayer he had uttered on our behalf: “By means of the Supreme Sign, secure me against sudden death!”

2. Qur’an 17:44; see page 132, footnote 2.

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (51:56)

According to the meaning of this mighty verse, the purpose for the sending of man to this world and the wisdom implicit in it, consists of recognizing the Creator of all beings and believing in Him and worshipping Him. The primordial duty of man and the obligation incumbent upon him are to know Allah and believe in Him, to assent to His Being and unity in submission and perfect certainty.

For man, who by nature desires permanent life and immortal existence, whose unlimited hopes are matched by boundless afflictions, any object or accomplishment other than belief in Allah, knowledge of Allah and the means for attaining these, which are the fundament and key of eternal life – any such object or accomplishment must be regarded as lowly for man, or even worthless in many cases.

Since this truth has been proven with firm evidence in the *Risale-i Nur*, we refer exposition of it to that, setting forth here, within the framework of four questions, only two abysses that shake certainty of faith in this age and induce hesitation.

The means for salvation from the first abyss are these two matters:

THE FIRST MATTER: As proven in detail in the Thirteenth Flash of the Thirty-First Letter, in general questions denial has no value in the face of proof and is extremely weak. For example, with respect to the sighting of the crescent moon at the beginning of Ramadan the Noble, if two common men prove the crescent to have emerged by their witnessing it, and thousands of nobles and scholars deny it, saying: “We have not seen it,” their negation is valueless and without power to convince. When it is a question of proof each person strengthens and supports the other, and consensus results. But when it is a question of negation, there is no difference between one man and a thousand. Each person remains alone and isolated. For the one who affirms looks beyond himself and judges the matter as it is. Thus in the example we have given, if one says “The moon is in the sky,” and his friend then points his finger at the moon, the two of them unite and are strengthened.

The one who engages in negation and denial, however, does not regard the matter as it is, and is even unable to do so. For it is a well-known principle that “a non-particularized denial, not directed to a particular locus, cannot be proven.”

For example, if I affirm the existence of a thing in the world, and you deny it, I can easily establish its existence with a single indication. But for you to justify your negation, that is to establish the non-existence of the thing – it is necessary to hunt exhaustively through the whole world, and even to examine every aspect of past ages. Only then can you say, “It does not exist, and never has existed.”

Since those who negate and deny do not regard the matter as it is but judge rather in the light of their own souls, and their own intelligence and vision, they can in no way strengthen and support each other. For the veils and causes that prevent them from seeing and knowing are various. Anyone can say, “I do not see it; therefore, in my opinion and belief, it does not exist.” But none can say, “It does not exist in actuality.” If someone says this –particularly in questions of belief, which look to all the universe– it is a lie as vast as the world itself, and he who utters it will be incapable both of speaking the truth and of being corrected.

In Short: The result is one and single in the case of affirmation, and every instance of affirmation supports all other instances.

Negation by contrast is not one, but multiple. Multiplicity arises through each person’s saying concerning himself, “In my opinion and view,” or “In my belief,” and leads to multiplicity of result. Hence each separate instance cannot support all other instances.

Therefore, with respect to the truth with which we began, there is no significance in the multiplicity and apparent predominance of the unbelievers and deniers who oppose belief. Now it is necessary to refrain from introducing any hesitation into the certainty and faith of a believer, but in this age the negations and denials of the philosophers of Europe have induced doubt in a number of unfortunate dupes and thus destroyed their certainty and obliterated their eternal felicity. Death and the coming of one’s appointed hour, which afflict thirty thousand men each day, are deprived of their meaning of dismissal from this world and presented as eternal annihilation. The grave with its ever-open door, constantly threatens the denier with annihilation and poisons his life with the bitterest of sorrows. Appreciate then how great a blessing is faith, and the very essence of life.

THE SECOND MATTER: With respect to a problem subject to discussion in a science or art, those who stand outside that science or art cannot speak authoritatively, however great, learned and accomplished they may be, nor can their judgements be accepted as decisive. They cannot form part of the learned consensus of the science.

For example, the judgement of a great engineer on the diagnosis and cure of a disease does not have the same value as that of the lowliest physician. In particular, the words of denial of a philosopher who is absorbed in the material sphere, who becomes continually more remote from the non-material or spiritual and cruder and more insensitive to light, whose intelligence is restricted to what his eye beholds – the words of such a one are unworthy of consideration and valueless with respect to non-material and spiritual matters.

On matters sacred and spiritual and concerning the divine unity, there is total accord among the hundreds of thousands of the people of truth, such as Shaykh Gilani (May his mystery be sanctified), who beheld Allah's sublime throne while still on the earth, who spent ninety years advancing in spiritual work, and who had unveiled to him the truths of belief in all three stations of certainty. This being the case what value have the words of philosophers, who through their absorption in the most diffuse details of the material realm and the most minute aspects of multiplicity are choking and dazed? Are not their denials and objections drowned out like the buzzing of a mosquito by the roaring of thunder?

The essence of the unbelief that opposes the truths of Islam and struggles against them is denial, ignorance, and negation. Even though in outer form it may appear to be an affirmation of some kind and a manifestation of being, it is in reality negation and non-being. Whereas belief is knowledge and a manifestation of being; it is affirmation and judgement. Even a negating aspect of belief is the gate to a positive truth or the veil covering it. If the unbelievers who struggle against faith attempt, with the utmost difficulty, to affirm and accept their negative beliefs in the form of acceptance and admission of non-being, then their unbelief may be regarded as a form of mistaken knowledge or erroneous judgement in one respect. But as for non-acceptance, denial, and non-admission – something more easily done – it is absolute ignorance and total absence of judgement.

In Short: The convictions underlying unbelief are then of two kinds:

The First pays no regard to the truths of Islam. It is an erroneous admission, a baseless belief and a mistaken acceptance peculiar to itself; it is an

unjust judgement. This kind of unbelief is beyond the scope of our discussion. It has no concern with us, nor do we have any concern with it.

The Second Kind opposes the truths of belief and struggles against them. It consists in turn of two varieties.

The First is non-acceptance. It consists simply of not consenting to affirmation. This is a species of ignorance; there is no judgement involved and it occurs easily. It too is beyond the scope of our discussion.

The Second variety is acceptance of non-being. It is to consent to non-being with one's heart, and a judgement is involved. It is a conviction and a taking the part of something. It is on account of this partiality that it is obliged to affirm its negation.

The negation comprises two types:

The First Type says: "A certain thing does not exist at a certain place or in a particular direction." This kind of denial can be proved, and it lies outside of our discussion.

The Second Type consists of negating and denying those doctrinal and sacred matters, general and comprehensive, that concern this world, all beings, the hereafter, and the succession of different ages. This kind of negation cannot in any fashion be substantiated, as we have shown in the First Matter, for what is needed to substantiate such negations is a vision that shall encompass the whole universe, behold the hereafter, and observe every aspect of time without limit.

The Second Abyss and the means for escaping from it: This too consists of two matters.

The First: Intelligences that become narrowed by absorption in neglect of Allah and in sin, or the material realm, are unable to comprehend vast matters in respect of sublimity, grandeur, and infinity; hence taking pride in such knowledge as they have, they hasten to denial and negation. Since they cannot encompass the extremely vast, profound and comprehensive questions of faith within their straitened and dessicated intellects, their corrupt and spiritually moribund hearts, they cast themselves into unbelief and misguidance, and choke.

If they were able to look at the true nature of their unbelief and the essence of their misguidance they would see that, compared to the reasonable, suitable and indeed necessary sublimity and grandeur that is present in belief, their unbelief conceals and contains manifold absurdity and impossibility. The *Risale-i Nur* has proven this truth by hundreds of comparisons with the same finality that two plus two equals four. For example, one who does not

accept the Necessary Being, the pre-eternity, and the comprehensiveness of attribute of Allah Almighty, on account of their grandeur and sublimity, may form a creed of unbelief by assigning that necessary being, pre-eternity, and the attributes of Godhead to an unlimited number of beings, an infinity of atoms. Or like the foolish Sophists, he can abdicate his intelligence by denying and negating both his own existence and that of the universe.

Thus, all the truths of belief and Islam, basing their matters on the grandeur and sublimity which are their requirement, deliver themselves from the awesome absurdities, the fearsome superstitions, and the tenebrous ignorance of unbelief that confront them, and take up their place in sound hearts and straight intellects, through utmost submission and assent.

The constant proclamation of this grandeur and sublimity in the call to prayer, in the prayers themselves and in most of the rites of Islam,

اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ the declaration of the Sacred Tradition that ¹ الْعَظْمَةُ إِزَارِي وَالْكِبَرِيَاءُ رِدَائِي and the statement of the Prophet (Upon whom be blessings and peace) – his most inspiring communing with Allah, in the eighty-sixth part of *Jawshan al-Kabir*: ²

يَا مَنْ لَا مُلْكَ إِلَّا مُلْكُهُ * يَا مَنْ لَا يُحْصِي الْعِبَادُ ثَنَاءَهُ
يَا مَنْ لَا تَصِفُ الْخَلَائِقُ جَلَالَهُ * يَا مَنْ لَا تَنَالُ الْأَوْهَامُ كُنْهَهُ
يَا مَنْ لَا يُدْرِكُ الْأَبْصَارُ كَمَالَهُ * يَا مَنْ لَا يَبْلُغُ الْإِفْهَامُ صِفَاتَهُ
يَا مَنْ لَا يَنَالُ الْأَفْكَارُ كِبَرِيَاءَهُ * يَا مَنْ لَا يُحْسِنُ الْإِنْسَانُ نَعْوَتَهُ
يَا مَنْ لَا يَرُدُّ الْعِبَادُ قَضَاءَهُ * يَا مَنْ ظَهَرَ فِي كُلِّ شَيْءٍ آيَاتُهُ
سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْإِيمَانُ الْإِيمَانُ نَجِّنَا مِنَ النَّارِ

– all these show that grandeur and sublimity constitute a necessary veil.

* * *

1. *Muslim*, Birr, 136; *Abū Dā'ūd*, Libās, 25; *Ibn Māja*, Zuhd, 16; *Musnad*, ii, 248, 376, 414, 427, 442; iv, 416; *Ibn Hībān*, *Ṣaḥīḥ*, i, 272; vii, 473; *al-Hindī*, *Kanz al-'Ummāl*, iii, 534.

2. The famous supplication imparted to the Prophet Muhammad (UWBP) which, consisting of the divine names, is related to possess many merits. [Tr.]

The Supreme Sign

The Observations of a Traveller Questioning
the Universe Concerning His Maker

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (17:44)

[This Second Station, in addition to explaining the above sublime verse, sets out the proofs, arguments, and meaning of the First Station, which has been skipped.]

Since this sublime verse, like many other Qur’anic verses, mentions first the heavens –that brilliant page proclaiming Allah’s unity, gazed on at all times and by all men with wonder and joy– in its pronouncement of the Creator of this cosmos, let us too begin with a mention of the heavens.

Indeed, every voyager who comes to the hospice and the realm of this world, opens his eyes and wonders who is the master of this fine hospice, which resembles a most generous banquet, a most ingenious exhibition, a most impressive camp and training ground, a most amazing and wondrous place of recreation, a most profound and wise place of instruction. He asks himself too who is the author of this great book, and who is the monarch of this lofty realm. There first presents itself to him the beautiful face of the heavens, inscribed with the gilt lettering of the stars. That face calls him saying, “Look at me, and I shall guide you to what you seek.”

He looks then and sees a manifestation of dominicality performing various tasks in the heavens: it holds aloft in the heavens, without any supporting pillar, hundreds of thousands of heavenly bodies, some of which are a thousand times heavier than the earth and revolve seventy times faster

than a cannon-ball; it causes them to move in harmony and swiftly without colliding with each other; it causes innumerable lamps to burn constantly, without the use of any oil; it disposes of these great masses without any disturbance or disorder; it sets sun and moon to work at their respective tasks, without those great bodies ever rebelling; it administers within infinite space –the magnitude of which cannot be measured in figures should they stretch from pole to pole– all that exists, at the same time, with the same strength, in the same fashion, manner and mould, without the least deficiency; it reduces to submissive obedience to its law all the aggressive powers inherent in those bodies; it cleanses and lustrates the face of the heavens, removing all the sweepings and refuse of that vast assembly; it causes those bodies to manoeuvre like a disciplined army; and then, making the earth revolve, it shows the heavens each night and each year in a different form, like a cinema screen displaying true and imaginative scenes to the audience of creation.

There is within this dominical activity a truth consisting of subjugation, administration, revolution, ordering, cleansing, and employment. This truth, with its grandeur and comprehensiveness, bears witness to the necessary existence and unity of the Creator of the Heavens and testifies to that Existence being more manifest than that of the heavens. Hence it was said in the First Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَىٰ وَجُوبِ وَجُودِهِ فِي وَحْدَتِهِ
السَّمَوَاتُ بِجَمِيعِ مَا فِيهَا بِشَهَادَةِ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ التَّسْخِيرِ وَالتَّدْبِيرِ
وَالْتَّدْوِيرِ وَالتَّنْظِيمِ وَالتَّنْظِيفِ وَالتَّوْظِيفِ الْوَاسِعَةِ الْمُكَمَّلَةِ بِالْمُشَاهَدَةِ

Then that wondrous place of gathering known as space or the atmosphere begins thunderously to proclaim to that traveller come as a guest to the world, “Look at me! You can discover and find through me the object of your search, the one who sent you here!” The traveller looks at the sour but kind face of the atmosphere, and listening to the awesome but joyous thunderclaps perceives the following.

The clouds, suspended between the sky and the earth, water the garden of the world in the most wise and merciful fashion, furnish the inhabitants of the earth with the water of life, modify the natural heat of life, and hasten to bestow aid wherever it is needed. In addition to fulfilling these and other duties, the vast clouds, capable of filling the heavens sometimes hide themselves, with their parts retiring to rest so that not a trace can be seen, just

like a well-disciplined army showing and hiding itself in accordance with sudden orders.

Then, the very instant the command is given to pour down rain, the clouds gather in one hour, or rather in a few minutes; they fill the sky and await further orders from their commander.

Next the traveller looks at the wind in the atmosphere and sees that the air is employed wisely and generously in such numerous tasks that it is as if each of the inanimate atoms of that unconscious air were hearing and noting the orders coming from that monarch of the universe; without neglecting a single one of them, it performs them in ordered fashion and through the power of the monarch. Thereby it gives breath to all beings and conveys to all living things the heat, light, and electricity they need, and transmits sound, as well as aiding in the pollination of plants.

The traveller then looks at the rain and sees that within those delicate, glistening sweet drops, sent from a hidden treasury of mercy, there are so many compassionate gifts and functions contained that it is as if mercy itself were assuming shape and flowing forth from the dominical treasury in the form of drops. It is for this reason that rain has been called “mercy.”

Next the traveller looks at the lightning and listens to the thunder and sees that both of these, too, are employed in wondrous tasks.

Then taking his eyes off these, he looks to his own intellect and says: “The inanimate, lifeless cloud that resembles carded cotton has of course no knowledge of us; when it comes to our aid, it is not because it takes pity on us. It cannot appear and disappear without receiving orders. Rather it acts in accordance with the orders of a most powerful and compassionate commander. First it disappears without leaving a trace, then suddenly reappears in order to begin its work. By the command and power of a most active and exalted, a most magnificent and splendid, monarch, it fills and then empties the atmosphere. Inscribing the sky with wisdom and erasing the pattern, it makes of the sky a tablet of effacement and affirmation, a depiction of the gathering and the resurrection. By the contriving of a most generous and bountiful, a most munificent and solicitous sustainer, a ruler who regulates and disposes, it mounts the wind and taking with it treasuries of rain each as heavy as a mountain, hastens to the aid of the needy. It is as if it were weeping over them in pity, with its tears causing the flowers to smile, tempering the heat of the sun, spraying gardens with water, and washing and cleansing the face of the earth.”

That wondering traveller then tells his own intellect: "These hundreds of thousands of wise, merciful and ingenious tasks and acts of generosity and mercy that arise from the veil and outer form of this inanimate, lifeless, unconscious, volatile, unstable, stormy, unsettled, and inconstant air, clearly establish that this diligent wind, this tireless servant, never acts of itself, but rather in accordance with the orders of a most powerful and knowing, a most wise and generous commander. It is as if each particle were aware of every single task, like a soldier understanding and hearkening to every order of its commander, for it hears and obeys every dominical command that courses through the air. It aids all animals to breathe and to live, all plants to pollinate and grow, and cultivates all the matter necessary for their survival. It directs and administers the clouds, makes possible the voyaging of sailing ships, and enables sounds to be conveyed, particularly by means of wireless, telephone, telegraph and radio, as well as numerous other universal functions.

"Now these atoms, each composed of two such simple materials as hydrogen and oxygen and each resembling the other, exist in hundreds of thousands of different fashions all over the globe; I conclude therefore that they are being employed and set to work in the utmost orderliness by a hand of wisdom.

"As the verse makes clear,

وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَا يَكُنْ لِقَوْمٍ يَعْقِلُونَ (2:164)

the one who through the disposition of the winds employs them in countless dominical functions, who through the ordering of the clouds uses them in infinite tasks of mercy, and who creates the air in this fashion - such a one can only be the Possessor of Necessary Existence, the One Empowered over All Things and Knowledgeable of All Things, the Sustainer endowed with Glory and Generosity." This is the conclusion our traveller now draws.

Then he looks at the rain and sees that within it are contained benefits as numerous as the raindrops, and dominical manifestations as multiple as the particles of rain, and instances of wisdom as plentiful as its atoms. Those sweet, delicate and blessed drops are moreover created in so beautiful and ordered a fashion, that particularly the rain sent in the summertime, is despatched and caused to fall with such balance and regularity that not even stormy winds that cause large objects to collide can destroy its equilibrium

and order; the drops do not collide with each other or merge in such fashion as to become harmful masses of water. Water, composed of two simple elements like hydrogen and oxygen, is employed in hundreds of thousands of other wise, purposeful tasks and arts, particularly in animate beings; although it is itself inanimate and unconscious. Rain which is then the very embodiment of divine mercy can only be manufactured in the unseen treasury of mercy of One Most Compassionate and Merciful, and on its descent expounds in physical form the verse:

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ﴿٤٢:٢٨﴾

The traveller next listens to the thunder and watches the lightning. He understands that these two wondrous events in the atmosphere are like a material demonstration of the verse,

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ ﴿١٣:١٣﴾ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٢٤:٤٣﴾

They also announce the coming of rain, and thus give glad tidings to the needy.

Yes, this sudden utterance of a miraculous sound by the atmosphere; the filling of the dark sky with the flash and fire of lightning; the setting alight of the clouds that resemble mountains of cotton or pipes bursting with water and snow – these and similar phenomena are like a blow struck on the head of the negligent man whose gaze is directed down at the earth. They tell him:

“Lift up your head, look at the miraculous deeds of the most active and powerful being who wishes to make himself known. In the same way that you are not left to your own devices, so too, these phenomena and events have a master and a purpose. Each of them is caused to fulfil a particular task, and each is employed by a Most Wise Disposer.”

The wondering traveller hears then the lofty and manifest testimony to the truth that is composed of the disposition of the winds, the descent of the rains and the administration of the events of the atmosphere, and says: “I believe in Allah.” That which was stated in the Second Degree of the First Station expresses the observations of the traveller concerning the atmosphere:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الُّوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ الْجَوُّ بِجَمِيعِ
مَا فِيهِ بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ التَّسْخِيرِ وَالتَّصْرِيفِ وَالتَّنْزِيلِ
وَالْتَذْيِيرِ الْوَاسِعَةِ الْمُكَمَّلَةِ بِالْمُشَاهَدَةِ

Next the globe addresses that thoughtful traveller, now growing accustomed to his reflective journey:

“Why are you wandering through the heavens, through space and the sky? Come, I will make known to you what you are seeking. Look at the functions that I perform and read my pages!” He looks and sees that the globe, like an ecstatic Mevlevi dervish with its twofold motion, is tracing out around the field of the Supreme Gathering a circle that determines the succession of days, years, and seasons. It is a most magnificent dominical ship, loaded with the hundreds of thousands of different forms of food and equipment needed for all animate beings, floating with the utmost equilibrium in the ocean of space and circling the sun.

He then looks at the pages of the earth and sees that each page of each of its chapters proclaims the Sustainer of the Earth in thousands of verses. Being unable to read the whole of it, he looks at the page dealing with the creation and deployment of animate beings in the spring, and observes the following:

The forms of the countless members of hundreds of thousands of species emerge, in the utmost precision, from a simple material and are then nurtured in most merciful fashion. Then, in miraculous manner, wings are given to some of the seeds; they take to flight and are thus dispersed. They are most effectively distributed, most carefully fed and nurtured. Countless tasty and delicious forms of food, in the most merciful and tender fashion, are brought forth from dry clay, and from roots, seeds and drops of liquid that differ little among each other. Every spring, a hundred thousand kinds of food and equipment are loaded on it from an unseen treasury, as if onto a railway waggon, and are despatched in utmost orderliness to animate beings. The sending to infants of canned milk in those food packages, and pumps of sugared milk in the form of their mothers’ affectionate breasts, is in particular such an instance of solicitousness, mercy and wisdom that it immediately establishes itself as a most tender manifestation of the mercy and generosity of the Merciful and Compassionate One.

In Short: this living page of spring displays a hundred thousand examples and samples of the Supreme Gathering, and is a tangible demonstration of this verse,

فَانْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُعْجَىٰ الْمَوْقِنِّ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (30:50)

Moreover, this verse may be said to express in miraculous fashion the meanings of the page that is spring. The traveller thus understood that the earth proclaims through all its pages, in fashion proportionate to their size:

لَا إِلَهَ إِلَّا هُوَ¹

In expression of the meaning beheld by the traveller through the brief testimony of one of the twenty aspects of a single page out of the more than twenty pages of the globe, it was said in the Third Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ الْأَرْضُ
بِجَمِيعِ مَا فِيهَا وَمَا عَلَيْهَا بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ التَّسْخِيرِ وَالتَّنْذِيرِ
وَالْتَرْبِيَةِ وَالْفَتْاحِيَّةِ وَتَوَزُّعِ الْبُذُورِ وَالْمُحَافَظَةِ وَالْإِدَارَةِ وَالْإِعَاشَةِ لِجَمِيعِ
ذَوِي الْحَيَاةِ وَالرَّحْمَانِيَّةِ وَالرَّحِيمِيَّةِ الْعَامَّةِ الشَّامِلَةِ الْمُكَمَّلَةِ بِالشَّاهَدَةِ

Then that reflective traveller read each page of the cosmos, and as he did so his faith, that key to felicity, strengthened; his gnosis, that key to spiritual progress, increased; his belief in Allah, the source and foundation of all perfection, developed one degree more; his joy and pleasure augmented and aroused his eagerness; and while listening to the perfect and convincing lessons given by the sky, by space and the earth, he cried out for more. Then he heard the rapturous invocation of Allah made by the tumult of the seas and the great rivers, and listened to their sad yet pleasant sounds. In numerous ways they were saying to him: “Look at us, read also our signs!” Looking, our traveller saw the following:

The seas, constantly and vitally surging, merging and pouring forth with an inclination to conquest inherent in their very nature, surrounded the earth, and together with the earth, revolved, extremely swiftly, in a circle of twenty-five thousand years in a single year. Yet the seas did not disperse, did not overflow or encroach on the land contiguous to them. They moved and stood still, and were protected by the command and power of a most powerful and magnificent being.

Then looking to the depths of the sea, the traveller saw that apart from the most beautiful, well-adorned and symmetrical jewels, there were thousands of different kinds of animal, sustained and ordered, brought to life and caused to die, in so disciplined a fashion, their provision coming from mere

1. A phrase repeated many times in the Qur'an.

sand and salt water, that it established irresistibly the existence of a Powerful and Glorious, a Merciful and Beauteous Being administering and giving life to them.

The traveller then looks at the rivers and sees that the benefits inherent in them, the functions they perform, and their continual replenishment, are inspired by such wisdom and mercy as indisputably to prove that all rivers, springs, streams and great waterways flow forth from the treasury of mercy of the Compassionate One, the Lord of Glory and Generosity. They are preserved and dispensed, indeed, in so extraordinary a fashion that it is said “ *Four rivers flow forth from Paradise.* ” ¹ That is, they transcend by far apparent causes, and flow forth instead from the treasury of a non-material Paradise, from the superabundance of an unseen and inexhaustible source.

For example, the blessed Nile, that turns the sandy land of Egypt into a paradise, flows from the Mountains of the Moon in the south without ever being exhausted, as if it were a small sea. If the water that flowed down the river in six months were gathered together in the form of a mountain and then frozen, it would be larger than those mountains. But the place in the mountains where the water is lodged and stored is less than a sixth of their mass. As for the water that replenishes the river, the rain that enters the reservoir of the river is very sparse in that torrid region and is quickly swallowed up by the thirsty soil; hence it is incapable of maintaining the equilibrium of the river. A tradition has thus grown up that the blessed Nile springs, in miraculous fashion, from an unseen Paradise. This tradition has profound meaning and expresses a beautiful truth.

The traveller saw, then, a thousandth part of the truths and affirmations contained in the oceans and rivers. The seas proclaim unanimously with a power proportionate to their extent, لَا إِلَهَ إِلَّا هُوَ and produce as witnesses to their testimony all the creatures that inhabit them. This, our traveller perceived.

Expressing and conveying the testimony of the seas and the rivers, we said, in the Fourth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الُّوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
جَمِيعِ الْبَحَارِ وَالْأَنْهَارِ بِجَمِيعِ مَا فِيهَا بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ
التَّسْخِيرِ وَالْمُحَافَظَةِ وَالْإِدْخَارِ وَالْإِدَارَةِ الْوَاسِعَةِ الْمُنْتَظَمَةِ بِالْمُشَاهَدَةِ

1. See, Muslim, Janna, 26. (The rivers, Sayhan, Jayhan, Euphrates, and Nile). [Tr.]

Then the traveller is summoned, on his meditative journey, by the mountains and the plains. “Read too our pages,” they say. Looking he sees that the universal function and duty of mountains is of such grandeur and wisdom as to stupefy the intelligence. The mountains emerge from the earth by the command of their Sustainer, thereby palliating the turmoil, anger, and rancour that arise from disturbances within the earth. As the mountains surge upward, the earth begins to breathe; it is delivered from harmful tremors and upheavals, and its tranquillity as it pursues its duty of rotation is no longer disturbed. In the same way that masts are planted in ships to protect them from turbulence and preserve their balance, so too mountains are set up on the deck of the ship that is the earth, as masts and stores, as is indicated by verses of the Qur’an of Miraculous Exposition such as these:

وَالْجِبَالُ أَوْدَادًا (78:7) وَالْقَيْنَا فِيهَا رُوسِيَ (15:19) وَالْجِبَالُ أَرْسَاهَا (79:32)

Then, too, there are stored up and preserved in the mountains all kinds of springs, waters, minerals and other materials needed by animate beings, in so wise, skilful, generous and foreseeing a fashion that they prove that they are the storehouses and warehouses and servants of One possessing infinite power, One possessing infinite wisdom. Deducing from these two examples the other duties and instances of wisdom –as great as mountains– of the mountains and plains, the traveller sees through the general instances of wisdom in them and particularly in regard to the fashion in which all manner of things are stored up in them providentially, the testimony they give and the divine unity they proclaim declaring لَا إِلَهَ إِلَّا هُوَ –a declaration as powerful and firm as the mountains and vast and expansive as the plains– and he too says, “I believe in Allah.”

In expression of this meaning, it was said in the Fifth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي ذَلَّ عَلَى وَجُوبِ وَجُودِهِ جَمِيعُ الْجِبَالِ
وَالصَّحَارَى بِجَمِيعِ مَا فِيهَا وَعَلَيْهَا بِشَهَادَةِ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ الْإِدْخَارِ
وَالْإِدَارَةِ وَنَشْرِ الْبُذُورِ وَالْمُحَافَظَةِ وَالتَّذْيِيرِ الْإِحْتِيَاطِيَّةِ الرَّبَّانِيَّةِ الْوَاسِعَةِ
الْعَامَّةِ الْمُنْتَظَمَةِ الْمُكَمَّلَةِ بِالْمُشَاهَدَةِ

Then, while that traveller was travelling in his mind through the mountains and plains, the gate to the arboreal and vegetable realm was opened before him. He was summoned inside: “Come,” they said, “Inspect our

realm and read our inscriptions.” Entering, he saw that a splendid and well-adorned assembly for the proclamation of Allah’s unity and a circle for the mentioning of His names and the offering of thanks to Him, had been drawn up. He understood for the very appearance of all trees and plants that their different species were proclaiming unanimously, **لَا إِلَهَ إِلَّا هُوَ**. For he perceived three great and general truths indicating and proving that all fruit-giving trees and plants with the tongue of their symmetrical and eloquent leaves, the phrases of their charming and loquacious flowers, the words of their well-ordered and well-spoken fruits, were testifying to Allah’s glory and bearing witness that **لَا إِلَهَ إِلَّا هُوَ**

The First: In the same way that in each of the plants and trees a deliberate bounty and generosity is to be seen in most obvious fashion, and a purposive liberality and munificence, so too it is to be seen in the totality of the trees and plants, with the brilliance of sunlight.

The Second: The wise and purposive distinction and differentiation, one that cannot in any way be attributed to chance, the deliberate and merciful adornment and giving of form – all this is to be seen as clearly as daylight in the infinite varieties and species; they show themselves to be the works and embroideries of an All-Wise Maker.

The Third: The opening and unfolding of all the separate members of the hundred thousand species of that infinite realm, each in its own distinct fashion and shape, in the utmost order, equilibrium and beauty, from well-defined, limited, simple and solid seeds and grains, identical to each other or nearly so – their emerging from those seeds in distinct and separate form, with utter equilibrium, vitality and wise purpose without the least error or mistake, is a truth more brilliant than the sun. The witnesses proving this truth are as numerous as the flowers, fruits and leaves that emerge in the spring. So the traveller said, **الْحَمْدُ لِلَّهِ عَلَى نِعْمَةِ الْإِيمَانِ**

In expression of these truths and the testimony given to them, we said in the Sixth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ إِجْمَاعُ جَمِيعِ أَنْوَاعِ الْأَشْجَارِ وَالنَّبَاتَاتِ الْمُسَبِّحَاتِ النَّاطِقَاتِ بِكَلِمَاتٍ أَوْرَاقُهَا الْمَوْزُونَاتِ الْفَصِيحَاتِ وَأَزْهَارُهَا الْمُزَيَّنَّاتِ الْجَرِيْلَاتِ وَأَثْمَارُهَا الْمُنتَضِمَاتِ الْبَلِيغَاتِ بِشَهَادَةِ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ الْإِنْعَامِ وَالْإِكْرَامِ وَالْإِحْسَانِ بِقَصْدٍ وَرَحْمَةٍ وَحَقِيقَةِ التَّمْيِيزِ وَالتَّزْيِينِ

وَالنَّصُورِ بِإِرَادَةٍ وَحِكْمَةٍ مَعَ فَطَعِيَّةٍ دَلَالَةٍ حَقِيقَةٍ فَتَحَ جَمِيعَ صُورِهَا الْمَوْزُونَاتِ
الْمُزَيَّنَاتِ الْمُتَبَايِنَةِ الْمُتَنَوِّعَةِ الْغَيْرِ الْمَحْدُودَةِ مِنْ نُوَاتَاتٍ وَحَبَّاتٍ مُتَمَاثِلَةٍ مُتَشَابِهَةٍ
مَخْصُورَةٍ مَعْدُودَةٍ

As this traveller through the cosmos proceeded on his meditative journey, with increased eagerness and a bouquet of gnosis and faith, itself like a spring, gathered from the garden of the spring, there opened before his truth-perceiving intellect, his cognitive reason, the gate to the animal and bird realm. With hundreds of thousands of different voices and various tongues, he was invited to enter. Entering, he saw that all the animals and birds, in their different species, groups and nations, were proclaiming, silently and aloud, *لَا إِلَهَ إِلَّا هُوَ* and had thus turned the face of the earth into a vast place of invocation, an expansive assembly for the proclamation of Allah's glory. He saw each of them to be like an ode dedicated to Allah, a word proclaiming His glory, a letter indicating His mercy, each of them describing the Maker and offering Him thanks and encomium. It was as if the senses, powers, members and instruments of those animals and birds were orderly and balanced words, or perfect and disciplined expressions. He observed three great and comprehensive truths indicating, in decisive form, their offering of thanks to the Creator and Provider and their testimony to His unity.

The First: Their being brought into existence with wisdom and purpose and their creation full of art in a fashion that in no way can be attributed to chance, to blind force or inanimate nature; their being created and composed in purposive and knowledgeable manner; their animation and being given life in a way that displays in twenty aspects the manifestation of knowledge, wisdom, and will – all of this is a truth that bears witness to the Necessary Existence of the Eternally Living and Self-Subsistent, His seven attributes and unity, a witness repeated to the number of all animate beings.

The Second: There appears from the distinction made among those infinite beings and from their adornment and decoration in a fashion by which their features are different, their shapes adorned, their proportions measured and symmetrical, and their forms well-ordered – there appears from this a truth so vast and powerful that none other than the One Powerful over all things, the One Knowledgeable of all things, could lay claim to it, this comprehensive act which displays in every respect thousands of wonders and

instances of wisdom; it is impossible and precluded that anything other than such a one could lay claim to it.

The Third: The emergence and unfolding of those countless creatures, in their hundreds of thousands of different shapes and forms, each of which is a miracle of wisdom, their emergence from eggs and drops of water called sperm that are identical with each other or closely resemble each other, and are limited and finite in number, all this in the most orderly, symmetrical and unfailing fashion, is so brilliant a truth as to be illumined with proofs and evidences as numerous as the animals themselves.

By the consensus of these three truths, all the species of animals are engaged together in testifying that **لَا إِلَهَ إِلَّا هُوَ** It is as if the whole earth, like a great man, were saying **لَا إِلَهَ إِلَّا هُوَ** in a manner befitting its vastness, and conveying its testimony to the dwellers of the heaven. The traveller saw this and understood it perfectly. In expression of these truths, we said in the Seventh Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ اتِّفَاقُ جَمِيعِ أَنْوَاعِ الْحَيَوَانَاتِ وَالطُّيُورِ الْحَامِدَاتِ الشَّاهِدَاتِ بِكَلِمَاتٍ حَوَاسِهَا وَقَوَاهَا وَحْسِيَّاتِهَا وَلَطَائِفِهَا الْمَوْزُونَاتِ الْمُنتَظِمَاتِ الْفَصِيحَاتِ وَبِكَلِمَاتٍ جِهَازَاتِهَا وَجَوَارِحِهَا وَأَعْضَائِهَا وَالْأَتِهَا الْمُكَمَّلَةَ الْبَلِغَاتِ بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ الْإِبْجَادِ وَالصُّنْعِ وَالْإِبْدَاعِ بِالْإِرَادَةِ وَحَقِيقَةِ التَّمْيِيزِ وَالتَّزْيِينِ بِالْقَصْدِ وَحَقِيقَةِ التَّقْدِيرِ وَالتَّصْوِيرِ بِالْحِكْمَةِ مَعَ فَطَعِيَّةٍ دَلَالَةٍ حَقِيقَةٍ فَتَحَ جَمِيعَ صُورِهَا الْمُنتَظِمَةِ الْمُتَخَالِفَةِ الْمُتَنَوِّعَةِ

الْغَيْرِ الْمَحْصُورَةِ مِنْ بَيِّنَاتٍ وَقَطَرَاتٍ مُتَمَاثِلَةٍ مُتَشَابِهَةٍ مَحْصُورَةٍ مَحْدُودَةٍ

That meditative voyager, in order to advance farther in the infinite degrees and countless luminous stages of knowledge of Allah, then wished to enter the world of men, the realm of humanity. Humanity, headed by the prophets, invited him, and he accepted the invitation. Looking first at the stopping-place of the past, he saw that all of the prophets (Upon whom be blessings and peace), the most luminous and perfect of human kind, were reciting in chorus, **لَا إِلَهَ إِلَّا هُوَ** and making remembrance of Allah. With the power of their brilliant, well- attested and innumerable miracles, they were proclaiming Allah's unity, and in order to advance man from the animal state to

angelic degree, they were instructing men and summoning them to belief in Allah. Kneeling down in that school of light, he too paid heed to the lesson.

He saw that in the hand of each of those teachers, the most exalted and renowned of all celebrated human beings, there were numerous miracles, bestowed on them by the Creator of All Being as a sign confirming their mission. Further, a large group of men, a whole community, had confirmed their claims and come to belief at their hands; a truth assented to and confirmed by these hundreds of thousands of serious and veracious individuals, unanimously and in full agreement, was bound to be firm and definitive. He understood, too, that the people of misguidance, in denying a truth attested and affirmed by so many veracious witnesses, were committing a most grievous error, indeed crime, and were therefore deserving of a most grievous punishment. He recognized, by contrast, those who assented to the truth and believed in it, as being the most true and righteous, and a further degree of the sanctity of belief became apparent to him.

Yes, the infinite miracles bestowed by Allah on the prophets (Upon whom be peace) each one being like a confirmation of their mission; the heavenly blows dealt to their opponents, each being like a proof of their truthfulness; their individual perfections, each one being like an indication of their righteousness; their veracious teachings; the strength of their faith, a witness to their honesty; their supreme seriousness and readiness to self-sacrifice; the sacred books and pages held by their hands; their countless pupils who through following their paths attain truth, perfection and light, thus proving again the truthfulness of the teachings; the unanimous agreement of the prophets –those most earnest warners– and their followers in all positive matters; their concord, mutual support and affinity – all of this constitutes so powerful a proof that no power on earth can confront it, and no doubt or hesitation can survive it.

Our traveller understood further that inclusion of belief in all the prophets (Upon whom be peace) among the pillars of belief, represents another great source of strength. Thus he derived great benefit of faith from their lessons, in expression of which we said in the Eighth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الَّذِي دَلَّ عَلَىٰ وَجُوبِ وَجُودِهِ فِي وَحْدَتِهِ
إِجْمَاعُ جَمِيعِ الْأَنْبِيَاءِ بِقُوَّةِ مُعْجَزَاتِهِمُ الْبَاهِرَةِ الْمُصَدِّقَةِ الْمُصَدَّقَةِ

That questing traveller, having derived a lofty taste of truth from the power of belief, found himself invited, while coming from the assembly of

the prophets (Upon whom be peace) to the classroom of those profound, original, exacting scholars who affirm the claims of the prophets (Upon whom be peace) with the most decisive and powerful proofs and who are known as the purified and most veracious ones.

Entering their classroom, he saw thousands of geniuses and hundreds of thousands of exact and exalted scholars proving all the realized matters connected with faith, headed by the necessity of Allah's existence and His unity, with such profound demonstrations as to leave not the least room for doubt. Indeed, the fact that they are agreed in the principles and pillars of belief, despite their differences in capacity and outlook, and that each of them relies on a firm and certitudinous proof, is in itself such evidence that it can be doubted only if it is possible for a similar number of intelligent and perspicuous men to arrive at a single result. Otherwise the only way for the denier to oppose them is to display his ignorance –his utter ignorance– and his obstinacy with respect to negative matters that admit neither of denial nor affirmation. He will in effect be closing his eyes but the one who closes his eyes is able to turn day into night only for himself.

The traveller learned that the lights emitted in this vast and magnificent classroom by these respected and profound scholars had been illuminating half of the globe for more than a thousand years. He found in it moral and spiritual force that the combined strength of all the people of denial would be unable to shake or destroy. In brief allusion to the lesson learned by the traveller in this classroom we said in the Ninth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الَّذِي دَلَّ عَلَىٰ جُوبِ وُجُودِهِ فِي وَحْدَتِهِ
اتِّفَاقُ جَمِيعِ الْأَصْفِيَاءِ بِقُوَّةِ بَرَاهِينِهِمُ الظَّاهِرَةِ الْمُحَقَّقَةِ الْمُتَّفِقَةِ

Our contemplative traveller came forth from the classroom, ardently desiring to see the lights that are to be observed in the continuous strengthening and development of faith, and in advancing from the degree of the knowledge of certainty to that of the vision of certainty. He then found himself summoned by thousands or millions of spiritual guides who were striving toward the truth and attaining the vision of certainty in the shade of the highway of Muhammad (UWBP) and the ascension of Muhammad (UWBP). This they were doing in a meeting-place, a hospice, a place of remembrance and preceptorship, that was abundantly luminous and vast as a plain, being formed from the merging of countless small hospices and convents. Upon entering, he found that those spiritual guides –people of

unveiling and wondrous deeds— were unanimously proclaiming, لَا إِلَهَ إِلَّا هُوَ, on the basis of their witnessing and unveiling of the Unseen and the wondrous deeds they had been enabled to perform; they were proclaiming the necessary existence and unity of Allah. The traveller observed how manifest and clear must be a truth to which unanimously subscribe these sacred geniuses and luminous gnostics. For, like the sun is known through the seven colours in its light, the saints' luminous colours, their light-filled hues, their true paths and right ways and veracious courses are manifested from the light of the Pre-Eternal Sun through seventy colours, indeed, through colours to the number of the divine names, and are all different. He saw that the unanimity of the prophets and the agreement of the purified scholars and accord of the saints forms a supreme consensus, more brilliant than the daylight that demonstrates the existence of the sun.

In brief allusion to the benefit derived by our traveller from the Sufi hospice, we said in the Tenth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الَّذِي دَلَّ عَلَىٰ وَجُوبِ وَجُودِهِ فِي وَحْدَتِهِ إِجْمَاعُ الْأَوْلِيَاءِ بِكَشْفِيَّاتِهِمْ
وَكَرَامَاتِهِمُ الظَّاهِرَةِ الْمُحَقَّقَةِ الْمُصَدَّقَةِ

Now our traveller through the world, aware that the most important and greatest of all human perfections, indeed the very source and origin of all such perfections, is the love of Allah that arises from belief in Allah and the knowledge of Allah, wished with all of his powers, outer and inner, to advance still farther in the strengthening of his faith and the development of his knowledge. He therefore raised his head and gazing at the heavens said to himself:

“The most precious thing in the universe is life; all things are made subordinate to life. The most precious of all living beings is the animate, and the most precious of the animate is the conscious. Each century and each year, the globe is engaged in emptying and refilling itself, in order to augment this most precious substance. It follows, then, without doubt, that the magnificent and ornate heavens must have appropriate people and inhabitants, possessing life, spirit and consciousness, for events relating to seeing and speaking with the angels –such as the appearance of Gabriel (Upon whom be peace) in the presence of Muhammad (Upon whom be blessings and peace) and in the view of the Companions— have been transmitted and related from the most ancient times. Would, then, that I could converse with

the inhabitants of the heavens, and learn their thoughts on this matter. For their words concerning the Creator of the cosmos are the most important.”

As he was thus thinking to himself, he suddenly heard a heavenly voice: “If you wish to meet us and hearken to our lesson, then know that before all others we have believed in the articles of faith brought by means of us to the prophets, headed by the Prophet Muhammad (Upon whom be blessings and peace), who brought the Qur’an of Miraculous Exposition.

“Then too all of the pure spirits from among us that have appeared before men have, unanimously and without exception, born witness to the necessary existence, the unity, and the sacred attributes of the Creator of this cosmos, and proclaimed this with one accord. The affinity and mutual correspondence of these countless proclamations is a guide for you as bright as the sun.” Thus the traveller’s light of faith shone, and rose from the earth to the heavens.

In brief allusion to the lesson learned by the traveller from the angels, we said in the Eleventh Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
 اتَّفَقَ الْمَلَائِكَةُ الْمُتَمَثِّلِينَ لِنَظَارِ النَّاسِ وَالْمُتَكَلِّمِينَ
 مَعَ خَوَاصِّ الْبَشَرِ بِأَخْبَارَاتِهِمُ الْمُتَطَابِقَةِ الْمُتَوَافِقَةِ

Then, that ardent and inquisitive traveller, having learned from the tongues of various realms of creation in the Manifest Realm in their material and corporeal aspects, and from the utterance of their modes of being, desired to study and journey through the World of the Unseen and the Intermediate Realm, and thus to investigate reality. There opened to him the gate of upright and luminous intellects, of sound and illumined hearts, that are like the seed of man, who is the fruit of the universe, and despite their slight girth can expand virtually to embrace the whole of the cosmos.

He looked and saw a series of human isthmuses linking the realm of the Unseen with that of the Manifest, and the contacts between those two realms and the interchanges between them insofar as they affect man, taking place at those points. Addressing his intellect and his heart he said:

“Come, the path leading to truth from these counterparts of yours is shorter. We should benefit by studying their qualities, natures and colours concerning faith that we find here, not by listening to the lessons given by the tongues of disposition as was previously the case.”

Beginning his study, he saw that the belief and firm conviction concerning the divine unity that all luminous intellects possessed, despite their varying capacities and differing, even opposing, methods and outlooks, was the same, and that their steadfast and confident certainty and assurance was one. They had, therefore, to be relying on a single, unchanging truth; their roots were sunk in a profound truth and could not be plucked out. Their unanimity concerning faith, the necessary existence and unity of Allah, was an unbreakable and luminous chain, a brightly lit window opening onto the world of the truth.

He saw also that the unanimous, assured and sublime unveilings and witnessings of the pillars of belief enjoyed by all those sound and luminous intellects, whose methods were various and outlooks divergent, corresponded to and agreed with each other on the matter of the divine unity. All those luminous hearts, turned and joined to the truth and manifesting it, each a small throne of dominical knowledge, a comprehensive mirror of Allah's Eternal Besoughtedness, were like so many windows opened onto the Sun of the Truth. Taken together, they were like a supreme mirror, like an ocean reflecting the sun. Their agreement and unanimity concerning the necessary existence and unity of Allah was an unfailing and reliable most perfect guide, most elevated preceptor. For it is in no way possible or conceivable that a supposition other than the truth, an untrue thought, a false attribute, should so consistently and decisively be able to deceive simultaneously so many sharp eyes, or to induce illusion in them. Not even the foolish Sophists, who deny the cosmos, would agree with the corrupt and dissipated intellect that held such a thing possible. All of this our traveller understood, and he said, together with his own intellect and heart, "I have believed in Allah."

In brief allusion to the benefit derived from upright intellects and luminous hearts by our traveller, for knowledge of belief, we said in the Twelfth and Thirteenth Degrees of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الَّذِي دَلَّ عَلَىٰ وَجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
 إِجْمَاعُ الْعُقُولِ الْمُسْتَقِيمَةِ الْمُتَوَرَّةِ بِاعْتِقَادَاتِهَا الْمُتَوَافِقَةِ وَبِقَنَائِعَاتِهَا
 وَيَقِينِيَّاتِهَا الْمُتَطَابِقَةِ مَعَ تَخَالُفِ الْإِسْتِعْدَادَاتِ وَالْمَذَاهِبِ
 وَكَذَا دَلَّ عَلَىٰ وَجُوبِ وُجُودِهِ فِي وَحْدَتِهِ إِتْفَاقُ الْقُلُوبِ السَّلِيمَةِ الثَّوَرَانِيَّةِ
 بِكَشْفِيَّاتِهَا الْمُتَطَابِقَةِ وَبِمُشَاهَدَاتِهَا الْمُتَوَافِقَةِ مَعَ تَبَايُنِ الْمَسَالِكِ وَالْمَشَارِبِ

Then that traveller looking closely at the World of the Unseen, and voyaging in it with his intellect and his heart, knocked inquisitively on the door of that world, thinking to himself, “What does this world have to say?” The following occurred to him: it is to be clearly understood that behind the veil of the Unseen is one who wants to make himself known through all these numerous finely adorned artefacts full of art in this corporeal Manifest World, and to make himself loved through these infinite sweet and decorated bounties, and to make known his hidden perfections through these innumerable miraculous and skilful works of art, and who does this by act rather than speech and by making himself known by the tongue of disposition. Since this is so, of a certainty he will speak and make himself known and loved through speech and utterance just as he does through deed and state. In which case, from his manifestations we must know him in respect to the World of the Unseen. Whereupon he entered that world with his heart and saw the following with the eye of his intellect:

The truth of revelations prevails at all instants over all parts of the World of the Unseen, with a most powerful manifestation. There comes with the truths of revelation and inspiration proceeding from the One All-Knowing of the Unseen, a testimony to His existence and unity far stronger than testimony of the universe and created beings. He does not leave Himself, His existence and His unity, only to the testimony of His creatures. Rather, He speaks with a pre- eternal Speech consonant with His own being. The Speech of the One Who is all-present and all- seeing everywhere with His Knowledge and Power is also endless, and just as the meaning of His Speech makes Him known, so does His discourse make Himself known together with His attributes.

The traveller recognized that the truth, reality, and existence of revelation has been made plain to the point of being self-evident by the consensus of one hundred thousand prophets (Upon whom be peace), by the agreement among their proclamations concerning the manifestation of divine revelation; by the evidences and miracles contained in the sacred books and heavenly pages, which are the guides and exemplars of the overwhelming majority of humanity, confirmed and assented to by them, and are the visible fruits of revelation. He understood further that the truth of revelation proclaims five sacred truths.

The First: To speak in accordance with men’s intellects and understandings, known as *التَنْزِيلَاتُ الإِلَهِيَّةُ إِلَى عُقُولِ الْبَشَرِ* is a form of divine descent.

It is a requirement of Allah's dominicality that He endows all of his conscious creatures with speech, understands their speech, and then participates in it with His own speech.

The Second: The One who, in order to make Himself known, fills the cosmos with His miraculous creations and endows them with tongues speaking of His perfections, will necessarily make Himself known with His own words also.

The Third: It is a function of His being Creator to respond in words to the supplications and offerings of thanks that are made by the most select, the most needy, the most delicate and the most ardent among His beings – true men.

The Fourth: The attribute of Speech, an essential concomitant and luminous manifestation of both Knowledge and Life, will necessarily be found in a comprehensive and eternal form in the being whose Knowledge is comprehensive and whose Life is eternal.

The Fifth: It is a consequence of Divinity that the Being who endows men with impotence and desire, poverty and need, anxiety for the future, love and worship, should communicate His own existence, by way of His speech, to His most loved and lovable, His most anxious and needy creatures, who are most desirous of finding their Lord and Master.

The evidences for the existence in unity of the Necessary Existent offered in unanimity by universal and heavenly revelations, which contain the truths of divine descent, dominical self-proclamation, compassionate response, divine conversation, and eternal self-communication, constitute a proof more powerful than the testimony for the existence of the sun brought by the rays of sunlight.

Our traveller understood this then looked in the direction of inspiration and saw that veracious inspiration indeed resembles revelation in some respects and is a mode of dominical speech. There are, however, two differences.

THE FIRST: Revelation, which is much higher than inspiration, generally comes by the medium of the angels, whereas inspiration generally comes directly.

So too a king has two modes of speech and command. **The first** consists of his sending to a governor a lieutenant equipped with all the pomp of monarchy and the splendour of sovereignty. Sometimes, in order to demonstrate the splendour of his sovereignty and the importance of his command, he may meet with the intermediary, and then the decree will be issued.

The second consists of his speaking privately in his own person, not with the title of monarch or in the name of kingship, concerning some private matter, some petty affair, using for this purpose a trusted servant, some ordinary subject, or his private telephone.

In the same way the Pre-Eternal Monarch may either, in the name of the Sustainer of All the Worlds, and with the title of Creator of the Universe, speak with revelation or the comprehensive inspiration that performs the function of revelation, or He may speak in a different and private fashion, as the Sustainer and Creator of all animate beings, from behind the veil, in a way suited to the recipient.

THE SECOND DIFFERENCE: Revelation is without shadow, pure, and reserved for the elect. Inspiration, by contrast, has shadow, colours intermingle with it, and it is general. There are numerous different kinds of inspiration, such as the inspiration of angels, the inspiration of men, and the inspiration of animals; inspiration thus forms a field for the multiplication of Allah's words, that are as numerous as the drops in the ocean. Our traveller understood that this matter is, indeed, a kind of commentary on the verse,

لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي (18:109)

Then he looked at the nature, the wisdom, and the testimony of inspiration and saw that its nature, wisdom and result were composed of four lights.

The first: it is the result of Allah's Lovingness and Mercifulness that He makes himself loved through word, presence and discourse, in the same way that He makes Himself loved to His creatures through His deeds.

The second: it is a requirement of His Compassionateness that just as He answers His servants' prayers in deed, He should also answer them in word, from behind veils.

The third: it is a concomitant of dominicality that just as He responds in deed to the cries for help, supplications, and pleadings of those of His creatures who are afflicted with grievous misfortunes and hardships, so too He should hasten to their help with words of inspiration, which are like a form of speech.

The fourth: Allah makes His existence, presence and protection perceptible in deed to His most weak and indigent, His most poor and needy, conscious creatures, that stand in great need of finding their Master, Protector, Guardian, and Disposer. It is a necessary and essential consequence of His divine solicitousness and His dominical compassion that He should also communicate His presence and existence by speech, from behind the

veil of veracious inspiration –a mode of dominical discourse– to individuals, in a manner peculiar to them and their capacities, through the telephone of their hearts.

He then looked to the testimony of inspiration and saw that if the sun, for example, had consciousness and life, and if the seven colours of sunlight were the seven attributes, in that respect it would have a form of speech through the rays and manifestations found in its light. And in this situation both its similitudes and reflections would be present in all transparent objects, and it would speak with all mirrors and shining objects and fragments of glass and bubbles and droplets of water, indeed with all transparent particles, in accordance with the capacity of each; it would respond to the needs of each, and all these would testify to the sun's existence; and no task would form an obstacle to any other task, and no speaking obstruct any other speaking. This is self-evident.

In the same way, the Speech of the Glorious Monarch of Pre-Eternity and Post-Eternity, the Beauteous and Exalted Creator of All Beings, Who may be described as the Pre-Eternal Sun, manifests itself to all things, in general and comprehensive fashion, in a manner appropriate to their capacity, as do also His Knowledge and Power. No request interferes with another, no task prevents the fulfilment of another, and no address becomes confused with another. All of this our traveller understood as self-evident. He knew that all of those manifestations, those discourses, those inspirations, separately and together, evidenced and bore witness unanimously to the presence, the necessary existence, the unity and the oneness of that Pre-Eternal Sun with a knowledge of certainty that approached a vision of certainty.

In brief allusion to the lesson in knowledge of Allah from the World of the Unseen gained by our inquisitive traveller, we said in the Fourteenth and Fifteenth Degrees of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
 إِجْمَاعُ جَمِيعِ الْوَحْيَاتِ الْحَقَّةِ الْمُتَضَمِّنَةِ لِلتَّنَزُّلَاتِ الْإِلَهِيَّةِ وَلِلْمُكَالَمَاتِ
 السُّبْحَانِيَّةِ وَلِلتَّعَرُّفَاتِ الرَّبَّانِيَّةِ وَلِلْمُقَابَلَاتِ الرَّحْمَانِيَّةِ عِنْدَ مُنَاجَاةِ عِبَادِهِ
 وَلِلْإِشْعَارَاتِ الصَّمَدَانِيَّةِ لَوْجُودِهِ لِمَخْلُوقَاتِهِ
 وَكَذَا دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ اتِّفَاقُ الْإِلَهَامَاتِ الصَّادِقَةِ الْمُتَضَمِّنَةِ

لِلتَّوَدُّدَاتِ الْإِلَهِيَّةِ وَالْإِجَابَاتِ الرَّحْمَانِيَّةِ لِدَعَوَاتِ مَخْلُوقَاتِهِ وَلِلْإِمْدَادَاتِ الرَّبَّانِيَّةِ
لِاسْتِعَاثَاتِ عِبَادِهِ وَلِلْإِخْسَاسَاتِ السُّبْحَانِيَّةِ لَوْجُودِهِ لِمَصْنُوعَاتِهِ

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 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 that 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 *tawātur*.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, (8:17) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى and his giving his thirsting army to drink from the water that flowed forth from his five fingers like the Spring of Kawthar. Since some of those miracles, numbering more than three hundred, have been set forth with decisive proofs in the remarkable and wondrous work known as *The Miracles of Muhammad* (The Nineteenth Letter), we leave discussion of the miracles to that work, and permit the traveller to continue speaking:

1. *Tawātur* is the kind of report transmitted by numerous authorities, about which there is no room for doubt. [Tr.]

“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 to 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 extra-ordinary 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 the pages; 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 to the reality of the sun.

THE EIGHTH: The cosmos indicates its Maker, Inscraper, and Designer, Who creates, administers, and arranges it, and through determining its measure and form and regulating it, has disposal over it as though it was a palace, a book, an exhibition, a spectacle. And so too it indicates that it requires

and necessitates an elevated herald, a truthful unveiler, a learned master, and a truthful teacher who will know and make known the divine purposes in the universe's creation, teach the dominical instances of wisdom in its changes and transformations, give instruction in the results of its dutiful motions, proclaim its essential value and the perfections of the beings within it, and express the meanings of that mighty book; it indicates that he is certain to exist. Thus, the traveller knew that it testified to the truthfulness of this being, who performed these functions better than anyone, and to his being a most elevated and loyal official of the universe's Creator.

THE NINTH: There is behind the veil One Who wishes to demonstrate with these ingenious and wise artefacts the perfection of His talent and art; to make Himself known and loved by means of these countless adorned and decorated creations; to evoke praise and thanks through the unnumbered pleasurable and valuable bounties that He bestows; to cause men to worship Him with gratitude and appreciation in the face of His dominicality, through His solicitous and protective sustenance of life, and His provision of nurture and bounty in such manner as to satisfy the most delicate of tastes and appetites; to manifest His divinity through the change of seasons, the alternation of night and day, and through all His magnificent and majestic deeds, all His awe-inspiring and wise acts and creativity, and thereby to cause men to believe in his divinity, in submission, humility and obedience; and to demonstrate His justice and truthfulness by at all times protecting virtue and the virtuous and destroying evil and the evil, by annihilating with blows from heaven the oppressor and the liar. There will of a certainty be at the side of this Unseen Being His most beloved creature and most devoted bondsman, who, serving the purposes that have just been mentioned, discovers and unravels the talisman and riddle of the creation of the universe, who acts always in the name of that Creator, who seeks aid and success from Him, and who receives them from Him – Muhammad of Quraysh (Upon whom be blessings and peace)

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 as 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 Ghawth al-A‘zam (May his mystery be sanctified), who saw the Supreme Throne and the awesome form of Israfil while yet on the earth.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.

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.

1. ‘Alī al-Qārī, *al-Asrār al-Marfū‘a*, 193.

2. Gumushkhānawī, *Majmū‘āt al-Aḥzāb* (Shāzālī), 561.

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 الْوُجُودُ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وُجُوبِ وُجُودِهِ فِي وَحْدَتِهِ
فَخَرُّ الْعَالَمِ وَشَرَفُ نَوْعِ بَنِي آدَمَ بِعَظَمَةِ سُلْطَانَتِهِ قُرْآنِهِ وَحَشَمَةِ وَسُعَةِ دِينِهِ وَكَثْرَةِ
كَمَالَاتِهِ وَعُلُوبِيَّةِ أَخْلَاقِهِ حَتَّى يَتَصَدِّقَ أَعْدَائِهِ
وَكُذَّاءُ شَهِدَ وَبَرَّهَنَ بِقُوَّةِ مَاتِ مُعْجَزَاتِهِ الظَّاهِرَةِ الْبَاهِرَةِ الْمُصَدِّقَةِ الْمُصَدَّاقَةِ
وَبِقُوَّةِ الْأَفِّ حَقَائِقِ دِينِهِ السَّاطِعَةِ الْقَاطِعَةِ بِاجْمَاعِ إِلِهِ ذَوِي الْأَنْوَارِ وَبِاتِّفَاقِ
أَصْحَابِهِ ذَوِي الْأَبْصَارِ وَبِتَوَافُقِ مُحَقِّقِي أُمَّتِهِ ذَوِي الْبَرَاهِينِ وَالْبَصَائِرِ النَّوَّارَةِ

The tireless and insatiable traveller, who knew the aim of life in this world and the essence of life to be faith, addressed his own heart and said: “Let us examine the book known as the Qur’an of Miraculous Exposition, which is said to be the word and utterance of the Being whom we are seeking, the most famous, the most brilliant and wisest book in the world, that issues a challenge in every age to whoever refuses to submit to it. Let us see what it says. But first, we must establish that this book is from our Creator,” and he began to search.

Since the traveller lived in the present age, he looked first at the *Risale-i Nur*, flashes from the miraculousness of the Qur’an; he saw its one hundred and thirty parts to consist of luminous points drawn from that Book of Discernment, or well-founded explanations of its contents. Even though the *Risale-i Nur* is valiantly struggling to diffuse the truths of the Qur’an in all directions, in this obstinate and atheistic age, no one can defeat it, which proves that its master, its source, its authority and its sun, is the Qur’an, heavenly not human speech. Among the hundreds of proofs in the different parts of the *Risale-i Nur*, the single proof contained in the Twenty-Fifth Word and the end of the Nineteenth Letter, establishes forty aspects of the Qur’an’s miraculousness in such a way that whoever sees it, far from uttering any criticism or objection, admires its arguments, and utters appreciative praise. The traveller left it to the *Risale-i Nur* to prove that the Qur’an is miraculous and the true Word of Allah, turning only to a brief indication of a few points showing its greatness.

First Point: Just as the Qur'an, with all its miracles and truths indicating its veracity is a miracle of Muhammad (Upon whom be blessings and peace) so too, Muhammad (Upon whom be blessings and peace) with all his miracles, proofs of prophethood and perfections of knowledge, is a miracle of the Qur'an and a decisive proof of the Qur'an's being the Word of Allah.

Second Point: The Qur'an, in this world, brought about in so luminous, felicitous and truthful a fashion, a revolution in the social life of man, as well as in the souls, hearts, spirits, and intellects of men, in their individual, social, and political lives, and having caused this revolution perpetuated it in such a fashion, that for fourteen centuries at every moment its six thousand, six hundred and sixty-six verses have been read by the tongues of more than a hundred million men, training them, refining their souls and purifying their hearts. To spirits, it has been a means of development and advancement; to intellects, an orientation and light; to life, it has been life itself and felicity. Such a book is of a certainty unparalleled; it is a wonder, a marvel, and a miracle.

Third Point: The Qur'an, from that age down to the present, has demonstrated such eloquence that it caused the value attached to the odes known as "Seven Hanging Poems" that were written in gold on the walls of the Ka'ba to descend to such a point that the daughter of Labīd, when taking down her father's poem from the Ka'ba, said, "Compared with the verses of the Qur'an, this no longer has any value."

A bedouin poet heard this verse being recited,

(15:94) فَاصْدَعْ بِمَا تُؤْمَرُ

and immediately prostrated. They asked him: "Have you become a Muslim?" "No," he replied, "I was prostrating before the eloquence of this verse."

Thousands of scholars and litterateurs, like geniuses of the science of rhetoric such as 'Abd al-Qahir al-Jurjani, al-Sakkaki, and al-Zamakhshari, have unanimously decided that the eloquence of the Qur'an is beyond human capacity and is unattainable.

The Qur'an has also from that time forward invited to the field of combat all arrogant and egoistic litterateurs and rhetoricians, and said to them in a manner calculated to break their arrogance: "Come, produce a single sura like it, or else accept perdition and humiliation in this world and the hereafter." Despite this challenge, the obstinate rhetoricians of that age abandoned the short path of producing a single sura like the Qur'an, and instead chose

the long path of casting their persons and property into danger. This proves that the short path cannot be taken.

Millions of Arabic books are in circulation, some written by friends of the Qur'an in order to resemble and imitate it, others written by its enemies in order to confront and criticize it. Not one of them has been able to attain the level of the Qur'an. Should a common man even listen to them, he is sure to say: "The Qur'an does not resemble these other books, nor is it in the same class as they. It must be either below them or above them." No one –no unbeliever or fool– in the world can say that it is below them. Hence its degree of eloquence is above all of them. Once a man read the verse,

(57:1) سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

He said: "I cannot see any miraculous eloquence in this verse." He was told: "Go back to that age like the traveller, and listen to the verse as recited there." Imagining himself to be there before the revelation of the Qur'an, he saw that all the beings in the world were living in an unstable, transient world in empty, infinite and unbounded space, in confusion and darkness, lifeless and without consciousness and purpose. Suddenly he heard this verse proclaimed by the tongue of the Qur'an and the verse removed a veil from in front of the universe and illumined the face of the globe; this pre-eternal speech, this eternal decree, gave instruction to all conscious beings, drawn up in the ranks of succeeding centuries, in such fashion that the cosmos became like a vast mosque. All of creation headed by the heavens and the earth, was engaged in vital remembrance of Allah and proclamation of His glory, was joyously and contentedly fulfilling its function.

All of this our traveller observed. Thus tasting the degree of the eloquence of the Qur'an, and comparing the other verses to it by analogy, he understood one of the many thousands of wise reasons for the conquest of half the globe and a fifth of humanity by the eloquent murmuring of the Qur'an, for the uninterrupted continuance of its respected and magnificent monarchy for fourteen centuries.

Fourth Point: The Qur'an has demonstrated such a veracious sweetness that whereas the repetition of even the sweetest thing induces disgust, it has from earliest times been accepted by everyone and even become proverbial that repeated recitation of the Qur'an, far from inducing disgust and weariness in men of sound heart and pure taste, on the contrary increases its sweetness.

The Qur'an demonstrates, moreover, such a freshness, youth and originality, that even though it has lived for fourteen centuries and passed

through many hands, it retains its freshness as if it had only just been revealed. Every century sees the Qur'an enjoying a new youth, as if it were addressing that century in particular. Similarly, scholars of every branch of learning, even though they keep the Qur'an constantly at their side in order to benefit from it, and perpetually follow its method of exposition, see that the Qur'an maintains the originality of its style and manner of explanation.

Fifth Point: One wing of the Qur'an is in the past, and one is in the future, and like its root and one wing are the agreed truths of the former prophets, and it confirms and corroborates them, and they too confirm it with the tongue of unanimity, so too all the true Sufi paths and ways of sainthood whose fruits like the saints and purified scholars, who receive life from the Qur'an, show through their vital spiritual progress that their blessed tree is living, effulgent, and the means to truth, and who grow and live under the protection of its second wing, testify that the Qur'an is pure truth and the assembly of truths and in its comprehensiveness, a matchless wonder.

Sixth Point: The Qur'an's truthfulness and veracity show that its six aspects are luminous. Indeed, the pillars of argument and proof beneath it; the flashes of the stamp of miraculousness above it; the gifts of happiness in this world and the next before it, its goal; the truths of heavenly revelation, the point of support behind it; the assent and evidence of innumerable upright minds to its right; and the true tranquillity, sincere attraction, and submission of sound hearts and clean consciences on its left all prove that the Qur'an is a wondrous, firm, unassailable citadel of both the heavens and the earth.

So too from these six levels, the Disposer of the universe has set His seal on its being sheer truth and right, and not being man's word, and its containing no error – the Disposer, Who has made it His practice to always exhibit beauty in the universe, protect good and right, and eliminate imposters and liars, has confirmed and set His seal on the Qur'an by giving it the most acceptable, highest, and most dominant place of respect and degree of success in the world.

And so too the one who is the source of Islam and interpreter of the Qur'an – his believing in it and holding it in greater respect than everyone else, and being in a sleep-like state when it was revealed,¹ and other words and speeches not resembling or coming near it, and that Interpreter's describing without hesitation and with complete confidence through the

1. *Muslim*, iv, nos: 1816, 1817; al-Ḥākim, *al-Mustadrak*, ii, 392; Tabrīzī, *Mīshkāt al-Maṣābīh*, No: 4844.

Qur'an true cosmic events of generally the past and the future from behind the veil of the Unseen, and no trickery or fault being observed in him while being under the gazes of the sharpest eyes, and his believing and affirming every pronouncement of the Qur'an with all his strength and nothing shaking him, is a stamp confirming that the Qur'an is revealed and true and the blessed Word of his own Compassionate Creator.

Also a fifth of mankind, indeed the greater part of it, being drawn to the Qur'an and bound to it in religion and giving ear to it eagerly desirous of the truth, and according to the testimony of many indications and events and illuminations, the jinn, angels, and spirit beings also gathering around it in truth-worshipping fashion like moths whenever it is recited ¹ is a stamp confirming the Qur'an's acceptance by all beings and that it occupies a most high position.

Also, all the classes of mankind from the most stupid and lowly to the cleverest and most learned taking their full share of the Qur'an's instruction and their understanding its most profound truths, and all branches of scholars like the great interpreters of the Greater Shari'a in particular, and hundreds of Islamic sciences and branches of knowledge, and the brilliant and exacting scholars of theology and the principles of religion extracting from the Qur'an all the needs and answers for their own sciences is a stamp confirming that the Qur'an is a source of truth and mine of reality.

Also, although the Arab literary figures, who were the most advanced in regard to literature, – those of them who were not Muslims – had the greatest need to dispute the Qur'an, their avoiding producing the like of only a single sura and its eloquence, eloquence being only one aspect of the seven major aspects of the Qur'an's miraculousness, as well as the famous orators and brilliant scholars up to the present who have wanted to gain fame through disputing it being unable to oppose a single aspect of its miraculousness and their remaining silent in impotence, is a stamp confirming that the Qur'an is a miracle and beyond the powers of man.

Yes, the value, superiority, and eloquence of a speech or word is apparent through knowing, "from whom it has come and to whom, and for what purpose;" the Qur'an then can have no like, and none can reach it. For the Qur'an is a speech and address of the Sustainer of all the worlds and Creator of the whole universe and a dialogue in no way hinting of imitation and artificiality. It is addressed to the one sent in the name of all men, indeed of all beings, the most famous and renowned of mankind, the strength and

1. *Bukhārī*, vi, 234; *al-Mustadrak*, i, 553, 554.

breadth of whose belief gave rise to mighty Islam and raised its owner to the level of the “distance of two bow-strings” (53:9) and returned him as the addressee of the Eternally Besought One. It describes and explains the matters concerning happiness in this world and the next, the results of the creation of the universe, and the dominical purposes within it. It expounds also the belief of the one it addresses, which was the highest and most extensive of belief and bore all the truths of Islam. It turns and shows every side of the huge universe like a map, a clock, or a house, and teaches and describes it in the manner of the Craftsman Who made them – to produce the like of this Qur’an of Miraculous Exposition is not possible; the degree of its miraculousness cannot be attained to.

Also, thousands of precise and learned scholars of high intelligence have each written commentaries expounding the Qur’an, some of which are of thirty, forty, or even seventy volumes, showing and proving through evidence and argument the innumerable qualities, fine points, characteristics, mysteries, elevated meanings, and numerous indications concerning every sort of hidden and unseen matter in the Qur’an. And the one hundred and thirty parts of the *Risale-i Nur* in particular, each of which proves with decisive arguments one quality, one fine point of the Qur’an. Each part of it – like *The Miraculousness of the Qur’an*, and the Second Station of the Twentieth Word, which deduces many things from the Qur’an concerning the wonders of civilization like the railway and the aeroplane, and the First Ray, called *Signs of the Qur’an*, which makes known the indications of verses alluding to the *Risale-i Nur* and electricity, and the eight short treatises called *The Eight Symbols*, which show how well-ordered, full of meaning, and mysterious are the words of the Qur’an, and the small treatise proving in five aspects the miraculousness of the verses at the end of Sura al-Fath in regard to their giving news of the Unseen – each part of the *Risale-i Nur* shows one truth, one light of the Qur’an. All this forms a stamp confirming that the Qur’an has no like, is a miracle and a marvel, and that it is the tongue of the World of the Unseen in the Manifest World and the Word of One All-Knowing of the Unseen.

Thus, due to these qualities and characteristics of the Qur’an indicated above in six points, six aspects, and six levels, its sublime, luminous sovereignty and sacred, mighty rule has continued with perfect splendour illuminating the faces of the centuries and the face of the earth for one thousand three hundred years. And also on account of these qualities of the Qur’an, each of its letters has gained the sacred distinction of yielding at least ten rewards, ten merits, and ten eternal fruits, and the letters of certain verses and

suras yielding a hundred or a thousand fruits, or even more, and at blessed times the light, reward, and value of each letter rising from ten to hundreds. The traveller through the world understood this and said to his heart:

“The Qur’an, which is thus miraculous in every respect, through the consensus of its suras, the agreement of its verses, the accord of its lights and mysteries, and the concurrence of its fruits and works, so testifies with its evidences in the form of proofs to the existence, unity, attributes, and names of a Single Necessarily Existent One that it is from its testimony that the endless testimony of all the believers has issued forth.”

Thus, in brief allusion to the instruction in belief and divine unity that the traveller received from the Qur’an, it was said in the Seventeenth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودُ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وُجُوبِ وَجُودِهِ
فِي وَحْدَتِهِ الْقُرْآنُ الْمُعْجَزُ الْبَيَانُ الْمَقْبُولُ الْمَرْغُوبُ لِاجْتِنَاسِ الْمَلِكِ وَالْإِنْسِ
وَالْبَإْنِ الْمَفْرُوءِ كُلُّ آيَاتِهِ فِي كُلِّ دَقِيقَةٍ بِكَمَالِ الْإِحْتِرَامِ بِالنَّسَبِ مَاتِ
مَلِئُونَ مِنْ نَوْعِ الْإِنْسَانِ الدَّائِمُ سُلْطَنَتُهُ الْقُدْسِيَّةُ عَلَى أَفْطَارِ الْأَرْضِ وَالْأَكْوَانِ
وَعَلَى وُجُوهِ الْأَعْصَارِ وَالزَّمَانِ وَالْجَارِي حَاكِمِيَّتُهُ الْمَعْنَوِيَّةُ التَّوْرَانِيَّةُ
عَلَى نِصْفِ الْأَرْضِ وَخُمْسِ الْبَشَرِ فِي أَرْبَعَةِ عَشَرَ عَصْرًا بِكَمَالِ الْإِحْتِشَامِ
وَكَذَا شَهِدَ وَبَرَّهَنَ بِاجْتِمَاعِ سُورِهِ الْقُدْسِيَّةِ السَّمَاوِيَّةِ وَيَاتَّفَاقِ آيَاتِهِ التَّوْرَانِيَّةِ
الْإِلَهِيَّةِ وَيَتَوَافَقِ أَسْرَارِهِ وَأَنْوَارِهِ وَيَتَطَابَقِ حَقَائِقِهِ وَثَمَرَاتِهِ وَأَثَارِهِ بِالْمُشَاهَدَةِ وَالْعَيَانِ

Our traveller, our voyager through life, knew now that faith is the most precious capital man can have, for it bestows on indigent man not some transient and ephemeral field or dwelling, but a palace, indeed an eternal kingdom as vast as the whole cosmos or the world itself. Faith also bestows on ephemeral man all he will need for life eternal; delivers from eternal annihilation wretched man who waits on the gallows for the arrival of fate; and opens to man an eternal treasury of everlasting felicity. The traveller then said to himself:

“Onward! In order to gain a further degree from among the infinite degrees of faith, let us refer to the totality of the cosmos, and listen to what it says. We will then be able to perfect and illumine the lessons we have received from its components and parts.”

Looking through the broad and comprehensive telescope he had taken from the Qur'an, he saw the cosmos to be so meaningful and well-ordered that it took on the shape of an embodied book of the Glorious One, an incarnate dominical Qur'an, a finely adorned palace of the Eternally Besought One, an orderly city of the Most Merciful. All the suras, verses, and words of that book of the universe, even its very letters, chapters, divisions, pages, and lines, through their constant meaningful effacement and reaffirmation, their wise changes and alternations, gave unanimous expression to the existence and presence of One Who has knowledge of all things and power over all things as the author of the book, of a Glorious Inscraper and a Perfect Scribe seeing all things in all things and knowing the relationship of all things with all things.

So too all the species and particles of the cosmos, all its inhabitants and contents, all that enters it and leaves it, all the providential changes and the wise processes of rejuvenation that occur in it – these proclaim in unison the existence and unity of an exalted craftsman, a peerless Maker Who sets to work with limitless power and infinite wisdom. The testimony of two great and vast truths, of a piece with the immensity of the cosmos, affirms this supreme witness of the cosmos.

FIRST TRUTH: These are the truths of createdness and contingency established with countless proofs by the gifted scholars of the principles of religion and the science of theology, as well as the sages of Islam. They said that since change and mutation are to be observed in the world and all things, the world must be ephemeral and created; it cannot be uncreated. If it is created, then there must be a Maker Who created it. And if there is no cause to be found in the essence of a thing either for its being or for its non-being, so that these two are equally possible, that thing cannot be necessary and eternal.

It has further been proven with decisive arguments that it is not possible for things to create each other, since that would involve the absurd and false notion of causality and never-ending causal sequences. Hence the existence of a Necessary Existence becomes necessary, Whose like cannot exist, Whose similitude is impossible, all other than Whom is contingent and created by him.

Yes, the truth of createdness has permeated the whole of the cosmos, and many instances of it are visible to the eye; the rest can be seen only by the intellect. For in front of our eyes a whole world dies every autumn, and together with it die hundreds of thousands of different kinds of plants and

small animals, each member of each species being like a small cosmos unto himself. It is, however, so orderly and disciplined a death that all things leave behind in their places seeds and eggs that in the spring shall be the means of resurrection and rebirth, miracles of mercy and wisdom, miracles of power and knowledge. They hand to the seeds and eggs their book of deeds and plan of action, entrusting them to the wisdom of the Glorious Preserver and under His protection, and only then do they die.

In spring, the dead trees, roots and animals come to life again exactly as they were, thus providing hundreds of thousands of examples, specimens and proofs of the supreme resurrection. In the place of others, plants and animals resembling them exactly are brought into being and life, thus publishing the pages of the beings of the preceding spring, together with their deeds and functions, just like an advertisement. Thus they demonstrate one meaning of the verse, (81:10) **وَإِذَا الصُّحُفُ نُشِرَتْ**

Then also, with respect to the whole, each autumn a great world dies, and each spring a fresh world comes into being. That death and creation proceed in so orderly a manner, and so many separate deaths and creations occur within them, in such orderly and regular fashion, that it is as if the world were a traveller's lodge where animate beings reside for a time, where travelling worlds and migrant realms come, fulfil their duties, and then go on their way. So there is apparent to all intellects, with the clarity of the sun, the necessary existence, infinite power and unending wisdom of a Glorious Being Who creates and brings into being in this world vital realms and purposive universes, with perfect wisdom, knowledge, and equilibrium, with balance, order and regularity, and who then employs them for dominical purposes, divine aims and merciful goals, with full power and compassion. We leave to the *Risale-i Nur* and the books of the theologians the further discussion of matters related to createdness.

As for contingency, it prevails over and surrounds all of the cosmos. For we see that all things, universal or particular, big or small, from Allah's throne down to the ground, from the atom to the planet, all are sent to the world with a particular essence, a specific form, a distinct identity, particular attributes, wise qualities, and beneficial organs. Now to bestow on that particular essence and quiddity its peculiarities, from amongst the infinite possibilities available; to clothe it in its specific, distinctive and appropriate form, from among the possibilities and probabilities that are as numerous as the forms that may be conceived; to distinguish that being with the identity suited to it, from among the possibilities as numerous as the other members

of its species; to endow with special, suitable and beneficial attributes the created object that is formless and hesitant midst the possibilities and probabilities that are as numerous as the varieties of attribute and degree; to affix to that aimless creature, perplexed and distraught amidst the innumerable possibilities and probabilities that result from the infinitude of conceivable paths and modalities –to affix to it wise qualities and beneficial organs and equip it with them– all of these are indications, proofs, and affirmations to the number of the innumerable possibilities of the necessary existence, infinite power and unlimited wisdom of the Necessary Existent Who creates, chooses, specifies, and distinguishes the quiddity and identity, the form and shape, the attribute and situation of all contingent beings, whether they be universals or particulars.

They indicate, too, that no object and no matter is hidden from Him, that nothing is difficult for Him, that the greatest task is as easy for Him as the smallest, that He can create a spring as easily as a tree, and a tree as easily as a seed. All this, then, pertains to the truth of contingency, and forms one wing of the great testimony borne by the cosmos.

Since the testimony of the cosmos, with its two wings and two truths, is fully established and explained in various parts of the *Risale-i Nur*, and particularly the Twenty-Second and Thirty- Second Words, as well as the Twentieth and Thirty-Third Letters, we refer our readers to those writings, and cut short an extremely long story.

SECOND TRUTH: As for the Second Truth that proceeds from the total scheme of the cosmos, which is also the second wing of its great and universal testimony, it is as follows:

There is to be seen a truth of co-operation among these beings that are attempting to maintain their existence, and if they are animate, their life, and fulfil their functions in the midst of constantly stirring changes and revolutions, a truth that lies far beyond their capacities.

For example, the elements hasten to aid animate beings; the clouds to help the vegetable kingdom; the vegetable kingdom, to help the animal kingdom; the animal kingdom, to help the human kingdom. Milk gushes forth from the breast, like the spring of Paradise, to succour the infant; the fact that animate beings are given their needs and sustenance in a manner that transcends their capacity, from unexpected places; the replenishing of the cells of the body with particles of food, through their being subjugated by their Sustainer and their employment at His merciful hands - all of these and numerous other examples of the truth of co-operation demonstrate the

universal and compassionate dominicality of the Sustainer of All the Worlds, Who administers the cosmos like a palace.

Solid, inanimate and unfeeling objects, that nonetheless co-operate with each other in a sensitive and conscious fashion, must of necessity be caused to rush to each other's aid by the power, mercy, and command of a Compassionate, Wise, and Glorious Sustainer.

The universal co-operation visible throughout the cosmos; the comprehensive equilibrium and all-embracing preservation prevailing with the utmost regularity in all things, from the planets to the members, limbs and bodily particles of animate beings; the adorning whose pen ranges over the gilded face of the heavens, the decorated face of the earth, and the delicate faces of flowers; the ordering that prevails over all things, from the Milky Way and solar system down to fruits such as corn and pomegranates; the assigning of duties to all things, from the sun and the moon, the elements and the clouds, down to honey-bees – all of these great truths offer a testimony of proportionate greatness, and their testimony forms the second wing of the testimony offered by the cosmos.

Since the *Risale-i Nur* has established and clarified this great testimony, we will content ourselves here with this brief indication.

In brief allusion to the lesson of faith learned by our traveller from the cosmos, we said in the Eighteenth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الْوُجُودِ الْمُتَمَتِّعُ نَظِيرُهُ أَلَمْ يَكُنْ كُلُّ مَاسِوَاهُ الْوَاحِدُ الْوَاحِدُ
الَّذِي دَلَّ عَلَى وَجُوبِ وَجُودِهِ فِي وَحْدَتِهِ هَذِهِ الْكَائِنَاتُ الْكِتَابُ الْكَبِيرُ
الْمُجَسَّمُ وَالْقُرْآنُ الْجِسْمَانِيُّ الْمُعَظَّمُ وَالْقَصْرُ الْمُرَيَّنُ الْمُنْتَظَمُ وَالْبَلَدُ الْمُحْتَشَمُ
الْمُنْتَظَمُ بِاجْمَاعِ سُورِهِ وَأَيَاتِهِ وَكَلِمَاتِهِ وَحُرُوفِهِ وَأَبْوَابِهِ وَفُصُولِهِ وَصُحُفِهِ وَسُطُورِهِ
وَاتِّفَاقِ أَرْكَانِهِ وَأَنْوَاعِهِ وَأَجْزَائِهِ وَجُزْئِيَّاتِهِ وَسَكَنَتِهِ وَمُشْتَمَلَاتِهِ وَوَارِدَاتِهِ
وَمَصَارِفِهِ بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ الْحُدُوثِ وَالتَّغْيِيرِ
وَالْإِمْكَانِ بِاجْمَاعِ جَمِيعِ عُلَمَاءِ عِلْمِ الْكَلَامِ وَبِشَهَادَةِ حَقِيقَةِ تَبْدِيلِ صُورَتِهِ
وَمُشْتَمَلَاتِهِ بِالْحِكْمَةِ وَالْإِنْتِظَامِ وَتَجْدِيدِ حُرُوفِهِ وَكَلِمَاتِهِ بِالنِّظَامِ وَالْمِيزَانِ
وَبِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ التَّعَاوُنِ وَالتَّجَاوُبِ وَالتَّسَانُدِ وَالتَّدَاخُلِ وَالْمُوَازَنَةِ
وَالْمُحَافَظَةِ فِي مَوْجُودَاتِهِ بِالْمُشَاهَدَةِ وَالْعَيَانِ

Then the ardent and inquisitive traveller, who was seeking the Creator of the world, had advanced by gaining knowledge of Allah indirectly through eighteen degrees and approached, at the end of an ascension in belief to the throne of truth, a station where in the presence of Allah, he addressed Him directly. He said to his own spirit:

“In the noble opening sura of the Qur’an, the verses that extend from the beginning to the word **إِيَّاكَ** (You alone) are like a form of praise and encomium uttered indirectly; but the word **إِيَّاكَ** signifies a coming into His presence and addressing Him directly. So too we should abandon this indirect seeking and ask for the object of search from the object of our search. For one must ask the sun, that shows all things, concerning the sun, since that which shows all things will show itself even more clearly. Just as we perceive and know the sun by its rays, so too we can strive to know our Creator, in accordance with our capacities, through His most beautiful names and sacred attributes.”

We will set forth here, with the utmost brevity and concision, two of the countless paths that lead to this goal; two of the infinite degrees of those two paths; and two of the abundant truths and details of those two degrees.

THE FIRST TRUTH: There appears visible to our eye a comprehensive, permanent, orderly and awesome truth, one that changes, transforms, and renews all beings in heaven and on earth, with imperious and incessant activity. Within the truth of that in every way wise activity, there is immediately perceived the truth of the manifestation of dominicality, and in turn, within the truth of that in every way merciful manifestation of dominicality, is recognizable the truth of the epiphany of divinity.

From this continuous, wise and imperious activity, the deeds of an All-Powerful and All-Knowing Doer can be discerned, as if from behind a veil. And from behind the veil of these nurturing and administering deeds of dominicality, the divine names, manifest in all things, can be immediately perceived. Then behind the veil of the beautiful names, manifest with glory and beauty, can be deduced the existence and reality of the seven sacred attributes, according to the testimony of all creation, in a life-giving, powerful, knowledgeable, all-hearing, all-seeing, volitional and speech-endowed form, there appears to the eye of faith in the heart, self-evidently, necessarily, and with full certainty, the existence of a Necessary Existent that is described by these attributes, a Single One of Unity known by these names, a Peerless and Eternal Doer, in a form more evidential and brilliant than the sun.

For a beautiful and profound book necessarily presupposes the act of writing and a well-built house presupposes the act of building; and the acts of writing beautifully and building well presuppose the names of writer and builder; and the titles of writer and builder obviously imply the arts and attributes of writing and building; and these arts and attributes self-evidently necessitate one who will be qualified by the names and attributes, and be the artist and craftsman. For just as it is impossible for there to be a deed without a doer, or a name without one designated by the name, so too it is not possible for there to be an attribute without one qualified by the attribute, and for there to be a craft without a craftsman.

On the basis, then, of this truth and principle, the universe with all the beings it contains resembles a collection of profound books and letters written by the pen of divine determining, and countless buildings and palaces constructed with the hammer of divine power. Each of these singly in thousands of ways and together in uncountable ways utters the following testimony:

These innumerable dominical and merciful deeds, and the endless manifestations of the thousand and one divine names which are the source of the deeds, and the infinite manifestations of the seven transcendent attributes which are the source of the beautiful names, in endless and infinite ways point to and testify to the necessary existence and unity of an All- Glorious Essence Which is the source of those all-embracing, sacred seven attributes and is qualified by them. And so too all the instances of beauty, loveliness, perfection, and exquisiteness found in those beings self-evidently testify all together to the sacred beauties and perfections of the dominical deeds, and the divine names, and attributes, and qualities, which are fitting and worthy of them, and to the sacred beauty of the Most Pure and Holy Essence.

So the truth of dominicality that manifests itself within the truth of activity reveals and makes itself known in qualities and acts such as creating, originating, fashioning and bringing into being, with knowledge and wisdom; determining, forming, administering and changing with regularity and balance; transforming, causing to descend and perfecting, with purpose and will; and feeding, nurturing, and bestowing generosity and bounty, with tenderness and mercy. And within the truth of the manifestation of dominicality, the truth of the immediately perceived revelation of divinity makes itself known and recognized through the compassionate and munificent manifestations of the beautiful names and through the glorious and beauteous manifestations of the seven realized attributes: life, knowledge, power, will, hearing, sight, and speech.

Just as the attribute of speech makes the Most Sacred Essence known through revelation and inspiration, so too the attribute of power makes the Essence known through its skilled works and effects, each of which is like a word assuming external shape. Presenting the cosmos from end to end under the aspect of an incarnate book of discernment, it describes and makes known a Powerful Possessor of Glory.

As for the attribute of knowledge, it makes known a single Most Sacred Essence, through each of the wise, well-ordered and balanced objects of creation, through each creature administered, directed, adorned, and made distinct by Allah's knowledge.

As for the attribute of life, it is proven not only by its own evidences, but also by all the works that proclaim Allah's power, by all the well-ordered, wise, balanced and adorned forms and states that indicate Allah's knowledge, as well as by all proofs of all other attributes. Thus life, showing as witnesses all animate beings, which act as mirrors reflecting those abundant proofs, makes known an Eternally Living and Self-Subsistent Essence.

It is also this attribute that constantly changes the cosmos, in order to produce in it ever-fresh and various manifestations and designs, and turns it into a supreme mirror composed of countless smaller mirrors. Similarly, the attributes of seeing and hearing, willing and speaking, each reveal and make known the Most Sacred Essence, just as the cosmos does.

Then, too, just as the attributes point to the existence of the Possessor of Glory, they also indicate in most manifest fashion the existence and reality of life, and the livingness and permanence of that Essence. For knowing is a sign of life; hearing is an indication of life; seeing belongs only to the living; will takes place only with life. Purposive power is found only in living beings, and speech is a task for those endowed with knowledge and life.

It follows from the foregoing that the attribute of life has proofs seven times as numerous as the cosmos, and evidences that proclaim its existence and the existence of the One Whom it qualifies. Thus it comes to be the foundation and source of the attributes, the origin and support of the supreme name. Since the *Risale-i Nur* establishes this first truth with powerful proofs and clarifies it, we will content ourselves now with a drop from this ocean.

THE SECOND TRUTH: divine discourse, which proceeds from the attribute of Speech. (18:109) **لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِي رَبِّي** According to the inner sense of this verse, divine discourse is infinite. The clearest sign

demonstrating the existence of a being is his speech. This truth, therefore, constitutes an infinite testimony to the existence and unity of the Pre-Eternal Speaker. Since two powerful evidences of this truth are revelation and inspiration, set forth in the Fourteenth and Fifteenth Degrees of this treatise; another broad proof is provided by sacred and heavenly Books, as indicated in the Tenth Degree; and a further most brilliant and comprehensive proof is furnished by the Qur'an of Miraculous Exposition, as discussed in the Seventeenth Degree - for all these reasons we refer our readers to those Degrees for the exposition and affirmation of this truth. Enough for us and for our traveller, who was unable to proceed beyond this point, are the lights and mysteries contained in the sublime verse that proclaims this truth in miraculous fashion and adds its own testimony to all of the preceding ones:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (3:18)

In allusion to the core of the lesson learned by our traveller at this sacred Station, we said, in the Nineteenth Degree of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاجِبُ الوجودِ الْوَاحِدُ الْأَحَدُ لَهُ الْأَسْمَاءُ الْحُسْنَى وَلَهُ الصِّفَاتُ الْعُلْيَا وَلَهُ الْمَثَلُ الْأَعْلَى الَّذِي دَلَّ عَلَى وُجُوبِ وجودِهِ فِي وَحْدَتِهِ الذَّاتِ الْوَاحِبِ الوجودِ بِاجْتِمَاعِ جَمِيعِ صِفَاتِهِ الْقُدْسِيَّةِ الْمُحِيطَةِ وَجَمِيعِ أَسْمَائِهِ الْحُسْنَى الْمُتَجَلِّيَةِ بِاتِّفَاقِ جَمِيعِ شُؤْنَاتِهِ وَأَفْعَالِهِ الْمُتَصَرِّفَةِ بِشَهَادَةِ عَظَمَةِ حَقِيقَةِ تَبَارُزِ الْإِلَهِيَّةِ فِي تَظَاهُرِ الرُّبُوبِيَّةِ فِي دَوَامِ الْفَعَالِيَّةِ الْمُسْتَوَلِيَّةِ بِفِعْلِ الْإِيجَادِ وَالْخَلْقِ وَالصَّنْعِ وَالْإِبْدَاعِ بِإِرَادَةٍ وَقُدْرَةٍ وَبِفِعْلِ التَّقْدِيرِ وَالتَّصْوِيرِ وَالتَّدْبِيرِ وَالتَّذْوِيرِ بِاخْتِيَارٍ وَحِكْمَةٍ

وَبِفِعْلِ التَّصْرِيفِ وَالتَّنْظِيمِ وَالْمُحَافَظَةِ وَالْإِدَارَةِ وَالْإِعَاشَةِ بِقَصْدٍ وَرَحْمَةٍ وَبِكَمَالِ الْإِنْتِظَامِ وَالْمُوَازَنَةِ وَبِشَهَادَةِ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ أَسْرَارِ:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

NOTE

Each of the truths that offer their testimony in the Nineteen Degrees of the First Chapter of the Second Station above not only indicate Necessary Existence through existence and presence, but also through their comprehensiveness, attest Allah's unity and oneness. But since they prove existence most clearly and explicitly, we regarded them first as proofs of Necessary Existence.

As for the Second Chapter of the Second Station, the truths in question will be designated instead as proofs of divine unity, insofar as they explicitly prove unity, and implicitly necessity. In reality, each proves the other; unity proves necessity, and necessity proves unity. In order to indicate the difference, we said repeatedly in the First Chapter, بِشَهَادَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ while in the Second Chapter we shall recurrently say,

بِمُشَاهَدَةِ عَظْمَةِ إِحَاطَةِ حَقِيقَةِ thus indicating the evident visibility of divine unity. I had the intention of explaining the degrees of the Second Chapter, just as I did in the First Chapter, but on account of various obstacles I am compelled to be summary and concise. I leave it to other parts of the *Risale-i Nur* to expound these matters as they deserve to be expounded.

Second Chapter

Concerning Proofs of the Divine Unity

[The traveller who had been sent to the world in order to attain faith, who journeyed through the whole cosmos in his mind in order to ask all things concerning his Creator, to seek his Sustainer in every place and find his Allah, with the utmost certainty, at the point of Necessary Existence – this traveller said to his intellect: “Come, let us depart on a new journey in order to behold the proofs of the unity of our Necessarily Existent Creator.”

They set out together. At the First Stopping-Place, they saw four sacred truths prevailing over the whole cosmos, truths that self-evidently necessitated the unity of Allah.]

THE FIRST TRUTH: Absolute Divinity

The absorption of each class of men in a mode of worship dictated by their innate dispositions; the species of worship engaged in by other animate beings, as well as inanimate beings, through the performance of their essential functions; the way in which all material and immaterial bounties and gifts in the cosmos become means inciting men to worship and thanks, to praise and gratitude; the fashion in which all the manifestations of the Unseen and epiphanies of the spirit, revelation and inspiration, unanimously proclaim the exclusive fitness of one Allah to receive worship – all of this, in most evidential fashion, proves the reality and dominance of a single and absolute divinity. If the truth of such a divinity exists, it can in no way accept partnership. For those who respond to divinity –that is, the fitness to be worshipped– with thanks and worship, are the conscious and animate fruits on the highest branches of the tree of the cosmos. If others were able to gratify and place under their obligation those conscious beings in such fashion as to make them turn away from and forget their true object of worship –who may, indeed, be swiftly forgotten, because of his invisibility– this would be in such utter contradiction to the essence of divinity and its sacred purposes that it could in no way be allowed. It is for this reason that the Qur’an so repeatedly and with such vehemence refutes polytheism and threatens the polytheists with Hell-fire.

THE SECOND TRUTH: Absolute Dominicality

The ubiquitous workings of a wise and compassionate hidden hand throughout the cosmos, especially in animate beings and their nurturing and development, everywhere in the same fashion and yet in a totally unexpected form, must be, without doubt, the emanation and light of an absolute dominicality and a decisive proof of its reality.

An absolute dominicality cannot accept any partnership for since the important aims and purposes of dominicality, such as the manifestation of its beauty, the proclamation of its perfection, the revelation of its precious arts and the display of its hidden accomplishments, are combined and concentrated in particulars and animate beings, the slightest attribution to Allah of a partner, when entering even the most particular of things and the smallest of animate beings, will frustrate the attainment of those purposes and destroy those aims. Averting the faces of conscious beings from those purposes and the One Who conceived them toward causes will be totally opposed and hostile to the essence of dominicality, and absolute dominicality cannot in any way countenance it.

The abundant proclamations in the Qur'an of Allah's sanctity and transcendence, its verses and words, even its letters and their shapes, are constant guides to Allah's unity, made necessary by the mystery we have just expounded.

THE THIRD TRUTH: Perfections

The self-evident testimony to the existence of the truth of perfections given by all the exalted instances of wisdom in the universe, all its wondrous beauties, its just laws, its wise purposes, and in particular its testimony to the perfections of the Creator, Who brought forth the cosmos out of the void and then administered it in every way miraculously and beautifully, as well as the perfections of man, who is the conscious mirror of the Creator – such testimony is extremely clear.

There exists then the truth of perfections, and the certainty that the Creator Who fashioned the cosmos in perfection must Himself possess perfection. Further, the perfections of man, the most important fruit of the universe, vicegerent of the earth, the beloved and most valued object of His creation – these are also established as true. Therefore, to assign partners to Allah would be unacceptable and false, for it would condemn to destruction and perdition all of the perfect and wise beings we behold with our eyes; it would turn the cosmos into a vain plaything of accident, a place of

amusement for nature, a cruel slaughterhouse for the animate, an awesome house of sorrows for the conscious; it would reduce man, whose perfections are visible in his works, to the level of the most wretched, distraught and vile animal; and it would draw a veil across the infinite perfections of the Creator that are reflected in the mirror of all beings, thus nullifying the result of His activity and denying His creativity.

Since assigning partners to Allah contradicts divine, human and cosmic perfections and its denial of them has been established and explained in the First Station of the Second Ray (devoted to three fruits of divine unity) with strong and decisive proofs, we refer our readers that work and cut short the discussion here.

THE FOURTH TRUTH: Sovereignty

Whoever looks at the cosmos with comprehensive attention, will see it to resemble a most prosperous and active kingdom, a city administered most wisely and ruled most firmly; he sees all things and all species obediently engaged in a particular function.

According to the military metaphor contained in the verse,

(48:7) وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ

the prevailing creative commands, imperious orders, and kingly laws enunciated in those numerous armies, that extend from the hosts of the atom, the battalions of the vegetable kingdom, the brigades of the animal kingdom, to the armies of the stars, and embrace both the lowliest soldier and the loftiest commander – they all indicate self-evidently the existence of an absolute sovereignty and a universal authority.

There is then a truth of absolute sovereignty, and there can be no truth of assigning partners to Allah. For according to the decisive truth of the verse,

(21:22) لَوْ كَانَ فِيهِمَا آلَهِ إِلَّا اللَّهُ لَفَسَدَتَا

if numerous hands all engage assertively in the same task, the result will be confusion. If there are two kings in one country, or even two headmen in one district, order will disappear, and administration be replaced by anarchy. But on the contrary we see everywhere such order, from the wing of the fly to the lamps of the heavens, from the cells of the body to the signs of the planets, that there is no possibility for the intervention of any partner in Allah's affairs.

Sovereignty is, moreover, a station of dignity; to accept a rival would flout the dignity of sovereignty. The fact that man, who needs the assistance of many people on account of his impotence, will kill his brothers and offspring in the cruellest fashion for the sake of some petty, apparent and temporary sovereignty, shows that sovereignty rejects all notion of partnership. If so feeble a one acts thus for the sake of so petty a sovereignty, it follows that the Possessor of Absolute Power, the Master of All Creation, will never permit one other than Himself to participate in His sacred sovereignty, the means to His real and universal dominicality and divinity.

Since this truth has been established with firm proofs in numerous places throughout the *Risale-i Nur* and especially the Second Station of the Second Ray, we refer the reader to those pages for further discussion of it.

Through witnessing these four truths, our traveller came to know divine unity with the degree of certain and clear witnessing. His faith shone, and with all his power he said, **لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ**. In brief allusion to the lesson he derived from this station, we said in the Second Chapter of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وَحْدَانِيَّتِهِ وَوُجُوبِ وَجُودِهِ مُشَاهَدَةٌ عَظَمَةٌ حَقِيقَةٌ تَبَارُزُ الْأُلُوهِيَّةِ الْمُطْلَقَةِ، وَكَذَا مُشَاهَدَةٌ عَظَمَةٌ إِحَاطَةٌ حَقِيقَةٌ تَظَاهِرُ الرُّبُوبِيَّةِ الْمُطْلَقَةِ الْمُقْتَضِيَّةِ لِلْوَحْدَةِ وَكَذَا مُشَاهَدَةٌ عَظَمَةٌ إِحَاطَةٌ حَقِيقَةٌ الْكَمَالَاتِ النَّاشِئَةِ مِنَ الْوَحْدَةِ وَكَذَا مُشَاهَدَةٌ عَظَمَةٌ إِحَاطَةٌ حَقِيقَةٌ الْحَاكِمِيَّةِ الْمُطْلَقَةِ الْمَانِعَةِ وَالْمُنَافِيَةِ لِلشِّرْكَ

Then that restless traveller addressed his heart and said: “The fact that the people of faith, and particularly those affiliated with a Sufi order, are constantly repeating the words, **لَا إِلَهَ إِلَّا هُوَ** and recalling and proclaiming Allah’s unity, is an indication that the affirmation of Allah’s unity comprises many degrees. Such affirmation is moreover a most enjoyable, most valuable, and most exalted sacred duty, instinctive function, and act of worship. Let us then in order to attain a further degree, open the door of another stopping-place in this abode of instruction. For the true affirmation of Allah’s unity we seek is not some imaginary species of knowledge. It is rather an affirmation that in terms of logic is deemed the opposite of imagination, that is far more valuable than cognition based on imagination, that is the result of proof, that is designated a knowledge.”

The true affirmation of Allah's unity is a judgement, a confirmation, an assent and acceptance that can find its Sustainer present with all things, that sees in all things a path leading to its Creator, and does not regard anything as an obstacle to His presence. For otherwise it would always be necessary to tear and cast aside the veil of the cosmos in order to find its Sustainer. "Onward, then," said the traveller to himself, as he knocked at the door of Allah's Sublimity and Grandeur. He entered the Stopping-Place of Allah's deeds and workings, the world of creation and origination, and there he saw that five comprehensive truths were prevailing over the entire cosmos, and offering self-evident proof of the divine unity.

THE FIRST TRUTH: that of Grandeur and Sublimity.

Since this truth is explained with different proofs in the Second Station of the Second Ray and various other places in the *Risale-i Nur*, we restrict ourselves here to the following:

The Being that creates and then administers at a single time and in a single fashion the stars that are thousands of years distant from each other; that creates at a single time and in a single form the countless members of the same species of flower, distributed over the east and the west, the north and south of the globe; that administers, nurtures, quickens, distinguishes and adorns more than two hundred thousand different types of plant and species of animal in five or six weeks, with the utmost regularity and equilibrium, without any confusion, defect or error, in order to provide every spring on the face of the earth more than a hundred thousand specimens of the supreme resurrection, and thus prove before man's eyes a remarkable event, now belonging to the past and the realm of the Unseen, namely the creation of the heavens and the earth in six days, as indicated in the verse,

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (57:4)

the Being that causes the earth to revolve, as evidenced in the verse,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ (31:29)

and turns the night into the page on which the events of the day are written – this same Being knows and administers according to His own will, all at the same time, the most secret and obscure thoughts that occur to men's hearts. Since each of the aforementioned acts is in reality one act, it follows that their Glorious Doer is a Unique and Powerful Being, enjoying such grandeur and sublimity that nowhere, in nothing, in no way, does it leave the slightest

possibility for the acceptance of partnership; on the contrary, it uproots all such possibility.

Since such sublime power and grandeur exist and since that grandeur is at the very apex of perfection and comprehends everything, it is certainly in no way possible to permit or allow any attribution of partners to that Unique and Powerful Being, for so doing would ascribe impotence or need to that power, fault to that grandeur, defect to that perfection, and impose restriction on that comprehensiveness. No sound intellect could deem this possible.

The assignment of partners to Allah, is then by virtue of the offence it causes to Allah's grandeur, the dignity of his glory and His sublimity, so grave a crime that the Qur'an of Miraculous Exposition decrees with an earnest threat, (4:48) *إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ*

THE SECOND TRUTH: The absoluteness, the comprehensiveness, and appearance in infinite form of the dominical deeds seen at work in the cosmos.

It is only Allah's wisdom and will that limits and restricts those deeds, as well as the inherent capacities of the objects and places in which they manifest themselves. Stray chance, dumb nature, blind force, unconscious causality and the elements that without restriction are scattered in every direction – none of these can have any part in the most balanced, wise perspicacious, life-giving, orderly and firm deeds of the Creator. They are used, rather, by the command, will, and power of the Glorious Doer as an apparent veil to conceal His power.

Three out of innumerable examples:

We will set forth three from among the numerous subtle points that relate to the three deeds indicated in three continuous verses in Sura al-Nahl.

The First:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا (16:68)

The bee is, with respect to its disposition and function, such a miracle of Allah's power that a whole sura, Sura al-Nahl, has been named after it. For to inscribe in the minute head of that little honey-machine a complete programme for the fulfilment of its important task; to place in its diminutive stomach the most delicious of foods and to ripen it there; to place in its sting poison capable of destroying and killing animate beings, without causing any harm to its own body or the member in question – to do all this without the utmost care and knowledge, with exceeding wisdom and purposiveness,

partakes of a perfect orderliness and equilibrium, and hence unconscious, disorderly, disequibrated nature and accident could never interfere or participate in any of this.

The appearance and comprehensiveness of this divine craft, this dominical deed, which is miraculous in three separate respects, in the countless bees that are found scattered over the earth, with the same wisdom, the same care, the same symmetry, at the same time and in the same fashion – this is a self-evident proof of Allah's unity.

The Second Verse:

وَأَن لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُؤْخَذُوا بِطُونِهِمْ مِّنْ بَيْنِ فَرْثٍ وَدَمٍ لَّنَّا حَالِصًا
سَائِغًا لِلشَّارِبِينَ (16:66)

This verse is a decree overflowing with useful instruction. To place in the nipples of cows, camels, goats and sheep, as well as human mothers, in the midst of blood and excrement but without being polluted by them, a substance the exact opposite, pure, clean, pleasant, nutritive and white milk, and to inspire in their hearts tenderness toward their young that is still more pleasant, sweeter and more valuable than milk – this requires such a degree of mercy, wisdom, knowledge, power, will and care that it cannot in any way be the work of turbulent chance, of the tangled elements, or of blind forces.

The manifestation, workings and comprehensiveness of so miraculous a dominical art and so wise a divine deed, all over the face of the globe and in the countless hearts and breasts of innumerable mothers of hundreds of thousands of species, in the same instant, the same fashion, with the same wisdom and the same care – this too constitutes a self-evident proof of Allah's unity.

The Third Verse:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَعْقِلُونَ (16:67)

This verse invites our attention to the date and to grapes, saying, "For those of intelligence, there is great proof, argument and evidence of the divine unity in these two fruits. These two fruits yield nurture and sustenance, fresh and dry fruit, and give rise to most delicious forms of food; yet the trees that bear them stand in waterless sand and dry soil, and are thus

miracles of power and wonders of wisdom. They are each of them like a factory producing sweet sugar, a machine manufacturing honeylike syrup, a work of art created with perfect order and sensitive balance, wisdom and care; hence anyone with a grain of intelligence will say on contemplating them, ‘The one who made them in this fashion may very well be the Creator of the whole cosmos.’”

For in front of our eyes each vine branch the thickness of a finger will hold twenty bunches of grapes, and each bunch will in turn contain hundreds of sugary grapes, each like a little pump emitting syrup. To clothe the surface of each grape with a fine, delicate, thin, and colourful protection; to place in its delicate and soft heart seeds with their hard shells, which are like its retentive faculty, programme, and the story of its life; to manufacture in its stomach a sweetmeat like the helva of Paradise, a honey like the water of Kawthar; to create an infinite number of such grapes over the face of the entire earth, with the same care and wisdom and wonderful art, and at the same time and in the same fashion – this proves in self-evident fashion that the one who fulfils these tasks is the Creator of the whole cosmos, and this deed, requiring as it does infinite power and limitless wisdom, can be only His deed.

Yes, blind and stray, disorderly and unconscious, aimless, aggressive, and anarchic forces, nature and causality, cannot have anything to do with this most sensitive balance, this most skilful art, this most wise scheme. They cannot even stretch out their hands toward it. It falls to them only to be employed through the dominical command as passive objects, as curtain-holders.

Just like the three points proving divine unity contained in the three truths indicated in the three verses, the countless manifestations and workings of infinite dominical deeds attest unanimously the unity of a Single One of Unity, the All-Glorious One.

THE THIRD TRUTH: The creation of beings, particularly plants and animals, with absolute speed and absolute orderliness; with absolute ease and extreme skill, talent, ability, and order; with great value and distinction, despite extreme abundance and intermingling.

Yes, to produce with extreme swiftness and in extreme abundance, most skilfully and artistically, with great ease and facility combined with the utmost care and orderliness, with great value and distinction despite abundance and intermingling, without any form of confusion or deficiency – this can be achieved only by a Unique Being Whose power is such that nothing appears difficult to it.

For that power it is as easy to create stars as atoms, the greatest as the smallest, a whole species as a single member of a species, a sublime and comprehensive universal as a restricted and petty particular; it is as easy for Him to revivify and quicken the whole earth as to do the same with a tree or to erect a tree as tall as a mountain as it is to produce a seed no bigger than a fingernail. All of these deeds He performs in front of our eyes.

So the exposition, the solution, the uncovering and proof of the mystery of this degree of the assertion of the divine unity, this Third Truth, this word of unity – the mystery that the greatest universal is like the smallest particular without the slightest difference between them – this beneficial wisdom, this supreme talisman, this riddle beyond the reach of the intellect, this most significant foundation of Islam, this most profound source of faith, this greatest basis of the divine unity – the setting forth of all this opens the talisman of the Qur'an, and makes it possible to know the most secret and unknowable riddle of the creation of all beings, a riddle that reduces philosophy to impotence.

Thanks and praise be one hundred thousand times to the Compassionate Creator to the number of the letters of the *Risale-i Nur*, that the *Risale-i Nur* has solved, uncovered and established this wondrous talisman, this wondrous riddle. It has been proven with decisive arguments, to the same degree of certainty that twice two is four, particularly in the discussion of

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ toward the end of the Twentieth Letter; in the section concerning Allah's being an all-powerful agent in the Twenty-Ninth Word, one devoted to the resurrection; and in the section proving the divine power in the degrees of اللَّهُ أَكْبَرُ in the Twenty-Ninth Flash, written in Arabic. For that reason we assign to those parts of the *Risale-i Nur* the exposition of this matter, wishing, however, to set out briefly the foundations and proofs that solve this mystery and to allude to thirteen mysteries that resemble thirteen steps, or a list of contents. I have indeed written the first and second mysteries, but unfortunately two powerful obstacles, material and immaterial, have caused me to abandon the remainder.

The First Mystery: If something be essential, its opposite cannot have access to the essence defined by that thing. For that would be equivalent to the union of opposites, which is an absurdity. Now with regard to this principle, since Allah's power is related to His Essence and is an essential concomitant of His Most Sacred Essence, impotence – the opposite of power – cannot in any way gain access to that All-Powerful Essence.

Moreover, the existence of degrees within a thing comes about through the intervention in it of its opposite. For example, strong and weak degrees of light result from the intervention of darkness; high and low degrees of heat proceed from the admixture of coldness; and greater and lesser amounts of strength are determined by the intervention and opposition of resistance. It is therefore impossible that degrees should exist in that power of the Divine Essence. He creates all things as if they were but a single thing. And since degrees do not exist in the power of the Divine Essence and it does not admit of weakness or deficiency, no obstacle can in any way obstruct it nor can the creation of anything cause it difficulty.

Since, then, nothing is difficult for Allah's power, He creates the supreme resurrection with the same ease as spring; spring with the same facility as a tree; and a tree with as little trouble as a flower. Further, He creates a flower as artistically as a tree; a tree as miraculously as a spring; and a spring as comprehensively and wondrously as a resurrection. All of this He accomplishes in front of our eyes.

It has been proved in the *Risale-i Nur* with decisive and strong proofs that if there were no divine unity, the making of a flower would be as difficult as a tree or even more difficult; the making of a tree would be as hard as a spring or even more difficult; and creation would even lose its value and artistic quality. An animate being that now takes a minute to produce would be produced with difficulty in one year, or maybe never at all.

It is then on account of this mystery that these fruits, flowers, trees and animals, that are extremely valuable despite their ubiquitousness and abundance, and extremely artistic despite the swiftness and ease of their fashioning, emerge in regular fashion onto the plain of being and assume their functions. Proclaiming Allah's glory, they accomplish their duties and depart, leaving behind their seed in their stead.

Second Mystery: Through the mystery of luminosity, transparency, and obedience, just as through the manifestation of its essential power, a single sun reflects its light in a single mirror, so too, through the divine command and due to the extensive activity of that unrestricted power, it can easily bestow the same reflection –together with its light and heat– on innumerable mirrors, shining objects, and droplets. Great and small are the same, there is no difference between them.

Similarly, like a single word can enter the ear of one man without trouble, so too due to the infinite breadth of boundless creativity, it may enter a million ears, with dominical permission. And a single light like an eye,

or a single luminous spirit being like Gabriel, through the infinite breadth of dominical activity within the manifestation of mercy, may be present in, or look at, or enter thousands of places through divine power, as easily as they look at or enter a single place. There is no difference between many and few.

The pre-eternal power of Allah's essence is the most subtle and choicest of lights, the light of all lights; the quiddities, essences and inner dimensions of all things are luminous and lustrous as mirrors; all things, from the atom, the plant, and the animate creature to the stars, the suns and the moons, are extremely obedient and submissive to the command of that power of the Divine Essence and subordinate to the orders of that pre-eternal power. It is for all of these reasons entirely natural that innumerable things should be created with the same ease as a single thing and placed side by side with each other. No concern or task interferes with another. Great and small, many and few, particular and universal – all are the same for that power, for which nothing is difficult.

As was said in the Tenth and Twenty-Ninth Words, through the mysteries of order, equilibrium, obedience to command and submission to order, that power causes a great ship as big as a hundred houses, to move and advance as a child's finger pushes his toy.

As a commander will send a single infantryman into battle with an order from his throne, so too he may throw a whole obedient army into the fray with the same single order.

Let us suppose that two mountains are in a state of equilibrium in a large and sensitive balance. In the same way that a single walnut would cause one pan to rise and the other to fall if placed on one side of a balance containing two eggs, it would produce the same result with the scale containing the mountains; through a wise law it would cause one pan with its mountain to rise to the mountain-top, and the other to descend with its mountain to the bottom of the valley.

Since there is to be found in Allah's absolute, infinite, luminous, essential and eternal power a divine justice and unending wisdom that is the origin, source, fundament and beginning of all order, regularity and equilibrium in creation; and since all things, particular and universal, small and great, are obedient to the command of that power and submissive to its workings – it follows that Allah causes the stars to revolve and to move, through the wisdom of His order, as easily as He rotates and moves the atoms.

In spring, just as He brings to life a single fly with a single order, so too He bestows life with the same ease and the same command on the whole

species of fly, as well as all the hosts of plants and animals, through the mystery of the wisdom and equilibrium inherent in His power, and then sends them forth onto the plain of life.

In the same way that he swiftly gives life to a tree in spring and infuses vitality in its bones, with His wise and just absolute power, He also resurrects in the spring the corpse of the vast earth and brings into being hundreds of thousands of different specimens of resurrection similar to the tree, all this with the greatest of ease.

With His creative command, He brings the earth back to life. By the decree of, *إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ* (36:53) that is, “all men and jinn, with a single cry and command shall be brought to Us and made present at the plain of resurrection.” Again, by His command,

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ (16:77)

that is, the bringing about of resurrection and the gathering that follows upon it shall take no longer than the opening and closing of an eye, or even

less. Then there is the verse, *مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ* (31:28)

meaning the following: “O men! To create you and to bring you to life, to resurrect and gather you, is as easy for me as bringing one soul to life; it presents no problem to My power.” According to the inner sense of these three verses, Allah will bring all men and jinn, all animals, spirit beings and angels to the field of the Supreme Gathering and the great balance with a single command and with great ease. One concern does not interfere with another.

The remaining Mysteries, from the third and fourth as far as the thirteenth, have been postponed to another time in a fashion disagreeable to me.

THE FOURTH TRUTH: The existence and appearance of all beings proclaim the divine unity in a self-evident fashion through their numerous points of unity and convergence, such as being simultaneously together and yet separate and unique; resembling one another; being the miniature or magnified versions of each other; being some, universals and species, and some, particulars and individuals; resembling each other in the stamp of innate disposition; having affinity in the impress of artistry; and aiding and complementing each other with respect to their innate functions. They establish the unity of their Maker. And with respect to dominicality, make it clear that the cosmos is a universal and a whole that may not be divided or fragmented.

For example, in each spring, to create, order and sustain the innumerable members of the four hundred thousand different species of plants and animals, together and intermingled, in a single moment and in the same fashion, without any error or mistake, with the utmost wisdom and perfection of artistry; to create all the different species of bird, from flies, which are like birds in miniature, to eagles which are the supreme specimens of the species, then to equip them with the means of flight and subsistence and to cause them to journey through the realm of the air; to imprint on the countenances of each of the birds in miraculous fashion a stamp of artistry, on the body of each of them a seal of wisdom, and in the quiddity of each of them, in sustaining fashion, a sign of Allah's unity; to cause wisely and mercifully particles of food to hasten to the aid of the cells of the body, plants to rush to the assistance of animals, and all mothers to go swiftly to the help of their powerless infants; to work on all things, particular and universal, from the Milky Way, the solar system and the elements of the earth, down to the veils of the pupil of the eye, the petals of the rose, the husk of the corn, the seeds of the melon, like a series of intersecting circles, with the same regularity, perfection of artistry, the same deed, and plenitude of wisdom – to do all this establishes the following with self-evident certainty:

He who performs these deeds is One and unique; His imprint is on all things. In the same way that He is not in any place, He is present in every place. Like the sun, all things are distant from Him, but He is close to all things. Just as the greatest objects, such as the Milky Way and the solar system, are not difficult for Him, so too the cells in man's blood and the thoughts that pass across his heart are not secret from Him nor beyond the reach of His power.

However great and multitudinous a thing may be, it is as easy for Him as the smallest and scarcest thing, for He creates with ease a fly on the model of an eagle, a seed in the form of a tree, a tree in the shape of a garden, a garden with the artistry of a spring, and a spring on the scale of a resurrection. Things most valuable in their artistry He gives to us and bestows upon us most cheaply. The price that He asks of us is merely to say **بِسْمِ اللَّهِ** and **الْحَمْدُ لِلَّهِ**. In other words, the accepted price for all those numerous precious bounties is to say at the beginning of all things, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and at their end, "Praise be to Allah."

Since this Fourth Truth is explained and proved elsewhere in the *Risale-i Nur*, we content ourselves here with this brief allusion.

THE FIFTH TRUTH: perceived by our traveller at the second stage: the existence in the entirety of the cosmos, its pillars and parts and all the beings contained in it, of the most perfect order and regularity; the sameness of the substances and purposive beings that are the means of the rotation and administration of that vast kingdom and are connected to its general scheme; the fact that the divine names and deeds that are at work in that magnificent city, that vast exhibition, encompass and comprehend all things or most things, despite their being one within the other, and of the same nature, and the same, and their being the same name and deed in every place; the fact that the elements and species that are the means for the administration, inhabiting, and construction of that well-adorned palace, cover the whole face of the earth in their diffusion, despite their being one within the other, of the same nature, and the same element and the same species being found everywhere – all of this demands, proves, and affirms, necessarily and self-evidently, the following:

The Maker and Disposer of this cosmos, the Monarch and Nurturer of this realm, the Master and Builder of this palace, is one, unique, sole. He has neither like nor peer, neither minister nor aide. He has neither partner nor opposite, he has neither inability nor deficiency. Yes, order is in itself a perfect expression of unity; it demands a single orderer. It leaves no place for the assignment of partners to Allah, the source of dispute and dissension.

There is a wise and precise order inherent in all things, whether universal or particular, from the total scheme of the cosmos and the daily and annual rotation of the earth down to the physiognomy of man, the complex of senses in man's head and the circulation of white and red cells in man's blood. Nothing other than One Absolutely Powerful and Absolutely Wise can stretch out its hand intentionally and creatively toward any thing, nor interfere with it. On the contrary, all things are recipients, means of manifestation, and passive.

Now, ordering, the pursuit of certain purposes and the bestowal of regularity with a view to certain benefits, can be done only by means of knowledge and wisdom and performed only with will and choice.

Certainly and in all events, this wisdom-nurturing regularity, this infinitely varied ordering of the cosmos that before our very eyes assures various benefits, proves and affirms to a self-evident degree that the Creator and Disposer of all beings is one, an agent possessing will and choice. Everything comes into being through His power, assumes a particular state through His will, and takes on a particular form through His choice.

The heat-giving lamp of this hospice that is the world is one; its candle that is the basis for the reckoning of time is one; its merciful sponge is one; its fiery cook is one; its life-giving beverage is one; its well-guarded field is one, as well as a thousand and one other instances of oneness. It follows from all of these instances of oneness that the Maker and Master of this hospice is also one, that He is extremely generous and hospitable, for He employs numerous high-ranking and great officials to serve the animate guests of His hospice.

Names such as All-Wise, Compassionate, Giver of Forms, Disposer, Quickener, and Nurturer, the impresses and manifestations of which are to be seen at work in every corner of the world, attributes such as wisdom, mercy, and grace, and acts such as formation, disposition and nurturing, are all one. They embrace every place in the utmost degree, each name and act being present there.

They also complement the imprint of each other in such a way that it is as if those names and deeds were uniting in such fashion that power becomes identical with wisdom and mercy, and wisdom becomes identical with grace and life. For example, as soon as the activity of the name of Quickener appears in a thing, the activity of numerous other names such as Creator, Giver of Form, and Provider, also appears at the same instant, everywhere, and in the same system. This of a certainty and self-evidently establishes and proves that that which is designated by the names and the Doer of the comprehensive deeds that appear everywhere in the same fashion must also be one, single and unique. In this we believe and to this we give our assent!

The elements that are the substance and material of creation encompass the whole earth. Each of the species of creation that bears an imprint attesting unity is diffused throughout the earth in unity and, so to speak, conquers it. This also proves to the degree of being self-evident that those elements together with what they embrace, and those species, together with their separate members, are the product and property of a single being. They are the products and servants of so Unique and Powerful a One that He employs those vast and imperious elements as obedient servants and those species diffused throughout the earth as well-disciplined soldiers. Since this truth also has been established and explained in other places in the *Risale-i Nur*, we content ourselves here with this brief indication.

In summary of the witnessings that he derived from these five truths, through the superabundance of faith and the joy of divine unity, and in expression of his feelings, our traveller said to his heart:

*Look upon the coloured page of the cosmic book;
See what forms the golden pen of power has traced.
No dark point remains for the gaze of the heart's eye;
It is as if Allah has inscribed His signs with light.*

Know too that:

*The leaves in the world's book are dimensions infinite;
The lines of time's events are works innumerable.
Written on the workbench of the Preserved Tablet of reality,
A meaningful embodied word, is every being in this world.*

Listen also to this:

جُو لَا إِلَهَ إِلَّا اللَّهُ بَرَّازُ مِي زَنْدَ هَرْ شِي دَمَادَمْ جُو يَدَنْدُ
يَا حَقِّ سَرَّاسَزْ گُو يَدَنْدُ يَا حَيَّ
نَعَمْ؛ وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

Hearkening to this his heart and soul affirmed the truth of what they heard and said, “Yes, indeed!”

In brief allusion to the five truths of unity observed by our traveller through the world, our voyager through the cosmos, at this Second Stopping-Place, it was said in the Second Chapter of the First Station:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وَحْدَتِهِ فِي وَجُوبِ وَجُودِهِ:
مُشَاهَدَةُ حَقِيقَةِ الْكِبَرِيَاءِ وَالْعَظَمَةِ فِي الْكَمَالِ وَالْإِحَاطَةِ
وَكَذَا مُشَاهَدَةُ حَقِيقَةِ ظُهُورِ الْأَفْعَالِ بِالْإِطْلَاقِ وَعَدَمِ التَّهَيُّاتِ،
لَا تَقْيِدُهَا إِلَّا الْإِرَادَةُ وَالْحِكْمَةُ
وَكَذَا مُشَاهَدَةُ حَقِيقَةِ إِيجَادِ الْمَوْجُودَاتِ بِالْكَثَرَةِ الْمُطْلَقَةِ فِي السَّرْعَةِ
الْمُطْلَقَةِ، وَخَلْقِ الْمَخْلُوقَاتِ بِالسَّهُولَةِ الْمُطْلَقَةِ فِي الْإِتْقَانِ الْمُطْلَقِ، وَإِبْدَاعِ
الْمَصْنُوعَاتِ بِالْمَبْدُولِيَّةِ الْمُطْلَقَةِ فِي غَايَةِ حُسْنِ الصَّنْعَةِ وَعُلُوِّ الْقِيَمَةِ
وَكَذَا مُشَاهَدَةُ حَقِيقَةِ وُجُودِ الْمَوْجُودَاتِ عَلَى وَجْهِ الْكُلِّ
وَالْكُلِّيَّةِ وَالْمَعْيَةِ وَالْجَامِعِيَّةِ وَالتَّدَاخُلِ وَالْمُنَاسَبَةِ

وَكَذَا مُشَاهَدَةُ حَقِيقَةِ الْإِنْتَظَامَاتِ الْعَامَّةِ الْمُنَافِيَةِ لِلشَّرِكَةِ
 وَكَذَا مُشَاهَدَةُ وَحْدَةِ مَدَارَاتِ تَدَابِيرِ الْكَائِنَاتِ الدَّالَّةِ عَلَى وَحْدَةِ صَانِعِهَا بِإِبْدَاهِهِ
 وَكَذَا وَحْدَةُ الْأَسْمَاءِ وَالْأَفْعَالِ الْمُتَصَرِّفَةِ الْمُحِيطَةِ
 وَكَذَا وَحْدَةُ الْعُنَاصِرِ وَالْأَنْوَاعِ الْمُنتَشِرَةِ الْمُسْتَوَلِيَةِ عَلَى وَجْهِ الْأَرْضِ

That world traveller voyaging through different ages chanced upon the school of the Renewer of the Second Millennium, Imam-i Rabbani, Ahmad Faruqi. He entered and listened to the lesson being taught by the Imam:

“The most important result yielded by all the Sufi paths is the unfolding of the truths of belief. The unfolding in clarity of a single truth of belief is preferable to a thousand miraculous deeds and mystical visions.”

The Imam said too:

“In former times, great persons said that someone will arise from among the theologians and the scholars of the science of theology. He will prove all the truths of belief and Islam with rational proofs and the utmost clarity. I wish to be that man and maybe I am.”¹

He continued his instruction by saying that belief and the assertion of divine unity were the foundation, substance, light and life of all human perfection; that the Hadith *تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ*² refers to reflection on belief; and that the silent mode of invocation practised in the Naqshbandi Order is a form of this most excellent reflection.

The traveller listened with utmost care. He turned and addressed himself as follows: “It is thus that this heroic Imam speaks. To increase the strength of one’s belief by as much as an atom is worth more than a ton of gnosis or other form of perfection and sweeter than the honey of a hundred visionary experiences.

“On the other hand, the philosophers of Europe have leagued together for a thousand years to invent objections and doubts in their hostility to faith and the Qur’an, and to attack the believers. They wish to shake the pillars of belief that are the key, the source, the foundation of everlasting felicity,

1. Time has proven that the man referred to here is not in fact an individual, but the *Risale-i Nur* itself. It maybe that the people of unveiling happened to notice the insignificant interpreter and proclaimer of the *Risale-i Nur* and hence came to speak of “a man.”

2. al-‘Ajlūnī, *Kashf al-Khafā*, i, 310.

of life immortal, of eternal Paradise. We ought therefore to strengthen our belief by making it one of realization instead of one of imitation. So come, let us advance! In order to bring the twenty-nine degrees of faith that we have found, each as powerful as a mountain, to the blessed number of thirty-three, the number of litanies that follow upon prayer, and in order to see a third stopping-place in this realm of instruction, let us knock at the door of the dominical sustenance of the animate world and open it with the key of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " Speaking thus he beseechingly knocked at the gate of this Third Stopping-Place, a compendium of wonders, and a spectacle of marvels.

Saying, بِاسْمِ اللَّهِ الْفَتَّاحِ he opened the gate. The Third Stopping-Place became visible to him. He entered and saw that it was illumined by four great and encompassing truths that demonstrated the divine unity as brightly as the sun.

THE FIRST TRUTH: the Truth of Opening

That is, the opening up from a single simple substance of innumerable varied and separate forms, together, everywhere, in a single instant and by a single deed, through the manifestation of the name of Opener.

Yes, in the same way that Allah's creative power has opened up innumerable beings like flowers in the garden of the cosmos, and endowed each with an orderly form and distinct identity, through the manifestation of the name of Opener, so too, although in more miraculous fashion, He has given to the four hundred thousand species of animate beings in the garden of the earth each its symmetrical, adorned and distinct form.

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ (39:6)

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ هُوَ الَّذِي يُصَوِّرُكُمْ

فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (3:5-6)

As these two verses indicate, the strongest proof of divine unity and the most remarkable miracle of divine power is Allah's opening up of forms. Because the opening of forms is repeatedly established and expounded in different ways elsewhere in the *Risale-i Nur*, and particularly in the Sixth and Seventh

Degrees of the First Chapter of the Second Station of this treatise, we refer the discussion of this matter to those places and restrict ourselves here to the following:

According to the testimony of botany and biology, based on profound research, there is in the opening and unfolding of forms, such comprehensiveness and artistry that other than a Single and Unique One, One Absolutely Powerful, able to see and do all things in all things, no one could undertake this comprehensive and all-embracing deed. For this deed of the unfolding of forms demands a wisdom, an attention and a comprehensiveness that are present at all times and are contained within an infinite power. This power, in turn, can be found only in that Unique Being Who administers the whole cosmos.

As is decreed in the above-quoted verses, Allah's attribute of opening expressed in the opening and creation of the forms of men from their mother's wombs, within three darknesses, separately, with equilibrium, distinctness, and order, without any error, confusion, or mistake; this truth of the unfolding of the forms of all men and animals, all over the earth, with the same power, the same wisdom and the same artistry, is a most powerful proof of Allah's unity. For to comprehend and embrace all things is itself a form of unity that leaves no room for the assignation of partners to Allah. Just as the nineteen Truths of the First Chapter bearing witness to the necessary existence of Allah also attest the existence of the Creator through their own existence, so too they bear witness to His unity through their comprehensiveness. Our traveller then saw the following Second Truth in the Third Stopping-Place:

THE SECOND TRUTH: the Truth of Mercifulness

We see with our own eyes that there is one who has covered the face of the earth with thousands of gifts of mercy, and made it into a feasting-place. He has laid out a spread of hundreds of thousands of the different delicious foods of mercifulness, and made the inside of the earth a storehouse containing thousands of precious bounties of compassionateness and wisdom. That Being sends to us also the earth, in its yearly rotation, like a ship or a train, laden with the finest of the hundreds of thousands of vital human necessities, proceeding from the World of the Unseen; and He sends to us too the spring, like a waggon carrying food and clothing for us. Thus does He nurture us, with utmost compassion. In order for us to profit from those gifts and bounties, He has moreover given us hundreds and thousands of appetities, needs, feelings, sensations and senses.

As was set forth in the Fourth Ray concerning the verse on the sufficiency of Allah, He has given us a stomach that can take pleasure in infinite varieties of food.

He has given us such a life that through the senses associated with it we can derive benefit from the innumerable bounties of the vast corporeal world, just as if it were some bounteous spread.

He has favoured us with the human state so that we delight in the boundless gifts of both the spiritual and material worlds, through instruments such as the intellect and the heart.

He has conveyed Islam to us so that we derive light from the boundless treasures of the Unseen and Manifest Realms.

He has guided us to faith so that we are illumined by the innumerable lights and gifts of this world and the hereafter. This cosmos is like a palace fitted out and adorned by the divine quality of mercy with innumerable antiques and valuable items, which then gives to man's hands the keys to open all the chests and chambers in that palace, as well as bestowing on man's nature all the needs and senses that will enable him to make use of them.

This mercy that embraces this world and the hereafter, and indeed all things, is without doubt a manifestation of oneness within unity.

Just as the light of the sun is a parable of unity, through its comprehending all things that face it, every bright and transparent object that receives the reflection of the light, heat, and seven colours of the sun, is also a parable and a symbol of oneness. Hence, whoever sees its all-embracing light will conclude that the sun of this earth is one and unique. Witnessing the warm and luminous reflection of the sun in all bright objects, and even in drops of water, he will say that the oneness of the sun, or the sun itself, is present with its attributes close to all things; it is at the mirrorlike heart of all things.

So too the encompassing of all things by the extensive mercy of the Merciful One of Beauty, like a light, demonstrates the unity of that Merciful One and that He in no way has any partner. Similarly, the fact that under the veil of that all-embracing mercy the lights of most of the Merciful One's names and a sort of manifestation of His essence are found in everything, and especially in all living beings, and in man in particular, and the fact that this gives each individual a comprehensiveness arising from life which causes him to look to and be related to the whole universe, proves the oneness of the Merciful One and that He is present with all things and does all things in all things.

Yes, the Merciful One shows the splendour of His glory in the whole of the cosmos and all over the earth through the unity and comprehensiveness of His mercy. With the manifestation of His oneness, He gathers together in every member of all animate species, and particularly man, specimens of all His bounties, orders the tools and instruments of animate beings, and proclaims the special solicitude of His beauty to each individual, this without shattering the wholeness of the universe. As for man, it is in him that Allah makes known in concentrated form the various forms of His bounty.

Similarly, a melon can be said to be concentrated in its seed; the being that makes the seed must necessarily be he who makes the melon. Then, with the special balance of his knowledge and the particular law of his wisdom, he draws the seed out from it, gathers it together and clothes it in a body. Nothing other than the one and unique master craftsman who makes the melon is able to make its seed. That would be impossible.

Since through the manifestation of mercifulness the cosmos becomes like a tree or a garden, the earth becomes like a fruit or a melon, and man becomes like a seed, of a certainty the Creator and Sustainer of the smallest animate being must be the Creator of all the earth and all the cosmos.

In Short: just as the making and unfolding of the regular and orderly forms of all beings through the truth of Opening, which is comprehensive, proves unity to the point of being self-evident, so too the truth of Mercifulness, which encompasses all things, through its nurturing of all animate beings that come into existence and enter the life of this world, particularly the newly arrived, with the utmost order and regularity, causing all necessities to reach them, forgetting none of them, this same mercy reaching all individuals everywhere at the same instant demonstrates both unity, and oneness within unity. Since the Risale-i Nur is the manifestation of the names of All-Wise and All-Compassionate and in many places fine points and flashes of the reality of divine mercy are elucidated and proved, here we make allusion to that ocean with a single droplet and cut that long story short. Our traveller then witnessed the following Third Truth in the Third Stopping-Place

THE THIRD TRUTH: the Truth of Disposing and Administering

That is, to administer with complete order and equilibrium both the awesome and swift-moving heavenly bodies and imperious, interfering elements, and the needy, weak denizens of earth; to cause them to aid each other; to administer them jointly with each other; to take all necessary

measures concerning them; and to make this vast world like a perfect kingdom, a magnificent city, a well-adorned palace.

Leaving side the vast spheres of this imperious and merciful administration, since it is explained and proved in important sections of the *Risale-i Nur* such as the Tenth Word, we will show, by means of a comparison, a single page and stage of that administration as it manifests itself in the spring on the face of the earth.

Let us suppose, for example, that some wondrous world conqueror assembled an army from four hundred thousand different groups and nationalities, and supplied the clothes and weapons, the instructions and dismissals and salaries of every group and nationality, separately and variously, without any defect or shortcoming, without error or mistake, at the proper time, without any delay or confusion, with the utmost regularity and in most perfect form, no cause other than the extraordinary power of that wondrous commander could stretch out its hand to attempt that vast, complex, subtle, balanced, multitudinous and just administration. Were it to stretch out its hand, it would destroy the equilibrium and cause confusion.

So too we see with our own eyes that an unseen hand creates and administers every spring a magnificent army composed of four hundred thousand different species. In the autumn –an example of the day of resurrection– it dismisses three hundred thousand out of those four hundred thousand species of plants and animals from their duties, and they go on leave through the activity of death and in the name of decease.

In spring –a sample of the gathering that follows resurrection– it constructs three hundred thousand examples of raising from the dead in the space of a few weeks, with the utmost order and discipline. In the case of the tree, four such resurrections take place with respect to the tree itself, its leaves, its flowers, and its fruits. After showing spring to our eyes exactly like the preceding one, it gives each species and group in that army of glory that contains four hundred thousand different species its appropriate sustenance and provision, its defensive weapons and distinctive garments, its orders and dismissals, and all the tools and instruments it needs, with the utmost order and regularity, without error or slip, without confusion or omission, in unexpected fashion and at the proper time. It thus proves its unity, oneness, uniqueness, and infinite power and boundless mercy within perfection of dominicality, sovereignty and wisdom, and writes with the pen of divine determining this proclamation of divine unity on the face of the earth, on the page of every spring.

After reading only a single page of this proclamation of one spring, our traveller said to himself:

“The torment of Hell-fire is pure justice for those who commit the error of denying resurrection. For such denial would be to refute the numerous promises and to deny the power of One Powerful and Compelling, a Wrathful One of Glory, Who has promised and assured all of His prophets thousands of times and set forth in thousands of verses of the Qur’an, explicitly and by way of allusion, that He will bring about a resurrection and gathering far easier for Him than the thousands of miraculous gatherings that occur every spring, each more wondrous than the Supreme Gathering.” His soul responded: “We believe in what you say.”

THE FOURTH TRUTH, which forms the Thirty-Third Degree: the Truth of Compassionateness and Bestowal of Provision

That is, the giving, over the whole face of the globe, within the earth, in the air above it and the ocean around it, to all animate beings, especially those endowed with spirit, and among them especially the impotent, the weak and the young, all of their necessary sustenance, material and immaterial, in the most solicitous manner, deriving it from dry and rude soil, from solid, bonelike dry pieces of wood, and in the case of the most delicate of all forms of sustenance, from between blood and urine, at the proper time, in orderly fashion, without any omission or confusion, in front of our eyes, by an unseen hand.

Yes, the verse,

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51:58)

restricts to Allah the task of sustaining and providing, and the verse,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

كُلٌّ فِي كِتَابٍ مُبِينٍ (11:6)

provides a dominical guarantee and pledge to furnish provision for all men and animals. Similarly, the verse,

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ (29:60)

establishes and proclaims that it is Allah Who guarantees and provides for all impotent, powerless, weak and wretched creatures that are unable to secure their own sustenance, in an unexpected fashion, indeed from the Unseen or even out of nothing; it is He for example Who provides for insects

on the ocean bed and their young. This proclamation is directed in particular to those men who worship causes and are unaware that it is He who bestows provision from behind the veil of causality. Numerous other verses of the Qur'an and innumerable pieces of cosmic evidence unanimously demonstrate that it is the compassionateness of a single Glorious Provider that nurtures all animate beings.

Now the trees require a certain form of sustenance but have neither power nor will. They remain therefore in their places, trusting in Allah, and their provision comes hastening to them. So too the sustenance of infants flows to their mouths from wondrous small pumps, aided by the solicitude and tenderness of their mothers. Then when the infants acquire a little power and will, the milk ceases. These various instances clearly prove that licit sustenance is not proportionate to will and power, but comes in relation to weakness and impotence, which induce trust in Allah.

Will, power and cleverness frequently incite greed, which is a source of loss, and often push certain learned men toward a form of beggary, whereas by contrast the trusting weakness of the boorish, crude and common man may cause him to attain riches.

The proverb,

كَمْ عَالِمٍ عَالِمٍ أَعْيَتْ مَذَاهِبُهُ وَجَاهِلٍ جَاهِلٍ تَلْقَاهُ مَرْزُوقًا

establishes that licit provision is not won by power and will, but by a mercy that finds working and striving acceptable; it is bestowed by a tenderness that takes pity on need.

Now provision and sustenance is of two kinds:

The First is true and natural provision, that required for life; this is guaranteed by the Sustainer. It is indeed so regular and well-ordered that this natural provision, stored in the body in the form of fat and other things, is enough to ensure survival for at least twenty days, even if nothing is eaten. Those who apparently die of hunger before the twenty or thirty days are up and before the provision stored up in their body is exhausted, die in reality not from a lack of provision, but from a disease arising from lack of caution and the disturbance of fixed habit.

The Second Form of Provision: metaphorical and artificial provision, arising due to addiction from habit, wastefulness and misuse, but acquiring the appearance of necessity. This form is not guaranteed by the Sustainer, but depends on His generosity: sometimes He may give it, sometimes He may not give it.

With respect to this second form of provision and sustenance, happy is he who regards his frugality –a source of happiness and pleasure– contentment and licit striving, as a form of worship and active prayer for sustenance. He accepts Allah’s bounty gratefully and appreciatively, and passes his life in happy fashion.

Wretched is he who on account of prodigality –the source of wretchedness and loss– and greed, abandons licit striving, knocks at every door, passes his life in sloth, oppression and wretchedness, and indeed puts his own life to death.

In the same way that a stomach requires sustenance, so too the subtle capacities and senses of man, his heart, spirit, intelligence, eye, ear and mouth, also request their sustenance from the Compassionate Provider and gratefully receive it. To each of them separately and in appropriate form is presented such provision from the treasury of mercy as will rejoice them and give them pleasure. Indeed, the Compassionate Provider, in order to give to them provision in more generous measure has created each of man’s subtle capacities –eye and ear, heart, imagination, and intellect– in the form of a key to His treasury of mercy. For example, the eye is a key to the treasury containing such precious jewels as the fairness and beauty to be seen on the face of the universe, and the same holds true of all the others mentioned; they all benefit through faith. To resume after our digression:

The All-Powerful and Wise One Who created this cosmos created also life as a comprehensive summary of the cosmos, and concentrated all of His purposes and the manifestations of His names therein. So too, within the realm of life, He made of provision a comprehensive centre of activity and created within animate beings the taste for provision, thus causing animate beings to respond to His dominicality and love with a permanent and universal gratitude, thankfulness, and worship that is one of the significant purposes and instances of wisdom inherent in the creation of the universe.

For example, it is one of the activities of dominicality to cause every area of the broad realm of dominicality to rejoice – the heavens are caused to rejoice with the angels and spirit beings, the World of the Unseen with spirits, and the material world, particularly the air and the earth, with the existence of all animate beings, particularly birds, great and small, at all times and places. Through the wisdom of this causing to rejoice and the infusion of life and spirit, animals and men are, as it were, whipped by the need for provision and the pleasure they take therein to pursue their provision and sustenance, thus being delivered from sloth. This too is one of the

wise activities of dominicality. Were it not for such significant instances of wisdom, the provision destined for animals would be caused instinctively to hasten toward them to satisfy their needs, without any effort on their part, just as provision and sustenance is caused to hasten toward the tree.

Were there to be an eye capable of witnessing and comprehending the whole surface of the earth at one time, in order to perceive the beauties of the names of Compassionate and Provider and the witness they bear to divine unity, it would see what sweet beauty is contained in the tender and solicitous manifestation of the Compassionate Provider Who sends to the caravans of animals at the end of winter, when their provision is about to be exhausted, extremely delicious, abundant and varied foods and bounties, drawn exclusively from His unseen treasury of mercy, as succour from the unseen and divine generosity, placed in the hands of plants, the crowns of trees, and the breasts of mothers. The possessor of that all-seeing eye would realize the following:

The making of a single apple, and the generous giving of it to a man as true sustenance and provision, can be accomplished only by a being who causes the seasons, the nights and the days to rotate, who causes the globe to revolve like a cargo ship, and thus brings the fruits of the seasons within reach of those needy guests of the earth who stand waiting for them. For the stamp of its nature, the seal of wisdom, the imprint of eternal besoughtness, the signet of mercy that is to be found on the surface of the apple, is to be found also on all apples and other fruits, plants and animals. Hence the true Master and Maker of the apple is bound to be the Glorious Sovereign, the Beauteous Creator of all the inhabitants of the world, who are the peers, the congeners and the brothers of the apple; of the vast earth that is the garden of the apple; of the tree of the cosmos that is its factory; of the seasons that are its workshop; and of the spring and summer that are its place of maturing.

In other words, every fruit is a seal of unity that makes known the Writer and Maker of the earth, its tree, and of the book of the universe, its garden; it demonstrates His unity, and shows to the number of fruits, the seal affixed to the decree of unity.

Since the *Risale-i Nur* is a manifestation of the names of All-Compassionate and All-Wise, and numerous flashes and mysteries of the truth of Compassionateness have been expounded and proved in many parts of the *Risale-i Nur*, we leave further discussion of the matter to those parts and content ourselves with this brief indication, out of a vast treasury, on account of the unfavourable circumstances from which we are now suffering.

Our traveller now says: "Praise be to Allah! I have seen and heard Thirty-Three Truths bearing witness to the necessary existence and unity of the Creator and Sovereign I was everywhere seeking and enquiring after. Each of the truths is bright as the sun and leaves no darkness behind. It is as strong and unshakeable as a mountain. Each of them, with its verifications, bears decisive witness to His existence, and with its comprehensiveness proves His unity in manifest fashion. While proving implicitly all the pillars of faith, the totality and consensus of these truths causes our belief to advance from imitation to realization, from realization to knowledge of certainty, from knowledge of certainty to vision of certainty, and from vision of certainty to absolute certainty. Praise be to Allah; this is from the bounty of my Sustainer."

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ
رُسُلٌ رَيْنَا بِالْحَقِّ (7:43)

In extremely brief allusion to the lights of belief derived by our inquisitive traveller from the four sublime truths he witnessed at the Third Stopping-Place, it was said in the Second Chapter of the First Station, concerning the truths of the Third Stopping-Place:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الَّذِي دَلَّ عَلَى وَحْدَتِهِ فِي جُوبٍ وَجُودِهِ: مُشَاهَدَةُ عَظَمَةِ
إِحَاطَةِ حَقِيقَةِ الْفَتْاحِيَّةِ، بِفَتْحِ الصُّورِ لِأَرْبَعِ مِائَةِ أَلْفِ نَوْعٍ مِنْ ذَوِي الْحَيَاةِ الْمُكَمَّلَةِ
بِلَا قُصُورٍ، بِشَهَادَةِ فَنِّ النَّبَاتِ وَالْحَيَوَانَاتِ

وَكَذَا مُشَاهَدَةُ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ الرَّحْمَانِيَّةِ الْوَاسِعَةِ الْمُنْتَظَمَةِ

بِلَا نُقْصَانٍ بِالمُشَاهَدَةِ وَالْعِيَانِ

وَكَذَا مُشَاهَدَةُ عَظَمَةِ حَقِيقَةِ الْإِدَارَةِ الْمُحِيطَةِ لِجَمِيعِ ذَوِي الْحَيَاةِ

وَالْمُنْتَظَمَةِ بِلَا خَطَأٍ وَلَا نُقْصَانٍ

وَكَذَا مُشَاهَدَةُ عَظَمَةِ إِحَاطَةِ حَقِيقَةِ الرَّحِيمِيَّةِ وَالْإِعَاشَةِ الشَّامِلَةِ لِكُلِّ الْمُرْتَرِقِينَ

الْمُقَنَّنةِ فِي كُلِّ وَفْتِ الْحَاجَةِ بِلَا سَهْوٍ وَلَا نِسْيَانٍ جَلَّ جَلَالُ رَزَاقِهَا الرَّحْمَنِ الرَّحِيمِ

الْحَنَّانِ الْمَنَّانِ وَعَمَّرَ نَوَالَهُ وَشَمِلَ إِحْسَانُهُ وَلَا إِلَهَ إِلَّا هُوَ

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

يَا رَبِّ بِحَقِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بَعْدَ جَمِيعِ حُرُوفِ رَسَائِلِ النُّورِ الْمَضْرُوبَةِ تِلْكَ الْحُرُوفُ فِي عَاشِرَاتِ دَقَائِقِ جَمِيعِ عُمُرِنَا فِي الدُّنْيَا وَالْآخِرَةِ مَعَ ضَرْبِ مَجْمُوعِهَا فِي ذَرَّاتٍ وَجُودِي فِي مُدَّةِ حَيَاتِي وَأَغْفِرْ لِي وَلِمَنْ يُعِينُنِي فِي نَشْرِ رَسَائِلِ النُّورِ وَكِتَابَتِهَا بِصِدَاقَةٍ بِكُلِّ صَلَاةٍ مِنْهَا وَلِإِبَائِنَا وَلِسَادَاتِنَا وَشُيُوخِنَا وَلِأَخَوَاتِنَا وَإِخْوَانِنَا وَلِطَلَبَةِ رِسَالَةِ النُّورِ الصَّادِقِينَ وَبِالْخَاصَّةِ لِمَنْ يَكْتُبُ وَيَسْتَنْسِخُ هَذِهِ الرِّسَالَةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (10:10)

NOTE

Since the other parts of the *Risale-i Nur* were not available in the place that saw the composition of the foregoing treatise, which was of necessity written down here, certain important matters of *The Words* and *The Flashes* have been mentioned also in *The Supreme Sign*, in what is an apparent repetition. In order to have the students of the *Risale-i Nur* in this area write a complete *Risale-i Nur* in miniature, we nonetheless had them write down all the present treatise.

The revised copy of this rough draft was written by a certain blessed person. Even though he was ignorant of such matters, we saw in the copy prepared by him a subtle and profound correspondence of the letters: there were six hundred and sixty-six *alifs*¹ written at the beginning of the lines in his copy. This number corresponds fully with the value according to the *abjad* of the title given to this treatise by Imam ‘Ali (May Allah be pleased with him), *Ayat al-Kubra* (*The Supreme Sign*), and thus demonstrates the suitability of this title for the treatise. We also understood this numerical correspondence to be an indication that this treatise is a flash derived from the light of the verses of the Qur’an for they are six thousand six hundred and sixty-six in number.

Said Nursi

* * *

1. *Alif*: the first letter of the Arabic alphabet, written as a vertical stroke, and the numerical value of which is one. [Tr.]

ON THE PURPOSE OF THE RISALE-I NUR

Today, I listened to an imaginary exchange of question and answer. Let me set forth for you a summary of it.

Someone said: “The great mobilization and complete preparedness of the *Risale-i Nur* for the sake of belief and the proving of the divine unity is constantly increasing. One hundredth part of its contents is enough to silence the most obstinate atheist; why then this further feverish mobilization and preparation?”

They answered him: “The *Risale-i Nur* is not only repairing some minor damage or some small house; it is repairing vast damage and the all-embracing citadel which contains Islam, the stones of which are the size of mountains. And it is not striving to reform only a private heart and an individual conscience; it is striving to cure with the medicines of the Qur’an and belief and the Qur’an’s miraculousness the collective heart and generally-held ideas, which have been breached in awesome fashion by the tools of corruption prepared and stored up over a thousand years, and the general conscience, which is facing corruption through the destruction of the foundations, currents, and marks of Islam which are the refuge of all and particularly the mass of believers.

“Certainly, for such universal breaches and awesome wounds, proofs and equipment of the utmost certitude and the strength of mountains, and well-proven medicines and numberless drugs of the effectiveness of a thousand remedies are necessary. Emerging at this time from the inimitable meanings of the Qur’an of Miraculous Exposition, the *Risale-i Nur* performs this function, and is also the means of advancing and progressing through the infinite degrees of belief.”

A long discussion ensued to which I listened, offering infinite thanks. I curtail the matter here.

Said Nursi

* * *

The Ninth Ray

[The first part of an important addendum to the Tenth Word]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَسُبِّحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ * وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ * يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ *
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ * وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
وَاجْتِلَافَ السِّنِّكُمْ وَالْوُتُنُكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ * وَمِنْ آيَاتِهِ مَنَامُكُمْ
بَالَيْلٍ وَالنَّهَارِ وَابْتِعَاؤُكُمْ مِنْ فَضْلِهِ * إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ *
وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْجِي بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ * وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ
وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرَجُونَ * وَلَهُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ * وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ
وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (30:17-27)

In this Ninth Ray will be expounded a supreme point of these sublime heavenly verses, which demonstrate one of the poles of belief; these mighty sacred proofs of the resurrection of the dead will be explained. It is a subtle instance of dominical grace that thirty years ago at the end of his

work entitled *Muhâkemat*, which was written to set out the principles of Qur'anic exegesis, the Old Said wrote: "Second Aim: Two Qur'anic verses alluding to the resurrection of the dead will be expounded and explained.

” بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ”¹ There he stopped and could write no further. Now, praise and thanks be to my Compassionate Creator to the number of signs and indications of the resurrection, that thirty years later He gave me success. Yes, nine or ten years ago, He bestowed the Tenth and Twenty- Ninth Words, two brilliant and powerful proofs expounding the divine decree of:

فَأَنْظِرْ إِلَى آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
(30:50)

which was the first of the two verses. They silenced the deniers of resurrection. Now, nine or ten years after those two impregnable bastions of belief in the resurrection of the dead, He bestowed with the present treatise a commentary on the second of the above two sublime verses. This Ninth Ray, then, consists of nine elevated stations, indicated by the above-mentioned verses, and an important introduction.

1. *Muhâkemat*; first published 1911. New edn. (Istanbul, Sözleryayınevi, 1977). English translation: *Rational Arguments. A Prescription for the Ulema* (2017), 157. [Tr.]

Introduction

[Two points comprising a concise explanation of one comprehensive result of the numerous spiritual benefits of belief in resurrection and of its vital consequences; a demonstration of how essential it is for human life and especially for the life of society; a summary of one universal proof out of numerous proofs of the tenet of belief in the resurrection of the dead; and a statement of how indubitable and self-evident is that tenet of belief.]

FIRST POINT

We shall indicate, as a measure, only four out of hundreds of proofs that belief in the hereafter is fundamental to the life of society and to man's personal life, and is the basis of his happiness, prosperity, and achievement.

The First: It is only with the thought of Paradise that children, who form almost a half of humankind, can endure all the deaths around them, which appear to them to be grievous and frightening, and strengthen the morale of their weak and delicate beings. With the thought of Paradise they find hope in their vulnerable spirits, prone to weeping, and may live happily. For example, thinking of Paradise, a child may say: "My little brother or friend has died and become a bird in Paradise. He is flying around Paradise and living more happily than us." The frequent deaths before their unhappy eyes of other children like themselves or of grown-ups will otherwise destroy all their resistance and morale, making their subtle faculties, such as their spirits, hearts, and minds, weep together with their eyes; they will either decline utterly or become crazy, wretched animals.

Second Proof: It is only through the life of the hereafter that the elderly, who form half of mankind, can endure the proximity of the grave, and be consoled at the thought that their lives, to which they are firmly attached, will soon be extinguished and their fine worlds come to an end. It is only with the hope of eternal life that they can respond to the grievous despair they feel in their emotional child-like spirits at the thought of death. Those worthy, anxious fathers and mothers, so deserving of compassion and in need of tranquillity and peace of mind, will otherwise feel a terrible spiritual turmoil and distress in their hearts, and this world will become a dark prison for them, and life even, grievous torment.

Third Proof: It is only the thought of Hell-fire that checks the turbulent emotions of youths, the most vigorous element in the life of society, and

their violent excesses, restraining them from aggression, oppression, and destruction, and ensuring that the life of society continues tranquilly. If not for fear of Hell, in accordance with the rule "Might is right," in pursuing their desires, those drunken youths would turn the worlds of the wretched weak and powerless into Hell, and elevated humanity into base animality.

Fourth Proof: The most comprehensive centre of worldly life, and its mainspring, and a paradise, refuge, and fortress of worldly happiness, is the life of the family. Everyone's home is a small world for him. And the life and happiness of his home and family are possible through genuine, earnest, and loyal respect and true, tender, and self-sacrificing compassion. This true respect and genuine kindness may be felt due to the idea of the members of the family having an everlasting companionship and friendship and togetherness, and their parental, filial, brotherly, and friendly relations continuing for all eternity in a limitless life, and their believing this. One says, for example: "My wife will be my constant companion in an everlasting world and eternal life. It does not matter if now she is old and ugly, for she will have an immortal beauty." He will tell himself that he will be as kind and devoted as he can for the sake of that permanent companionship, and treat his elderly wife lovingly and kindly as though she were a beautiful houri. A companionship that was to end in eternal separation after an hour or two of brief, apparent friendship would otherwise afford only superficial, temporary, feigned, animal-like feelings, and false compassion and artificial respect. As with animals, self-interest and other overpowering emotions would prevail over the respect and compassion, transforming that worldly paradise into Hell.

Thus, one of the hundreds of results of belief in resurrection is connected with the life of society. If a comparison is made between the above four proofs out of the hundreds of aspects and benefits of this single consequence and the rest, it will be understood that the realization of the truth of resurrection and its occurrence, are as certain as the elevated reality of humanity and its universal need. It is clearer even than the evidence for the existence of food offered by the existence of need in man's stomach and tells of its existence more clearly. It proves too that if the consequences of the truth of resurrection were to quit humanity, whose nature is extremely significant, lofty, and living, it would descend to being a corrupt corpse fed on by microbes.

The sociologists, politicians, and moralists who govern humankind and are concerned with its social and moral questions should be aware of this! How do they propose to fill this vacuum? With what can they cure these deep wounds?

SECOND POINT

This explains in summary form a proof – one of many – proceeding from the testimony to the truth of resurrection of the other pillars of belief. It is as follows:

All the miracles indicating the messengership of Muhammad (Upon whom be blessings and peace) and the evidences for his prophethood, and all the proofs of his veracity, together testify to the occurrence of the resurrection and prove it. For after divine unity, everything he claimed throughout his life was centred on the resurrection of the dead. Also, all his miracles and proofs affirming, and making affirmed, all the previous prophets attest to the same truth. Also, the testimony of the phrase **وَكُنْتِيهِ** which makes completely clear the testimony of the phrase **وَبِرْسِلِهِ** testifies to the same truth. Like this:

All the miracles, truths, and proofs proving foremost the veracity of the Qur'an of Miraculous Exposition, testify to and prove the realization and occurrence of resurrection. For almost a third of the Qur'an is about resurrection, and at the beginning of most of its short suras are powerful verses about it. It expresses the same truth explicitly and implicitly with thousands of its verses, and proves and demonstrates it. For example:

إِذَا الشَّمْسُ كُوِّرَتْ (81:1) يَتَأْتِيهَا النَّاسُ آتِفُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (22:1) إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (99:1) إِذَا السَّمَاءُ أَنْفَطَرَتْ (82:1)
 إِذَا السَّمَاءُ أَنْشَقَّتْ (84:1) عَمَّ يَتَسَاءَلُونَ (78:1) هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (88:1)

Besides demonstrating with complete certainty at the beginning of thirty or forty suras that resurrection is the most important and necessary truth in the universe, it sets forth various persuasive evidences for that truth in others of its verses.

Is there any possibility that belief in the hereafter should be false, which emerges like the sun from the thousands of declarations and statements of a Book a single indication of one of the verses of which has yielded before our eyes the fruits of numerous learned and cosmic truths in the Islamic sciences? Is there any possibility of denying the sun, or the existence of the universe? Would it not be impossible and absurd? Is it at all possible that although an army may sometimes be plunged into battle so that a mere sign of the king should not be given the lie, to show as false the thousands of

words, promises, and threats of that most serious, proud monarch? Is it possible that they should be false?

Although a single sign of that glorious spiritual monarch who for thirteen centuries without break has ruled over innumerable spirits, minds, hearts, and souls within the bounds of truth and reality, and trained and educated them, would be sufficient to prove the truth of resurrection, it has demonstrated it with thousands of explicit statements. Is the torment of Hell-fire not necessary then for the compounded idiot who does not recognize this fact? Is it not pure justice?

Moreover, by their definite acceptance of the truth of resurrection, which the Qur'an - prevailing over the future and all times- repeatedly proves in detail and elucidates, all the revealed scriptures and sacred books, each of which dominated a particular period, proved it according to their own times and centuries, but in undetailed, veiled, and summary manner, confirming with a thousand signatures what the Qur'an teaches.

Included here since it is related to this discussion is the testimony at the end of the Third Ray of the other pillars of faith to إِيْمَانٌ بِالْيَوْمِ الْآخِرِ particularly "the Prophets" and "Holy Scriptures." It offers convincing proof of resurrection, and is in the form of a powerful yet succinct supplication which dispels all doubts. It says in the supplication:

"O My Compassionate Sustainer!

"I have understood from the instruction of Your Noble Messenger (UWBP) and the teaching of the Qur'an, that foremost the Qur'an and the Messenger, and all the sacred scriptures and prophets, have unanimously testified and pointed out that the manifestations of the names related to Your beauty and glory, examples of which are to be seen in this world, will continue even more radiantly for all eternity, and that Your bounties, samples of which are to be observed in this transitory world, will persist in the abode of bliss in still more glittering fashion, and that those who long for them in this world will accompany them for all eternity.

"Also, relying on hundreds of evident miracles and decisive signs, foremost **Your Most Noble Messenger (Upon whom be blessings and peace)** and **the All-Wise Qur'an**, and **the prophets** with their luminous spirits, and **the saints**, who are spiritual poles with their light-filled hearts, and **the purified scholars** with their enlightened intellects, relying on Your repeated threats and promises in all the sacred scriptures, and trusting in Your sacred attributes such as power, mercy, favour, wisdom, glory, and beauty, and on

Your qualities, and the dignity of Your glory, and the sovereignty of Your dominicality, and in consequence of their illuminations and visions and beliefs at the degree of ‘the knowledge of certainty,’ give the glad tidings to men and jinn of eternal happiness and inform them of Hell for the people of misguidance; they firmly believe this and testify to it.

“O All-Powerful and Wise One! O Most Merciful and Compassionate! O Munificent One True to His Promise! O All-Compelling One of Glory, One of Dignity, Grandeur, and Wrath!

“You are utterly exempt from and exalted above giving the lie to so many loyal friends, and so many promises, and attributes and qualities, and denying the certain demands of the sovereignty of Your dominicality and the endless prayers and supplications of Your innumerable acceptable servants, whom You love and who attract Your love by assenting to You and obeying You; and You are exempt from confirming the denial of resurrection by the people of misguidance and unbelief, who through their disbelief and rebellion and denial of Your promises, offend the magnificence of Your grandeur and affront Your dignity and glory and the honour of Your Godhead, and sadden the compassion of Your dominicality. We declare Your justice, beauty, and mercy to be exempt from such infinite tyranny, such ugliness. We believe with all our strength that the testimony of the prophets, purified scholars, and saints, who are those truthful envoys of Yours, those heralds of Your sovereignty, at the degrees of absolute certainty, knowledge of certainty, and the vision of certainty, to the treasuries of Your mercy in the hereafter and the stores of Your bounties in the everlasting realm, and to the wondrously beautiful manifestations of Your beautiful names, which will be manifested totally in the abode of bliss, are absolutely true and veracious, and what they have indicated conforms absolutely with reality, and that what they have given glad tidings of is true and will occur. Believing that the supreme ray of Your name of Truth, which is the source, sun, and protector of all realities, is this truth of the resurrection and Great Gathering, they teach it to Your servants.”

O Allah! For the sake of what they teach and in veneration of it, grant us and all students of the Risale-i Nur perfect belief and a happy death. And allow us to receive their intercession. Amen!

Moreover, just as all the proofs demonstrating the veracity of the revealed scriptures, and all the miracles and evidences proving the prophethood of Allah’s Beloved (UWBP) and of all the prophets, indirectly prove the reality of the hereafter, which is what they teach above all else; so most of the

evidences for the existence and unity of the Necessary Existent testify indirectly to the existence and opening up of an eternal realm of bliss, which will be the supreme manifestation of dominicality and divinity. For as is explained and proved in the following paragraphs, both the existence of the Necessarily Existent One, and most of His attributes, qualities and names, such as dominicality, Godhead, mercy, grace, wisdom, and justice, necessitate the hereafter with the utmost certainty, and demand an eternal realm and the resurrection of the dead and Last Judgement for the granting of reward and punishment.

Since there is a pre-eternal and post-eternal Allah, most certainly there is the hereafter, the everlasting sphere of the sovereignty of His Godhead.

And since there is in the universe and in living beings a most majestic and wise, a most compassionate and absolute dominicality, and it is apparent; there is certain to be an eternal realm of happiness which will save the majesty of that dominicality from abasement, its wisdom from purposelessness, and its compassion from cruelty; and that realm shall be entered.

And since the unlimited bestowals, bounties, favours, gifts, and instances of grace and mercy which are to be seen, show to minds that are not extinguished and hearts that are not dead that behind the veil of the Unseen is One All-Merciful and Compassionate; surely there is an immortal life in an eternal realm which will save the bestowal from mockery, the bounties from deception, the favours from enmity, the mercy from torment, the grace and gifts from treachery, and will make the bounties bounty and the bestowal bestowal.

And since in the springtime on the narrow page of the earth, a pen of power writes a hundred thousand books without error tirelessly before our eyes; and since the Holder of the pen has promised a hundred thousand times: "I am going to write a fine, immortal book in a broad realm, easier than this book of the spring written in this narrow realm, confused and intermingled, and I shall allow you to read it;" - since He mentions the book in all his decrees; certainly, the main part of the book has been written, and with the resurrection and Last Judgement its footnotes shall be added, and all the notebooks of people's actions shall be recorded in it.

And since, with its multiplicity of creatures, the earth is the dwelling, source, factory, exhibition, and gathering place of hundreds of thousands of constantly changing species of living beings and beings with spirits, and is the heart, centre, summary, and result of the universe, and the reason for its creation; it has supreme importance, and is held equal to the mighty

heavens despite its smallness; in the heavenly decrees, it is always said:

رَبُّ السَّمَوَاتِ وَالْأَرْضِ

And since there is man, who rules over the earth, which is thus, has disposal over most creatures, and subjects most living beings gathering them around himself; and since he so orders, displays, and gathers each remarkable species together in one place like a list, adorning them, that he attracts not only the attention and admiration of men and jinn, but of the dwellers of the heavens and the universe, and the appreciative gaze of the universe's Owner, thus gaining great importance and high worth; and since he shows through his sciences and arts that he is the purpose of the universe's creation, and its most important result, and most precious fruit, and the vicegerent of the earth; and since because with respect to this world, he has ordered and displayed excellently the miraculous arts of the world's Maker, he is left in this world despite his rebellion and disbelief, and his punishment is postponed, and because of this work of his, his term is prolonged and is allowed success...

And since there is an extremely powerful, wise, and compassionate Disposer who makes the mighty globe into a treasury of every sort of metal and mineral that man needs in a way entirely beyond his strength and will -who despite being weak, impotent, and wanting by nature and creation, has innumerable needs and is subject to innumerable pains- and since He makes it into a store of every sort of food, and a shop stocking goods of every kind that pleases man, and looks to man in this way, and nurtures him, and gives him what he wants...

And since there is a Sustainer who is thus, who both loves man and causes man to love Him, and who is enduring and has eternal worlds, and who performs every work with justice and carries out everything with wisdom; and since the splendour of that Pre-Eternal Sovereign's rule and His eternal dominion cannot be contained in this brief worldly life, and in man's fleeting span, and in the temporary and transient earth; and since the excessive wrongdoing and rebellion that occur among men, which are contrary to and opposed to the universe's order, justice, balance, and beauty, and their denial, treachery, and disbelief towards their Benefactor, who nurtures them tenderly, - since they are not punished in this world, and the cruel oppressor passes his life in ease while the unhappy oppressed live in hardship; and since the absolute justice whose traces are to be seen throughout the universe is entirely opposed to the cruel tyrant and despairing oppressed being equal in death, and would in no way permit it...

And since just as the universe's Owner has chosen the earth from the universe, and man from the earth and bestowed on him a high rank and importance; so out of mankind He has chosen the prophets, saints, and purified ones, true human beings who conform to the aims of His dominicality and through their belief and submission make Him love them; He has taken them as friends and addressees, and bestowed miracles and success on them and punished their enemies with heavenly blows. And out of these worthy and lovable friends He has chosen their leader and source of pride, Muhammad (Upon whom be blessings and peace), and for long centuries has illuminated with his light half the globe and a fifth of humanity; as though the universe were created for him, all its purposes become apparent through him and his religion and the Qur'an. And although he deserved to live for an infinite time in recompense for his infinitely valuable service, for millions of years, he only lived a brief sixty-three years of great hardship and striving. Is there any possibility then that he should not be resurrected together with all his peers and friends? That they should not now be living in the spirit? That they should have been annihilated eternally? Allah forbid, a hundred thousand times! Yes, all the universe and the reality of the world demand that he should be resurrected and they beseech the universe's Owner that he should be living...

And since in the Seventh Ray, *The Supreme Sign*, each with the strength of a mountain, the thirty-three powerful consensuses have proved that the universe emerged from a single hand and is the property of a single being; and have demonstrated self-evidently His unity and oneness, the means of the divine perfections; and through unity and oneness all beings become like soldiers under orders and subservient officials; and with the coming of the hereafter, perfections are saved from decline, absolute justice from mocking cruelty, universal wisdom from foolish absurdity, all-embracing mercy from jeering torment, and the dignity of power from abased impotence, and they are exonerated from this...

Certainly and without any doubt, as necessitated by the truths in these six 'sinces' -six out of hundreds of points of belief in Allah- the end of the world shall come and the resurrection of the dead occur. Abodes of reward and punishment shall be thrown open so that the above-mentioned importance of the earth, and its centrality, and man's importance and value shall be realized, and the above-mentioned justice, wisdom, mercy, and sovereignty of the All-Wise Disposer, who is the Creator of the earth and of man, and their Sustainer, shall be established; and the true and yearning friends of

that eternal Sustainer shall be saved from eternal annihilation; and the most eminent and worthy of those friends receive the recompense for his sacred services, which have made all beings pleased and indebted; and the perfections of the Eternal Sovereign should be exempted and exonerated from all fault and deficiency, and His power from impotence, and His wisdom from foolishness, and His justice from tyranny.

In Short: Since Allah exists, so does the hereafter certainly exist.

Moreover, just as with all the evidences that prove them, the above three pillars of belief testify to and indicate resurrection; so do the two pillars **وَبِمَلِكَّتِهِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى** also necessitate resurrection and testify in powerful fashion to the eternal realm. It is like this:

All the evidences proving the existence of the angels and their duties of worship, and innumerable observations of them and conversations with them, prove indirectly the existence of the Spirit World, and the World of the Unseen, and the eternal realm and world of the hereafter, and the existence of an abode of happiness and Paradise and Hell, which in the future shall be populated with men and jinn. For with divine permission, the angels can see these worlds and enter them. And all the high-ranking angels who meet with humans, like Gabriel, tell unanimously of the existence of these worlds and of their travelling round them. Just as we are certain, due to the information of those coming from there, that the continent of America exists, although we have not seen it, so due to information about the angels, which has the strength of a hundredfold consensus, we should believe with the same certainty in the existence of the world of eternity, the realm of the hereafter, and Paradise and Hell. And so we do believe in it.

Furthermore, all the evidences proving the pillar of “belief in divine determining,” included in the *Treatise on Divine Determining*, the Twenty-Sixth Word, prove indirectly the resurrection of the dead, the balancing of deeds on the supreme scales, and the publishing of the pages of deeds. For the recording before our eyes of the appointed courses of all things on the tablets of order and balance, and the inscribing of the life-stories of all living beings in their faculties of memory, and the transcribing of the notebooks of deeds of all beings with spirits, and especially men, on the Preserved Tablet, such a comprehensive determining and wise apportioning and precise recording and preserving inscription could surely only be the result of a general judgement in a supreme tribunal set up to deal out permanent reward and punishment. That comprehensive and precise recording and preservation

would otherwise be completely meaningless and purposeless, and contrary to wisdom and reality.

Also, if there were no resurrection, all the certain meanings of the book of the universe, written with the pen of divine determining, would be nullified, which is completely impossible. It is as impossible as denying the universe's existence, indeed, is a delirium.

In Short: With all their evidences the five pillars of belief demand the occurrence of the resurrection and Last Judgement, and their existence, and the existence and opening up of the realm of the hereafter, and they testify to these and necessitate them.

Thus, it is because there are such vast and unshakeable supports and proofs of the resurrection, completely in conformity with its vastness, that almost one third of the Qur'an of Miraculous Exposition consists in by resurrection and the hereafter, and it makes it the basis and foundation stone of all its truths, and constructs everything on it.

(The end of the Introduction)

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The Tenth Ray

This consists of detailed descriptions of the contents of *the Flashes Collection*, from The Fifteenth to the Thirtieth Flashes and *The Rays Collection* from the First to the Ninth Rays. It is not included in this collection.

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The Eleventh Ray

A Fruit of Denizli Prison

[This is a defence of the *Risale-i Nur* against atheism and absolute disbelief. It is our true defence in this imprisonment of ours, for it is only this we are working at. This treatise is a fruit and souvenir of Denizli Prison, and the product of two Fridays.]

Said Nursi

The Fruits of Belief

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَيْتَ فِي السِّجْنِ يَضَعُ سِنِينَ (12:42)

According to an inner meaning of this verse, Joseph (Upon whom be peace) is the patron of prisoners and prison is a sort of School of Joseph. This being the second time the *Risale-i Nur* students have been sent to prison in large numbers, they should study and teach in this school which has been opened to give such training, the brief summaries of a number of matters connected with prison that the *Risale-i Nur* proves, and benefit from them thoroughly. We shall explain five or six of those summaries.

The First Topic

As is explained in the Fourth Word, everyday our Creator bestows on us the capital of twenty- four hours of life so that with it we may obtain all the things necessary for our two lives. If we spend twenty-three hours on this fleeting worldly life and neglect to spend the remaining one hour, which is sufficient for the five obligatory prayers, on the very lengthy life of the hereafter, it may be understood what an unreasonable error it is, and what a great loss to suffer distress of the mind and spirit as the penalty for the error, and to behave badly because of the distress, and to fail to rectify one's conduct due to living in a state of despair, indeed, to do the opposite. We may make the comparison.

We should think of what a profitable ordeal it is – if we spend the one hour on the five obligatory prayers, for each hour of this calamitous term of imprisonment sometimes becomes a day's worship and one of its transient hours becomes many permanent hours, and our despair and distress of the spirit and heart in part disappears and is atonement for the mistakes that led to the imprisonment and is the cause of their being forgiven.

We are trained and improved, which is the purpose of imprisonment, so we should think of that and its being instruction and a pleasant and consoling meeting with our companions in disaster.

As is explained in the Fourth Word, it may be understood how contrary it is to a person's interests to give five or ten liras out of his twenty-four to a lottery in which a thousand people are taking part in order to win the thousand-lira prize, and not give a single lira out of the twenty-four for a ticket for an everlasting treasury of jewels, and to rush to the former and flee from the latter, although the chance of winning the thousand liras in the worldly lottery is one in a thousand because there are a thousand people taking part. However, in the lottery of human destiny which looks to the hereafter the chance of winning for the people of belief, who experience happy deaths, is nine hundred and ninety-nine out of a thousand. This has been told by one hundred and twenty-four thousand prophets and confirmed by incalculable numbers of truthful saints and purified scholars as a result of their illuminations.

Prison governors and chief warders, and indeed the country's administrators and the guardians of public order, should be grateful at this lesson of the *Risale-i Nur*, for the government and disciplining of a thousand believers who constantly have in mind the prison of Hell is far easier than that of ten unbelievers who do not perform the obligatory prayers, only think of worldly prisons, do not know what is licit and what is illicit, and are in part accustomed to living undisciplined lives.

* * *

A Summary of the Second Topic

As is well explained in *A Guide For Youth* from the *Risale-i Nur*, it is as definite and obvious that death will befall us as the night will follow today and winter, this autumn. Just as this prison is a temporary guesthouse for those who continuously enter it and leave it; so the face of the earth is a hostel on the road of the swiftly travelling caravans which alight for one night then pass on. Surely death, which has emptied all the cities into the graveyard a hundred times over, has demands greater than life. The *Risale-i Nur* has solved the riddle of this awesome truth and discovered its answer. A short summary of it is this:

Since death cannot be killed nor the door of the grave be closed, if there is a way of being saved from the executioner of the appointed hour and the solitary confinement of the grave, it is a question, an anxiety, for man holding greater importance than anything. Yes, there is a solution, and through the mystery of the Qur'an, the *Risale-i Nur* has proved it as certainly as two plus two equals four. A brief summary of it is as follows:

Death is either eternal annihilation, a gallows on which will be hanged both man and all his friends and relations; or it comprises the release papers to depart for another, eternal, realm, and to enter, with the document of belief, the palace of bliss. The grave is either a bottomless pit and dark place of solitary confinement, or it is a door opening from the prison of this world onto an eternal, light-filled garden and place of feasting. *A Guide For Youth* has proved this truth with a comparison.

For example; gallows have been set up in this prison yard, and behind the wall immediately beyond them a huge lottery office has been opened. The whole world is taking part in the lottery it is holding. We five hundred people in this prison are certain to be summoned one by one without exception to that arena; to avoid it is not possible. Everywhere announcements are being made: "Come and receive your decree of execution and mount the gallows!", or: "Take the note for everlasting solitary confinement, and take that door!", or: "Good news for you! The winning ticket worth millions has come up for you. Come and receive it!" We see with our own eyes that one after the other they are mounting the gallows. We observe that some are being hanged, while others are making the gallows a step and are moving onto the lottery office beyond the wall. Just at that point, which we know

as though we have seen it from the certain information given by the high-ranking officials there, two groups have entered our prison.

One group are holding musical instruments, wine, and apparently sweet confections and pastries which they are trying to make us eat. But the sweets are in fact lethal, for satans in human form have laced them with poison.

The second group are carrying instructive writings, licit foods, and blessed drinks. They present them to us and all together say to us with great earnestness: "If you take and eat the gifts the first group gave you by way of testing you, you shall be hanged on these gallows before us like the others you have seen. Whereas if you accept the gifts we have brought you on the command of this country's Ruler in place of them, and recite the supplications and prayers in the instructive writings, you shall be saved from execution. Believe as though you were seeing it that each of you shall receive the winning ticket worth millions in the lottery office as a royal favour. These decrees say, and we ourselves say the same thing, that if you eat those illicit, dubious, and poisonous sweets, you shall suffer terrible pains from the poison until you go to be hanged."

Like this comparison, for the people of belief and worship -on condition they have happy deaths- the ticket for an everlasting and inexhaustible treasury will come up from the lottery of human destiny beyond the gallows of the appointed hour, which we always see. For those who persist in vice, unlawful actions, unbelief, and sin, however, there is a hundred per cent probability that on condition they do not repent, they will receive the summons to either eternal annihilation (for those who do not believe in the hereafter), or to permanent, dark solitary confinement (for those who believe in the immortality of man's spirit, but take the way of vice) and eternal perdition. Certain news of this has been given by the hundred and twenty-four thousand prophets ¹ with their innumerable confirmatory miracles; and by the more than one hundred and twenty-four million saints, who see in their illuminations the traces and shadows -as though on a cinema screen- of what the prophets have told, and put their signatures to it, affirming it; and by the more than thousands of millions of investigative scholars, ² interpreters of the law, and veracious ones who, with decisive proofs and powerful arguments, prove according to reason and absolutely certainly the things told by those two eminent groups of humankind, and have set their signatures

1. *Musnad*, v, 1178, 179, 246. See also, *Zād al-Ma'ād* (*tahqīq*: al-Arnā'ūt), i, 43-4.

2. One of those investigative scholars is the *Risale-i Nur*, which for twenty years has been silencing the most obstinate philosophers and obdurate atheists. Its various parts are available; everyone may read them, and no one can object to them.

to them. The situation then of someone who does not heed the news given unanimously by the decrees of these three vast and elevated communities and groups of the people of reality, who are the suns, moons, and stars of mankind and the sacred leaders of humanity, and does not take the straight path which they have pointed out, and disregards the awesome ninety-nine per cent danger, and abandons that way due to one person saying there is danger on it and takes another, lengthy, way - his situation is as follows:

The wretch who since he has abandoned, according to the certain news of innumerable well-informed observers, the shortest and easiest of the two ways, which with a hundred per cent certainty will lead to Paradise and eternal happiness, and has chosen the roughest, longest way, which is most fraught with difficulties and is ninety-nine per cent certain will lead to incarceration in Hell and everlasting misery; who leaves the short way because, according to the false information of a single informer, there is a one per cent chance of danger and the possibility of a month's imprisonment, and chooses the long way, which is without benefit, just because it holds no danger, like drunken lunatics; such a wretch has lost his humanity, mind, heart, and spirit to the extent that he ignores the terrible dragons which are seen from afar and are pestering him, and struggles against mosquitoes, attaching importance to them alone.

Since this is the reality of the situation, we prisoners should accept the gifts of the second, blessed, group so that we avenge ourselves totally for this calamity of prison. That is to say, just as the pleasure of a minute's revenge or a minute or two or an hour or two of vice or this calamity has put us in this prison for fifteen, five, ten, or two or three years, and made our worlds into a prison; so to spite it, we should avenge ourselves on this calamity by transforming an hour or two of our prison lives into a day or two of worship, and our two or three-year-sentences – through the gifts of the blessed group – into twenty or thirty years of permanent life, and our prison sentences of twenty or thirty years into a means of forgiveness from millions of years of incarceration in the dungeons of Hell. In the face of our transitory worlds' weeping, we should make our everlasting lives smile. We should show that prison is a place of training and education, and each of us try to be well-behaved, reliable, useful members of our nation and country. The prison officers, administrators, and governors should see that the men they supposed to be criminals, bandits, layabouts, murderers, depraved, and harmful to the country are students studying in this blessed place of instruction, and should proudly offer thanks to Allah.

The Third Topic

This is the summary of an instructive incident which is described in *A Guide For Youth*.

One time, I was sitting by my window in Eskişehir Prison during the Republic Festival. Opposite me, the older girls of the High School were laughing and dancing in the schoolyard. Suddenly their condition fifty years hence appeared to me, as though on a cinema screen. I saw that of those fifty to sixty girl students, forty to fifty had become earth in their graves, and were suffering torments. While ten were ugly seventy to eighty-year-olds who were despised where they might have expected love because they did not preserve their chastity when young. This I observed with complete certainty and I wept at their piteable states. Some of my friends in the prison heard my weeping, and came and asked me about it. I told them: “Leave me alone for now, I want to be alone.”

Yes, what I saw was reality, not imagination. Just as the summer and autumn are followed by winter, so the summer of youth and autumn of old age are followed by the winter of the grave and Intermediate Realm. If there were a cinema which showed the events of fifty years in the future, the same as those of fifty years ago are shown in the present, and the people of misguidance and vice were to be shown their circumstances of fifty or sixty years hence, they would weep in horror and disgust at their unlawful pleasures and those things at which they now laugh.

When preoccupied with these observations in Eskişehir Prison, a collective personality which spreads vice and misguidance was embodied before me like a human satan. It said:

“We want to experience all the pleasures and joys of life, and to make others experience them; don’t interfere with us!”

I replied: Since you do not recall death and plunge yourself into vice and misguidance for pleasure and enjoyment, you should certainly know that due to your misguidance, all the past is dead and non-existent; it is a desolate graveyard full of rotted bodies. The suffering arising from those innumerable separations and the eternal deaths of those numberless friends inflicted on your head through the concern of your humanity and your misguidance,

and on your heart if you have one and it is not dead, will soon destroy your insignificant drunken pleasure of the present. The future too, due to your unbelief, is a non-existent, black, dead, and desolate wasteland. And since the heads of the unfortunates who appear from there, sticking them out into existence while stopping by in the present, are struck off by the executioner's sword of the appointed hour and thrown into non-existence, it continuously rains down grievous worries on your unbelieving head due to the concern of your intellect, completely overturning your petty, dissolute pleasure.

If you give up vice and misguidance and enter the sphere of certain, realized belief ¹ and righteousness, you will see through the light of belief that the past is not non-existent and a graveyard that rots everything, but an existent, light-filled world which is transformed into the future and into a waiting-room for the immortal spirits who will enter palaces of bliss in the future. Since it appears thus, it affords not pain, but according to the strength of belief, a sort of paradisaical pleasure. The future, too, appears to the eye of belief not as a dark wasteland, but where banquets and exhibitions of gifts have been set up in palaces of everlasting bliss by the Most Merciful and Compassionate One of Glory and Bestowal, Whose mercy and munificence are infinite and Who makes the spring and summer into tables laden with bounties. Since, knowing he will be despatched there, a person observes this on the cinema screen of belief, he may experience in a way the pleasures of the eternal realm. Everyone may do this according to their degree. *That is to say, true, painfree pleasure is found only in belief in Allah, and is possible only through belief.*

Since it is related to our discussion, we shall explain here by means of a comparison, which is included in *A Guide For Youth* as a footnote, one single benefit and pleasure out of the thousands that belief produces in this world too. It is as follows:

For example, your beloved only child is suffering the pangs of death and you are thinking despairingly of being eternally parted from him. Then suddenly a doctor like Khidr or Luqman the Wise arrives with a wondrous medicine. Your lovely, lovable child opens his eyes, delivered from death. You can understand what joy and happiness it would give you.

Now, like the child, millions of people whom you earnestly love and are concerned for are – in your view – rotting in the graveyard of the past and are

1. Certain, realized belief: an approximate translation of tahkikî (Arabic: *taḥqīqī*) iman. It also has the meaning of realized, ascertained through enquiry, resulting from investigation, and confirmatory. [Tr.]

about to be annihilated when suddenly the reality of belief, like Luqman the Wise, shines a light from the window of heart onto the graveyard, which is imagined to be a vast place of execution. Through it, all the dead spring to life. On their declaring through the tongue of disposition: "We have not died and shall not die; we shall meet with you again," you feel an endless joy, which belief gives in this world too, proving that belief in Allah is a seed that if embodied, would produce a private paradise, becoming the Tuba tree of that seed. I told the collective personality this, but in its stubbornness, it said:

"At least we can live like animals, passing our lives in pleasure and enjoyment, and by indulging in amusement and dissipation, not thinking about these difficult matters."

I told it by way of an answer:

"You cannot be like an animal, for animals have no past and future. They feel neither sorrows or regrets at the past, nor anxiety and fear at the future. An animal experiences perfect pleasure; it sleeps and rises and thanks its Creator. One held down to be slaughtered, even, feels nothing. It wants to feel it as the knife cuts, but that disappears as well, and it is saved from the pain. This means that the Unseen not being made known, and the things that will befall us being veiled are a great instance of divine mercy and compassion. This is more complete for innocent animals. But, O man, your past and future emerge from the Unseen to an extent because of your reason, so you are entirely deprived of the unconcern of the animals due to the Unseen being concealed from them. The regrets and painful separations coming from the past, and the anxieties coming from the future reduce to nothing your insignificant pleasure; they make it a hundred times less than that which the animals receive. Since the reality is this, either throw away your intellect and become an animal and be saved, or come to your senses through belief; listen to the Qur'an and receive pure pleasure a hundred times greater than that of the animals in this transitory world too." Saying this, I silenced it.

Yet, that obdurate collective personality still turned to me and said: "At least we can live like those Westerners who are without religion."

I replied: "You cannot be like the irreligious people of Europe, either. For even if they deny one prophet, they can believe in the others. If they do not know the prophets, they may believe in Allah. And even if they do not know Allah, they may possess certain personal qualities by virtue of which they find fulfilment. But if a Muslim denies the Prophet of the End of Time (Upon whom be blessings and peace), who was the final and greatest of the prophets and whose religion and cause are universal, and if he abandons his

religion, he will accept no other prophet and perhaps not even Allah. For he knows all the prophets and Allah and all perfections through the Prophet of the End of Time (Upon whom be blessings and peace); the others can have no place in his heart without him. It is for this reason that since early times people have entered Islam from all other religions, but no Muslim has become a true Jew, Magian, or Christian. Muslims who abandon their religion become irreligious, their characters are corrupted, and they become harmful for the country and nation.” I proved this, and the obstinate collective personality could find no further straw to clutch at, so it vanished and went to Hell.

My friends who are studying together with me in this School of Joseph! Since the reality is this and the *Risale-i Nur* proves it as clearly and decisively as sunlight, for twenty years it has broken the obstinacy of the obdurate and induced them to believe; we should therefore follow the way of belief and right conduct, which is easy and safe and beneficial for both our own worlds, and our futures, and our lives in the hereafter, and our country and nation; and spend our free time reciting the suras of the Qur'an that we know instead of indulging in distressing fancies, and learn the meaning from friends who teach them; and make up for the prayers we have failed to perform in the past, when we should have done; and taking advantage of one another's good qualities, transform this prison into a blessed garden raising the seedlings of good character. With good deeds like these, we should do our best to make the prison governor and those concerned not torturers like the Angels of Hell standing over criminals and murderers, but righteous masters and kindly guards charged with the duties of raising people for Paradise in the School of Joseph and supervising their training and education.

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The Fourth Topic

Again, there is an explanation of this in *A Guide For Youth*. One time, I was asked the following question by the brothers who assist me:

“For fifty days now -and now seven years have passed ¹ - you have asked nothing at all about this ghastly World War, which has plunged the whole world into chaos and is closely connected with the fate of the Islamic world, nor have you been curious about it. Whereas some religious and learned persons are leaving the congregation in the mosques and racing to listen to the radio. Is there some event more momentous than the war? Or is it harmful in some way to be preoccupied with it?”

I replied to them: Life’s capital is very little and the work to be done is much. There are spheres one within the other like concentric circles, from the sphere of man’s heart and stomach, and that of his home and body, and that of the quarter in which he lives and his town, and his country and land, and the globe and humankind, to the spheres of animate beings and the world. Each person may have duties in each of those spheres, but the most important and permanent of these are those in the smallest sphere, while his least important and temporary duties may be in the largest sphere. According to this analogy, the largest and smallest are in inverse proportion, but because of the attractiveness of the largest sphere, it causes the person to neglect his important, necessary duties in the small sphere, busying him with unnecessary, trivial, peripheral matters. It destroys the capital of his life for nothing. It wastes his precious life on worthless things. Sometimes, the person who follows curiously the struggles of the war comes to earnestly support one side. He looks favourably on their tyranny and becomes a partner in it.

The Answer to the first point: Yes, an event more momentous than this World War and a case more important than that of world supremacy has been opened over the heads of everyone and especially Muslims, so that if everyone had the wealth and power of the Germans and English and sense as well, they would unhesitatingly spend all of it to win that single case. The case is this: relying on the thousands of promises and pledges of the universe’s Owner, Who has disposal over it, hundreds of thousands of the most eminent of humankind, and uncounted numbers of its stars and guides,

1. This refers to 1946.

have unanimously given news –and some of them have actually seen– that for everyone the case has opened by which they may either win, in return for belief, or lose, eternal properties as broad as the earth set with palaces and gardens. If they do not secure the document of belief, they will lose. And this age, many are losing the case because of the plague of materialism. One of the diviners of reality and investigators of truth observed that in one place out of forty people who died, only a few won; the others lost. Can anything take the place of that lost suit, even rule over the whole world?

We *Risale-i Nur* students know it would be pure lunacy to give up the duties which will win the case and abandon the wondrous lawyer who saves ninety per cent from losing it and the task which the lawyer employs us in, and become involved with peripheral trivia as though we were going to remain in the world for ever. We are certain that if each of us had intelligence a hundred times greater than we have, we still would use it only on this task.

My new brothers here in this calamity of prison! You have seen the *Risale-i Nur* the same as my old brothers, who entered here together with me. Citing them and thousands of students like them as witnesses, I say, I prove, and have proved, that it is the *Risale-i Nur* that wins that supreme case for ninety people out of a hundred, obtains for them certain, realized belief, which is the document and warrant that has won the case for twenty thousand people in twenty years. It has proceeded from the miraculousness of the All-Wise Qur'an and is the leading lawyer at this time. Although these eighteen years my enemies and the atheists and materialists have duped some members of the government with their exceedingly cruel plots against me, and have had us sent to prison to have us done away with - in the past as now, they have been able to cause harm to only two or three of the one hundred and thirty pieces of equipment in the steel fortress of the *Risale-i Nur*. This means that for those who want to engage a lawyer it is enough merely to obtain it. Also, fear not, the *Risale-i Nur* cannot be banned! With the exception of two or three, its treatises are circulating freely among the deputies serving the government of the republic, and its leaders. Allah willing, at some time happy governors and guards will distribute those lights to the prisoners, like bread and medicine, and so make the prisons into truly effective places of reform.

The Fifth Topic

As is described in *A Guide For Youth*, there is no doubt that youth will depart; it will change into old age and death as certainly as the summer gives its place to autumn and winter, and the day changes into evening and night. All the revealed scriptures give the good news that if fleeting, transient youth is spent on good works, in chastity and within the bounds of good conduct, it will gain for the person immortal youth.

If, on the other hand, youth is spent on vice, just as murder resulting from a minute's anger leads to millions of minutes of imprisonment, so the unlawful pleasures of youth contain more pain than pleasure quite apart from being called to account in the hereafter, and the torments of the grave, and the regrets arising from their passing, and sins, and the penalties suffered in this world; every youth with sense will corroborate this from his own experience.

For example, the pains of jealousy, separation, and unreciprocated love transform the partial pleasure found in illicit love into poisonous honey. If you want to know how they end up in hospitals due to illnesses resulting from their misspent youth, and in prison due to their excesses, and in bars and dens of vice and the graveyard due to the distress arising from their unnourished hearts and spirits not performing their right functions, go and ask at the hospitals, prisons, bars, and graveyards. More than anything, you will hear the weeping and sighs of regret at the blows youths have received as the penalty for abusing their youth, and their excesses, and illicit pleasures.

Foremost the Qur'an, with numerous of its verses, and all the revealed scriptures and books, give the glad tidings that if spent within the bounds of moderation, youth is an agreeable divine bounty and sweet, powerful means to good works which yields the result of shining, immortal youth in the hereafter.

Since the reality is this, and since the bounds of the licit are sufficient for enjoyment, and since an hour of unlawful pleasure leads sometimes to a punishment of one, or ten, years' imprisonment; surely it is absolutely necessary to spend the sweet bounty of youth chastely, on the straight path, as thanks for the bounty.

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The Sixth Topic

[This consists of a single, brief proof of the pillar of belief, Belief in Allah, for which there are numerous decisive proofs and explanations in many places in the *Risale-i Nur*.]

In Kastamonu a group of high school students came to me, saying: “Tell us about our Creator, our teachers do not speak of Allah.” I said to them: All the sciences you study continuously speak of Allah and make known the Creator, each with its own particular tongue. Do not listen to your teachers; listen to them.

For example, a well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtless shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better stocked than the pharmacy in the marketplace, the pharmacy of the globe of the earth with its living potions and medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even – by means of the measure or scale of the science of medicine that you study – the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth.

To take another example: a wondrous factory which weaves thousands of sorts of cloth from a simple material doubtless makes known a manufacturer and skilful mechanic. In the same way, to whatever extent it is larger and more perfect than the human factory, this travelling dominical machine known as the globe of the earth with its hundreds of thousands of heads, in each of which are hundreds of thousands of factories, shows and makes known – by means of the measure or scale of the science of engineering which you study – its Manufacturer and Owner.

And, for example, a depot, store, or shop in which has been brought together and stored up in regular and orderly fashion a thousand and one varieties of provisions undoubtedly makes known a wondrous owner, proprietor, and overseer of provisions and foodstuffs. In just the same way, to whatever degree it is vaster and more perfect than such a store or factory, this foodstore of the Most Merciful One known as the globe of the earth, this divine ship, this dominical depot and shop holding goods, equipment, and conserved food, which in one year travels regularly an orbit of twenty-four

thousand years, and carrying groups of beings requiring different foods and passing through the seasons on its journey and filling the spring with thousands of different provisions like a huge waggon, brings them to the wretched animate creatures whose sustenance has been exhausted in winter, –by means of the measure or scale of the science of economics which you study – this depot of the earth makes known and makes loved its Manager, Organizer, and Owner.

And, for example, let us imagine an army which consists of four hundred thousand nations, and each nation requires different provisions, uses different weapons, wears different uniforms, undergoes different drill, and is discharged from its duties differently. If this army and camp has a miracle-working commander who on his own provides all those different nations with all their different provisions, weapons, uniforms, and equipment without forgetting or confusing any of them, then surely the army and camp show the commander and make him loved appreciatively. In just the same way, the spring camp of the face of the earth in which every spring a newly recruited divine army of the four hundred thousand species of plants and animals are given their varying uniforms, rations, weapons, training, and demobilizations in utterly perfect and regular fashion by a single Commander-in-Chief Who forgets or confuses not one of them –to whatever extent the spring camp of the face of the earth is vaster and more perfect than that human army, –by means of the measure or scale of the military science that you study – it makes known to the attentive and sensible, its Ruler, Sustainer, Administrator, and Most Holy Commander, causing wonderment and acclaim, and makes Him loved and praised and glorified.

“Another example: millions of electric lights that move and travel through a wondrous city, their fuel and power source never being exhausted, self-evidently make known a wonder-working craftsman and extraordinarily talented electrician who manages the electricity, makes the moving lamps, sets up the power source, and brings the fuel; they cause others to congratulate and applaud him, and to love him. In just the same way, although some of the lamps of the stars in the roof of the palace of the world in the city of the universe -if they are considered in the way that astronomy says- are a thousand times larger than the earth and move seventy times faster than a cannonball, they do not spoil their order, nor collide with one another, nor become extinguished, nor is their fuel exhausted. According to astronomy, which you study, for our sun to continue burning, which is a million times larger than the earth and a million times older and is a lamp and stove in one

guesthouse of the Most Merciful One, as much oil as the seas of the earth and as much coal as its mountains or as many logs and much wood as a thousand earths are necessary for it not to be extinguished. And however much greater and more perfect than this example are the electric lamps of the palace of the world in the majestic city of the universe, which point with their fingers of light to an infinite power and sovereignty which illuminates the sun and other lofty stars like it without oil, wood, or coal, not allowing them to be extinguished or to collide with one another, though travelling together at speed, to that degree – by means of the measure of the science of electricity which you either study or will study – they testify to and make known the Monarch, Illuminator, Director, and Maker of the mighty exhibition of the universe; they make Him loved, glorified, and worshipped.

And, for example, take a book in every line of which a whole book is finely written, and in every word of which a sura of the Qur'an is inscribed with a fine pen. Being most meaningful with all of its matters corroborating one another and a wondrous collection showing its writer and author to be extraordinarily skilful and capable, it undoubtedly shows its writer and author together with all his perfections and arts as clearly as daylight, and makes him known. It makes him appreciated with phrases like, "What wonders Allah has willed!" and "Blessed be Allah!" Just the same is the mighty book of the universe; we see with our eyes a pen at work which writes on the face of the earth, which is a single of its pages, and on the spring, which is a single folio, the three hundred thousand plant and animal species, which are like three hundred thousand different books, all together, one within the other, without fault or error, without mixing them up or confusing them, perfectly and with complete order, and sometimes writes an ode in a word like a tree, and the complete index of a book in a point-like seed. However much vaster and more perfect and meaningful than the book in the example mentioned above is this compendium of the universe and mighty embodied Qur'an of the world, which is infinitely full of meaning and in every word of which are numerous instances of wisdom, to that degree – in accordance with the extensive measure and far-seeing vision of the natural science that you study and the sciences of reading and writing that you have practised at school – it makes known the Inscriber and Author of the book of the universe together with His infinite perfections. Proclaiming "Allah is Most Great!", it makes Him known. Uttering phrases like "Glory be to Allah!", it describes Him. Acclaiming Him with words like "All praise be to Allah!", it makes Him loved.

Thus, hundreds of other sciences like these make known the Glorious Creator of the universe together with His names, each through its broad measure or scale, its particular mirror, its far-seeing eyes and searching gaze; they make known His attributes and perfections.

It is in order to give instruction in this matter, which is a brilliant and magnificent proof of divine unity, that the Qur'an of Miraculous Exposition teaches us about our Creator most often with the verses,

(13:16) رَبُّ السَّمَوَاتِ وَالْأَرْضِ and, (6:1) خَلَقَ السَّمَوَاتِ وَالْأَرْضِ I said this to the schoolboys, and they accepted it completely, affirming it by saying: "Endless thanks be to Allah, for we have received an absolutely true and sacred lesson. May Allah be pleased with you!" So I said:

Human beings are living machines who are grieved with thousands of different sorrows and receives pleasure in thousands of different ways, and despite their utter impotence have innumerable enemies, physical and spiritual, and despite their infinite poverty, have countless needs, external and inner, and are wretched creatures continuously suffering the blows of death and separation. Yet, through belief and worship, they at once become connected to a Monarch so Glorious they find a point of support against all their enemies and a source of help for all their needs, and like everyone takes pride at the honour and rank of the lord to whom they are attached, you can compare for yourselves how pleased and grateful and thankful and full of pride human beings become at being connected through belief to an infinitely Powerful and Compassionate Monarch, at entering His service through worship, and transforming for themselves the announcement of the execution of the appointed hour into the papers releasing them from duty.

I repeat to the calamity-stricken prisoners what I said to the schoolboys: "The person who recognizes Him and obeys Him is fortunate even if in prison, while the person who forgets Him is wretched and a prisoner even if he resides in a palace." Even, one wronged but fortunate man said to the wretched tyrants who were executing him: "I am not being executed but being demobilized and departing for where I shall find happiness. But I see that you are being condemned to eternal execution and am therefore taking perfect revenge on you." And declaring: "There is no god but Allah!", he happily gave up his spirit.

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

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The Seventh Topic

[The fruit of a Friday in Denizli Prison]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ (16:77)

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَنَسٍ وَاحِدَةٍ (31:28)

فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (30:50)

The prisoners in Denizli Prison who were able to have contact with me, read the lesson in the Sixth Topic I had at one time given in the tongues of the sciences to the high school pupils in Kastamonu, who had asked me: “Tell us about our Creator,” and having acquired a firm belief, they felt a longing for the hereafter. They requested of me: “Teach us also about the hereafter so that we won’t be led astray by our souls and the satans of these times, and they will not again be the cause of our being sent to prison.” So in the face of this request of the *Risale-i Nur* students in Denizli Prison and the readers of the Sixth Topic, need arose for an explanatory summary of the pillar of belief in the hereafter, as well, and I offered them a brief summary of various passages from the *Risale-i Nur*.

In the Sixth Topic we asked the heavens and the earth about our Creator, and they described Him to us as clearly as the sun in the tongues of the sciences. Now, in the same way, we shall ask firstly our Sustainer, Whom we have learnt about, about the hereafter, then our Prophet, then the Qur’an, then the other prophets and holy scriptures, then the angels, and then the universe.

In the first stage, we ask Allah about the hereafter. He replies through all the envoys He has sent, and His decrees, and all His names and attributes: “Yes, the hereafter exists, and I shall send you there.” The Tenth Word has proved and elucidated with twelve brilliant, decisive truths the answers

about the hereafter of a number of names. Deeming those explanations to be sufficient, here we shall point them out briefly.

Yes, there is no sovereignty that does not reward those who obey it and punish the rebellious. So when the holder of an eternal sovereignty which is at the degree of absolute dominicality rewards those who form a relation with him through belief and submit to its decrees, and punishes rebellious disbelievers who deny his proud sovereignty, it will be in a manner fitting for his mercy and beauty, his dignity and glory. Thus, the names **Sustainer of All the Worlds** and **Just Monarch** reply to our question.

Also, we see as clearly as the sun, as daylight, a general mercy and all-embracing compassion and munificence on the face of the earth. For example, every spring that mercy adorns all the fruit-bearing trees and plants like houris; it fills their hands with every sort of fruit and they hold them out to us, saying: "Help yourselves and eat!" It also gives us sweet, healing honey to eat from the poisonous bee, and dresses us in the softest silk by means of a handless insect. It deposits for us in a handful of tiny seeds pounds of food, making those tiny stores into reserve supplies. Such a mercy and compassion surely would not execute these lovable, grateful, worshipping believers which they nurture so kindly. They rather dismiss them from their duties in this worldly life to bestow on them still more brilliant instances of mercy, and in so doing the names of **All-Compassionate** and **Munificent** answer our question.

Also, we see before our eyes that a hand of wisdom works in all creatures on the face of the earth and a justice is in force with its measures, nothing superior to which the human mind can conceive of. For example, a pre-eternal wisdom inscribes in man's faculty of memory, which is one instance of wisdom in his thousands of faculties and physical systems and is as tiny as a miniscule seed, his entire life story and the numerous events which touch on him, making it into a small library. He then places it in the pocket of his mind as a note from the register of his actions which will be published for his judgement at the Great Gathering, in order to continuously remind him of this. And an eternal justice places on all creatures their members with the finest balance, and makes all of them –from the microbe to the rhinoceros, and the fly to the *simurgh* bird, and from a flowering plant to the flower of the spring, which opens thousands of millions of flowers in the spring –with a beauty of art and balance with no waste within a mutual proportion, equilibrium, order and beauty; it gives all living creatures their rights of life with perfect balance, and makes good things produce good results and bad

things, bad results; and since the time of Adam it has made itself felt forcefully through the blows it has dealt to rebellious and tyrannous peoples. Certainly and without doubt, just as the sun cannot be without the day, so that pre-eternal wisdom and eternal justice cannot be without the hereafter. The names of **All-Wise** and **Sapient, Just** and **Equitable** would never permit the awesome injustice, inequity, and unwisdom of oppressed and oppressor being equal in death, and thus they decisively answer our question.

Also, since whenever living creatures seek their natural wishes, which are beyond their power, through the tongues of their innate abilities and essential needs, which is supplication of a sort, all their needs are given to them by a most compassionate, hearing, kind unseen hand; and since six or seven out of ten of human supplications, which are voluntary, especially those of the prophets and the elect, are accepted in a way contrary to the normal course of things; it is understood certainly that behind the veil of the Unseen is one who listens and hears the sighs of the suffering and prayers of the needy, and replies to them; he sees the least need of the smallest living being and compassionately replying by action, gratifies it. There is no possibility of doubting therefore that the one who includes in his supplication all the most important, general supplications of man, the most important of creatures, which are connected with all the divine names and attributes and are for immortality; and takes behind him all the other prophets, who are the suns, stars, and leaders of humankind, making them exclaim: “Amen! Amen!”; and for whom benedictions are recited several times every day; and to whose supplication all the members of his community rejoin: “Amen! Amen!”, indeed, in whose supplication all creatures take part, saying: “Yes, O Lord! Do give what he asks! We too want what he seeks!” – of all the causes necessitating resurrection under these irresistible conditions, only a single supplication of Muhammad (Upon whom be blessings and peace) for immortality in the hereafter and eternal happiness would have been sufficient reason for the existence of Paradise and creation of the hereafter, which are as easy for divine power as the creation of the spring – stating this, the names of **Answerer of Prayer, All-Hearing**, and **All-Compassionate** answer our question.

Also, since as clearly as the sun is shown by daylight, behind the veil is One Who has disposal over the universal death and revivification in the alternation of the seasons on the earth; and a pen of power inscribes the mighty globe with the ease and orderliness of a garden or even a tree, and the splendid spring with the facility and symmetrical adornment of a flower, and the species of plants and animals as though they were three hundred

thousand books displaying three hundred thousand samples of resurrection, all one within the other and intermingled and mixed up together yet without disarrangement or disorder, all resembling each other yet without confusion, error, or fault; perfectly, regularly, and meaningfully; and since despite this vast profusion that One works with boundless mercy and infinite wisdom; and since He has subjugated, decorated, and furnished the vast universe for man like a house, and appointing him vicegerent of the earth, committing to him the supreme trust, from the bearing of which the mountains, sky, and earth shrank, and has raised him to the rank of commanding officer over other living beings, honoured him with the divine address and conversation, and since He has thus bestowed on man this supreme station and in all the revealed decrees promised him eternal happiness and immortal life in the hereafter; certainly and without doubt He will open up that realm of bliss for ennobled and honoured man, which is as easy for His power as the spring, and bring about the resurrection of the dead and Last Judgement -stating this, the names of **Granter of Life** and **Dealer of Death, Ever-Living and Self-Subsistent**, and **All-Powerful** and Knowing reply to the question we asked of our Creator.

Yes, if one considers the power which every spring raises to life identically the roots of all the trees and plants and creates the three hundred thousand plant and animal samples of the resurrection of the dead, and if one visualizes the thousand year period of each of the communities of Moses and Muhammad (Upon whom be peace and blessings), and they are pictured in the imagination, it will be seen that the two thousand springs ¹ display a thousand samples of resurrection and a thousand evidences. One would have to be blind and unreasonable a thousand times over to consider bodily resurrection difficult for such a power.

Also, just as relying on Almighty Allah's thousands of promises, the twenty-four thousand prophets, who are the most renowned of humankind, have unanimously proclaimed and proved through their miracles that eternal happiness and immortality in the hereafter are true; so innumerable people of sainthood have put their signature to the same truth through their illuminations and unfoldings. Since this is so, surely this truth is as clear as the sun, and those who doubt it are crazy.

Yes, the ideas and judgements of one or two experts in a science or art concerning their science refute the opposing ideas of ten men who are not

1. It is as though Doomsday has occurred in all past springs and they have died, while the following springs have been their resurrections.

experts in it, even if they are experts in their own fields. Similarly, two people making a positive statement about a subject, for example, proving the crescent moon of Ramadan on the day it is uncertain, or claiming: “there is a garden on the earth where coconuts resembling cans of milk are grown” defeat a thousand deniers, and win the case. For the one making the positive statement has only to point out the place where the coconuts are found to easily win, whereas the one who denies it can prove his case only by searching the whole face of the earth and demonstrating that the coconuts are not to be found anywhere. So one who makes a report of Paradise and the realm of bliss and asserts that they exist wins his case by only demonstrating through illumination a shadow or distillation of it, like in the cinema, while those who deny it can only win by proving their denial by seeing the whole universe and all time from pre-eternity to post-eternity, and demonstrating it. It is because of this that the investigative scholars have agreed on the rule “on condition they are not inherently impossible, denials which are not specific but look to the whole universe like the truths of belief, cannot be proved,” and have accepted it as a fundamental principle.

In consequence of this definite truth, while the opposing ideas of thousands of philosophers should not cast the slightest doubt, or even suspicion, on even a single truthful report concerning the questions of belief, you may understand what a lunacy it is to fall into doubt at the denials of a handful of philosophers who concerning the pillars of belief understand no further than their eyes see, have no heart, are blind, and have grown distant from spiritual matters. For the pillars of faith have been agreed upon by one hundred and twenty thousand expert scholars and truthful reporters with their positive assertions, and innumerable specialists in the field of reality and investigative scholars.

Also, we see with our own eyes as clearly as daylight both in ourselves and all around us a comprehensive mercy and all-embracing wisdom and constant bestowal of grace. We observe too the traces and manifestations of an awesome sovereignty of dominicality, a precise and lofty justice, and a proud and glorious government. Indeed, the wisdom which attaches instances of wisdom to a tree to the number of its fruits and flowers; and the mercy which bestows bounties and favours on every human being to the number of his faculties, members, and feelings; and the proud, yet gracious justice which deals blows at rebellious peoples like those of Noah, Hud, and Salih (Peace be upon them) and the ‘Ad, Thamud, and people of Pharoah, and protects the rights of the least living being; and the verse:

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً
مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ (30:25)

all state the following with a majestic conciseness:

Just as at the summons of their commander and the sound of the bugle, the disciplined soldiers stationed in two barracks spring to arms and their duties; so whenever the bugle-call of Israfil (Upon whom be peace) summons those lying in death in the vast heavens and in the earth, which are like two orderly barracks for the soldiers of the Pre-Eternal Monarch, obedient to His command, they will immediately don the uniforms of their bodies and rise up. Proving and demonstrating this is the same situation displayed by the beings in the barracks of the earth in the spring at the trumpet-blast of the Angel of Thunder, and from it is understood the infinite grandeur of the sovereignty of dominicality. As is proved in the Tenth Word, it is certainly therefore utterly impossible that the realm of the hereafter and arena of the resurrection and Great Gathering, which are most definitely demanded by that mercy, wisdom, grace, and justice, should not be inaugurated, and for that infinitely beautiful mercy to be transformed into ugly cruelty, and for that boundless perfection of wisdom to be turned into infinitely faulty futility and purposeless wastefulness, and that sweet grace to be transformed into bitter treachery, and that finely balanced and equitable justice to be turned into severe tyranny, and that utterly powerful and majestic eternal sovereignty to decline, and with the resurrection not occurring for it to lose all its splendour, and for the perfections of its dominicality to be marred by impotence and defect. This would be completely unreasonable and a compounded impossibility, outside the bounds of possibility and false and precluded.

For all those with intelligence would surely understand what a cruel unkindness it would be, having nurtured human beings so solicitously and given them through faculties like the heart and intellect a sense of longing for eternal happiness and everlasting life in the hereafter, to despatch them to eternal non-being; and how contrary to wisdom it would be, having attached hundreds of purposes and instances of wisdom to only the brain, to waste through endless death all the human faculties and abilities with their thousands of purposes thus making them devoid of all use, purpose and result; and how utterly opposed to the splendour of that sovereignty and perfect dominicality it would be, by not carrying out His thousands of promises, to demonstrate – Allah forbid! – His impotence and ignorance.

You may make an analogy with these for grace and justice. Thus, the names of **Most Merciful, All-Just, All-Wise, Munificent, and Ruler** answer with the above truths the question we asked our Creator about the hereafter, and prove it as indubitably and clearly as the sun.

Moreover, we observe that prevailing over everything is a vast and comprehensive preservation which records in their seeds, on the tablets of the World of Similitudes, in their memories, which are tiny samples of the Preserved Tablet, and particularly in the faculty of memory, which is a tiny library in the human brain which is at the same time very large, and in other mirrors, physical and non-physical, in which they are reflected, the numerous forms of all living creatures and all things, and the notebooks of the duties they perform in accordance with their essential natures, and the pages of their deeds pertaining to the glorifications they perform towards the divine names through the tongues of their beings; it inscribes them in these, and records and preserves them. Then, when the time comes -every spring, which is a flower of divine power- they display to us all those immaterial inscriptions in physical form, proclaim to the universe with millions of tongues within that supreme flower, and with the strength of millions of examples, evidences, and samples, the wondrous truth of resurrection expressed in the verse:

وَإِذَا الصُّحُفُ نُشِرَتْ (81:10)

It proves most cogently that foremost man, and all living beings and all things, were created not to topple over into nothingness, to fall into non-existence, to be annihilated, but to win immortality through progressing, and permanence through being purified, and to take up the eternal duties required by their innate capacities.

Yes, we observe every spring that the innumerable plants which die in the doomsday of the autumn, and all the trees, roots, seeds, and grains in the resurrection of the spring recite the verse (81:10) وَإِذَا الصُّحُفُ نُشِرَتْ Expounding each in its own tongue one meaning of the verse, one facet of it, with examples of the duties it performed in previous years, they all testify to that vast preservation. They display in everything the four vast truths of the verse,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (57:3)

and instruct us with the ease and certainty of the spring.

The manifestations of these four names occur in all things from the most particular to the most universal. For example, through manifesting the name

of **الْأَوَّلُ** a seed, the source of a tree, is a precise programme of it and a small receptacle containing the faultless systems of the tree's creation and all the conditions of its formation, thus proving the vastness of divine preservation.

Then, together with the tree's seeds, its fruit manifests the name of **الْآخِرُ** they are coffers containing the indexes of all the duties the tree has performed in accordance with its nature and the principles of its second life, thus testifying at a maximum level to divine preservation.

The tree's physical form, which manifests the name of **الظَّاهِرُ** is a finely proportioned, skilfully decorated garment. Like a seventy-hued robe of the houris which has been embroidered with gilded motifs, it demonstrates visibly the vast power, perfect wisdom, and beautiful mercy within divine preservation.

As for the machinery within the tree, which manifests the name of **الْبَاطِنُ** it is a regular, miraculous, faultless factory and workbench, a balanced cauldron of food which leaves unnourished none of its branches, fruits, or leaves, thus proving as brilliantly as the sun the perfect power, justice, and beautiful mercy and wisdom within divine preservation.

Similarly, in respect of the annual seasons the globe is a tree. Through the manifestation of the name of **الْأَوَّلُ** all the seeds and grains entrusted to divine preservation in the season of autumn are small collections of the divine commands concerning the formation of the tree of the face of the earth, which when it is enrobed in the garment of spring, puts forth millions of branches and twigs, and fruits and flowers. So too those seeds are lists of the principles proceeding from divine determining, and the tiny pages of the tree's deeds of the previous summer, and the notebooks of its tasks, which demonstrate self-evidently that they function through the infinite power, justice, wisdom, and mercy of a Glorious and Munificent Preserver.

Then the end of the annual tree of the earth is -in the second autumn, its depositing in those tiny containers all the duties it has performed, all the glorifications it has recited before the divine names in accordance with its creation, and all the pages of its deeds that it will publish the following resurrection of spring,- its handing them over to the hand of wisdom of the Glorious Preserver and reciting the name of **هُوَ الْآخِرُ** before the whole universe in innumerable tongues.

The evident face of the tree is, -by its opening three hundred thousand universal sorts of blossoms, which demonstrate three hundred thousand examples and signs of the resurrection of the dead; and its spreading out innumerable tables of mercifulness, providence, compassionateness, and munificence; and its offering banquets to living beings,- its reciting the name of **هُوَ الظَّاهِرُ** with tongues to the number of its fruits, flowers, and foods, and offering praise and laudation, and showing as clearly as daylight the truth of **وَإِذَا الصُّحُفُ نُشِرَتْ**

The inner face of this majestic tree is a cauldron and workbench running precisely and in orderly fashion incalculable numbers of regular machines and finely balanced factories, which cook thousands of pounds of food out of one ounce and offer it to the hungry. It works with such precision and balance that it leaves no room for chance to interfere. Like some angels who glorify Allah with a thousand tongues, with the inner face of the earth it proclaims the name of **هُوَ الْبَاطِنُ** in a hundred thousand ways, and proves it.

Just as in respect of its annual life, the earth is a tree and makes the divine preservation within those four names a key to the door of resurrection, so in respect of its worldly life, it is again a well-ordered tree, whose fruits are sent to the market of the hereafter. It is a place of manifestation of those four names and mirror to them so broad, and road leading to the hereafter so lengthy, our minds are incapable of comprehending and describing it; we can only say this much:

As the hands of a weekly clock which count the seconds, minutes, hours, and days resemble each other and prove each other, and one who sees the movement of the second hand is bound to assent to the movement of the others; so the days, which count the seconds of this world, which is a vast clock of the Glorious Creator of the Heavens and Earth, and the years, which count its minutes, and the centuries, which show its hours, and the ages, which make known its days, all resemble and prove each other. So too the name of **Preserver** and those of **هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ** inform us through innumerable signs that as certainly as the morning of this night will come, and this winter's spring, so will the everlasting spring and eternal morning come of the dark winter of this transitory world, thus answering with the above truths the question of resurrection concerning which we asked our Creator.

Also, since we see with our eyes and understand with our minds that human beings are the final and most comprehensive fruits of the tree of the universe.. and in respect of the Muhammadan (Upon whom be blessings and peace) Reality are its original seeds.. and The Supreme Signs of the Qur'an of the universe.. and they are its Throne Verse bearing the greatest name.. and the most honoured guests in the palace of the universe.. the most active functionaries empowered over the other inhabitants of the palace.. the officials charged with overseeing the income and expenditure, and the planting and cultivation of the gardens in the quarter of the earth in the city of the universe.. and are its most noisy and responsible ministers, equipped with hundreds of sciences and thousands of arts.. and inspectors and vicegerents of a sort of the Monarch of Pre-Eternity and Post-Eternity, under His close scrutiny, in the region of the earth in the country of the universe.. and ones with disposal over it whose actions, particular and universal, are all recorded.. who have undertaken the Supreme Trust, from which the heavens and earth and mountains shrank.. and before whom are two roads, on one of which they are the most wretched of living beings, and on the other, the most fortunate.. and they are universal bondsmen charged with most extensive worship.. the places of manifestation of the greatest name of the Monarch of the universe and comprehensive mirrors of all His names.. special addressees of His, with the best understanding of His divine addresses and speech.. the most needy of the living beings of the universe.. and are wretched living creatures who have innumerable desires and goals, numberless enemies and things that harm them, despite their infinite poverty and impotence.. are the richest in regard to abilities and potentialities.. the most suffering in respect of the pleasures of life, whose enjoyment is marred by ghastly pains.. and wondrous miracles of the power of the Eternally Besought One and marvels of divine power who are the most needy and wanting, and worthy and deserving of immortality, and seek and beseech eternal happiness with endless prayers, and if all the pleasures of this world were given them, their desire for immortality would not be satisfied, and who love to the degree of worshipping Him the One Who bestows bounties on them, and makes Him loved and is loved.. and all of whose faculties, which encompass the universe, testify that they are created to go to eternity.. and through the above twenty universal truths are bound to Almighty Allah's name of **Truth**; and whose actions are continuously recorded by the All-Glorious Preserver's name of **Preserver**, Who sees the most insignificant need of the tiniest animate being, hears it plaint and responds in action; and being related to the

whole universe whose deeds are written down by the “noble scribes” of that name and who more than anything else receive its attention..

As required by the above twenty truths, most certainly and without any doubt there will be a resurrection and judgement for human beings, and in accordance with the name of **Truth**, they will receive reward for their above duties and punishment for their faults, and in accordance with the name of **Preserver**, they will be questioned and called to account for their actions, all of which have been recorded, and the doors will be opened of the feasting halls of everlasting bliss in the eternal realm, and of the prison of eternal misery; humans, who have been officers with command over numerous species of beings in this world, and has intervened in them and sometimes thrown them into confusion, will not enter the soil never to be questioned concerning their actions, nor lay down in concealment not to be roused. For to hear the buzz of the fly and to answer it actively by giving it its rights of life, and not to hear the prayers for eternity made through the tongues of the above twenty truths of innumerable human rights which reverberate through the heavens and earth like thunder, and to transgress all those rights, and for a wisdom which as is testified to by the order of the fly’s wing wastes not even such a wing, to waste utterly the human abilities, which are bound by those truths, and their hopes and desires, which reach out to eternity, and the many bonds and truths of the universe which nourish those abilities and desires, would be such an injustice and so impossible and such a tyrannical ugliness that all beings which testify to the names of **Truth**, **Preserver**, **All-Wise**, **All-Beauteous**, and **All-Compassionate** reject it, declaring it to be utterly impossible and precluded. Thus, in reply to our question to our Creator about resurrection, the names of **Truth**, **Preserver**, **All-Wise**, **All-Beauteous**, and **All-Compassionate**, say: “Just as we are truth and reality, and the beings that testify to us are true, so the resurrection of the dead is true and certain.”

And since... I was going to write more, but since the above is as clear as the sun, I have curtailed the discussion.

Thus, making an analogy with the matters in the above examples and “sinces,” through their manifestations and reflections in beings, all Almighty Allah’s hundred, indeed a thousand, names which look to the universe prove self-evidently the One they signify; so too do they demonstrate the resurrection of the dead and hereafter, and prove them definitively.

Also, just as through all His decrees and the scriptures He has revealed and most of His names, by which He is described, our Sustainer gives us

sacred and decisive answers to the question we asked of Him, our Creator; so He causes it to be answered through His angels, and in another fashion through their tongue:

“There have been hundreds of incidents unanimously attested to since the time of Adam of your meeting both with spirit beings and with us, and there are innumerable signs and evidences of our existence and worship and that of the spirit beings. In agreement with each other, we have told your leaders when we have met with them that we travel through the halls of the hereafter and in some of its apartments, and we always say this. We have no doubt that the fine, eternal halls that we have wandered through, and the well-appointed decorated palaces and dwellings beyond them await important guests, in order to accommodate them. We give you certain news of this.” They reply to our question thus.

Also, since our Creator appointed Muhammad the Arabian (Upon whom be blessings and peace) as the greatest teacher, best master, and truest guide, who is neither confused nor confuses, and sent him as His last envoy, before anything, in order to progress and advance from the degree of knowledge of certainty to those of vision of certainty and absolute certainty, we should ask this master the question we asked of our Creator. For just as that Being, through his thousand miracles, which were a mark of our Creator’s confirmation, and as a miracle of the Qur’an, proved that the Qur’an is true and Allah’s Word; so, through its forty aspects of miraculousness, as a miracle of his, the Qur’an proves that he was true and Allah’s Messenger. The reality of resurrection which they prove -one, the tongue of the Manifest World, claimed it throughout his life, confirmed by all the prophets and saints, and the other, the tongue of the World of the Unseen, claims it with thousands of its verses, confirmed by all the revealed scriptures and truths of the universe,- is as certain as the sun and daylight.

Yes, a question like resurrection, which is a most strange and awesome matter and beyond the reason, could only be solved through the instruction of two such wondrous masters, and understood.

The reason the early prophets did not explain resurrection in detail like the Qur’an was that at that time mankind was still at a primitive stage of nomadism. There is little detailed explanation in preliminary instruction.

And since the angels inform us that they have seen the hereafter and the dwellings of the eternal realm, evidences testifying to the existence and worship of the angels, spirits, and spirit beings, are also indirect evidence for the existence of the hereafter.

And since after divine unity the thing Muhammad (Upon whom be blessings and peace) most constantly claimed and asserted throughout his life was the hereafter, certainly all his miracles and proofs which point to his messengership and veracity in one way testify indirectly to the existence of the hereafter and that it will come.

And since one quarter of the Qur'an is about resurrection and the hereafter and it aims to prove it with thousands of its verses, and gives news of it, all the proofs and evidences of the Qur'an's veracity prove indirectly the existence of the hereafter, and its being thrown open.

Now see how firm and certain is this pillar of belief!

* * *

A Summary of the Eighth Topic

[In the Seventh Topic, we questioned numerous levels of beings about the resurrection of the dead, but curtailed the discussion because the replies given by the Creator's names afforded such powerful certainty, they left no need for further questions. Now in this Topic are summarized a hundredth of the benefits of belief in the hereafter, including those which result in happiness both in this world and in the next. The Qur'an of Miraculous Exposition leaves no need for further explanation concerning the happiness of the hereafter, so we refer the subject to the Qur'an. And leaving the explanations of worldly happiness to the *Risale-i Nur*, here we shall describe in summary form three or four out of hundreds of results of belief in the hereafter which look to personal life and social life.]

The First

Just as, contrary to other living beings, human beings have relations with their homes, so they have relations with the world, and just as they have relations with their relatives, so by nature they have earnest relations with humankind. And just as they desire temporary permanence in this world, so they passionately desire immortality in the realm of eternity. And just as they strive to meet the need of their stomachs for food, so they are by nature compelled to strive to provide for the stomachs of their minds, hearts, spirits, and humanity. They have such hopes and desires that nothing apart from eternal happiness can satisfy them. As is mentioned in the Tenth Word, even, when small, I asked my imagination: "Do you want to live for a million years and rule the world but then cease to exist, or to live for ever but have an ordinary and difficult existence?" I saw that my imagination wanted the latter, feeling pain at the first, and said: "I want to live for ever, even if in Hell!"

Thus, since the pleasures of this world do not satisfy the imaginative faculty, which is a servant of human nature, that comprehensive nature is certainly attached to eternity. For we humans, therefore, who despite being afflicted with these boundless hopes and desires as capital have only an insignificant faculty of will and absolute poverty, belief in the hereafter is a treasury of such strength and sufficiency; is such a means of pleasure and happiness, source of help, refuge, and means of consolation in the face of

the endless sorrows of this world, and is such a fruit and benefit that if the life of this world were to be sacrificed on the way of gaining it, it would still be cheap.

Its second fruit and benefit, which looks to personal life

This is a consequence of great importance which is explained in the Third Topic and about which is a footnote in *A Guide For Youth*.

The greatest and most constant anxiety of people is their entering the place of execution that is the graveyard, the same as their friends and relations have entered it. Wretched people, who are ready to sacrifice their very souls for a single friend, think of the thousands, millions, or thousands of millions of friends who have been eliminated and have parted for all eternity, and suffer torments worse than Hell. Just at that point belief in the hereafter comes, opens their eyes, and raises the veil. It tells them: "Look!" they look with belief, and seeing that those friends have been saved from eternal death and decay and are awaiting them happily in a luminous world, they receive a pleasure of the spirit that intimates the pleasures of Paradise. Sufficing with the explanations and proofs of this consequence in the *Risale-i Nur*, we cut this short here.

A third benefit pertaining to personal life

The superiority of human beings over other living beings and their high rank are in respect of their elevated qualities, comprehensive abilities, universal worship, and their extensive spheres of existence. However, the virtues they acquire like zeal, love, brotherhood, and humanity are to the extent of the fleeting present, but the present is squeezed between the past and the future, which are both non-existent, and dead, and black.

For example, a person loves and serves his father, brother, wife, nation, and country, whom he formerly did not know and after parting from them, will never see again. He would very rarely be able to achieve complete loyalty and sincerity, and his virtues and perfections would diminish proportionately. Then, just as because of his intelligence, he is about to fall headlong from being the highest of the animals to being the lowest and most wretched, belief in the hereafter comes to his assistance. It expands the present, as constricting as the grave, so that it encompasses the past and future and is as broad as the world, and shows the bounds of existence to stretch from pre-eternity to post-eternity. Thinking of his father being in the realm of bliss and world of spirits and the fraternity of his brothers continuing to eternity, and knowing that his wife will be a beautiful companion in Paradise also,

he will love and respect them, be kindly and assist them. He will not exploit the important duties which are for relationships in that broad sphere of life and existence for the worthless matters of this world, with its petty hatreds and interests. His good qualities and attainments will advance to the degree he is successful in being earnestly loyal and truly sincere, and his humanity will increase. Although he does not receive the pleasure from life that a sparrow receives, he becomes the most eminent and happy guest in the universe, superior to all the animals, and the best loved and most acceptable servant of the universe's Owner. This consequence has also been elucidated with proofs in the *Risale-i Nur*, so here we suffice with this.

A fourth benefit of belief in the hereafter, which looks to social life

A summary of this result is set forth in the Ninth Ray of the *Risale-i Nur*, it is as follows:

Children, which form a quarter of humankind, can live a human existence only through belief in the hereafter, and sustain their human capacity. They otherwise live only childish, empty existences, blunting their grievous pains with trifling playthings. For the effect of the constant deaths around them of children like themselves on their sensitive minds, and weak hearts which in the future will nurture far-reaching desires, and their vulnerable spirits, makes their minds and lives into instruments of torture. But then, through instruction in belief in the hereafter, in place of their anxieties and the playthings behind which they hid so as not to see those deaths, they feel a joy and expansion, and say: "My brother or my friend has died and become a bird in Paradise. He is flying around and enjoying himself better than we are. And my mother has died, but she has gone to divine mercy. She will again take me into her embrace in Paradise and I shall see her again." They may live in a state befitting humanity.

It is only in belief in the hereafter that the elderly, who form another quarter of humankind, can find consolation, in the face of the close extinction of their lives and their entering the soil, and their fine and lovable worlds coming to an end. Those kindly, venerable fathers and devoted, tender mothers would otherwise feel such a disturbance of the spirit and tumult of the heart that the world would become a despairing prison for them and life, a ghastly torture. But belief in the hereafter says to them: "Don't worry! You will have an immortal youth; a shining, endless life awaits you. You will be joyfully reunited with the children and relatives you have lost. All your good deeds have been preserved and you will receive your reward." It affords

them such solace and joy that were they to experience old age a hundred times over all at the same time, it would not cause them despair.

One third of humankind is formed by the youth. With their turbulent emotions, the youths are not always able to control their bold intelligences and are overcome by their passions. If then they lose their faith in the hereafter and do not recall the torments of Hell, it puts in danger the property and honour of the upright people in society and the peace and self-respect of the weak and elderly. One youth may destroy the happiness of a contented home for one minute's pleasure, then pay the penalty in prison for four or five years, degenerating into a wild animal. If belief in the hereafter comes to his assistance and he swiftly comes to his senses, saying: "It's true the government informers can't see me and I can hide from them, but the angels of a Glorious Monarch Who has a prison like Hell see me and are recording all my evil deeds. I am not free and independent; I am a traveller charged with duties. One day I too will be old and weak." He suddenly starts to feel a sympathy and respect for those he wanted to cruelly assault. This too is explained with proofs in the *Risale-i Nur*, so deeming that sufficient, we here cut it short.

Another important section of humankind are the sick, the oppressed, the disaster-stricken like us, the poor and the life prisoners; if belief in the hereafter does not come to their aid, death, of which they are continuously reminded by illness, unavenged wrongs, the arrogant treachery of the oppressor, from whom they cannot save their honour, the terrible despair of having lost their property or children in serious disasters, the distress at having to suffer the torments of prison for five or ten years because of a minute or two, or an hour or two, of pleasure – these surely make the world into a prison for such unfortunates, and life into agonizing torment. But if belief in the hereafter comes to their assistance, they suddenly breathe freely, and according to the degree of their belief, their distress, despair, anxiety, anger, and desire for vengeance abate, sometimes partially, sometimes entirely.

I can even say that if belief in the hereafter had not helped me and some of my brothers in this fearsome calamity of our being imprisoned for no reason, to stand it for one day would have been as grievous as death and driven us to resign from life. But endless thanks be to Allah, despite suffering the distress of my brothers, whom I love as much as my life, as well as my own, in addition to the weeping and sorrow of thousands of copies of the *Risale-i Nur* and my gilded, decorated, valuable books, which I love as much as my eyes, and although I could never stand the slightest insult or to

be dominated, I swear that the light and strength of belief in the hereafter afforded me the patience, endurance, solace, and steadfastness; indeed, it filled me with enthusiasm to gain greater reward in the profitable, instructive exertions of this ordeal, for as I said at the beginning of this treatise, I knew myself to be in a good *medrese* or school worthy of the title of *Medrese-i Yusufiye* (School of Joseph). If it were not for the occasional sickness and irritability arising from old age, I would have worked at my lessons even better and with greater ease of mind. However, we have strayed from the subject; I hope it will be forgiven.

Also, everyone's home is a small world for him, and even a small Paradise. If belief in the hereafter does not underlie the home's happiness, the members of the family will suffer anguish and anxiety to the extent of their compassion, love, and attachment. Their paradise will either turn into Hell, or it will numb their minds with amusements and dissipation. Like the ostrich which sees the hunter but can neither fly nor escape and sticks its head in the sand so as not to be seen, they plunge their heads into heedlessness so that death, decline, and separation do not spot them. They find a way out by temporarily blocking out their feelings in lunatic fashion. Because, for example, the mother trembles constantly at seeing her children, for whom she would sacrifice her soul, exposed to dangers. While the children all the time feel sorrow and fear at being unable to save their father and brother from unceasing calamities. Thus, in the upheavals of this worldly life, the supposedly happy life of the family loses its happiness in many respects, and the relations and closeness in this brief life do not result in true loyalty, heartfelt sincerity, disinterested service and love. Good character declines proportionately, and is even lost. Whereas if belief in the hereafter enters the home, it illuminates it completely, and its members have sincere respect, love, and compassion for each other, are loyal and disregard each other's faults, to the degree not of their relations, closeness, kindness, and love in this brief life, but of their continuation in the realm of the hereafter, in everlasting happiness, and their good character increases accordingly. The happiness of true humanity starts to unfold in such a home. This too is elucidated with proofs in the *Risale-i Nur*, so we cut this short here.

Towns are also households for their inhabitants. If belief in the hereafter does not govern among the members of that large family such vices as malice, self-interest, false pretences, selfishness, artificiality, hypocrisy, bribery, and deception will dominate, displacing sincerity, cordiality, virtue, zeal, self-sacrifice, seeking Allah's pleasure and the reward of the hereafter,

which are the bases of good conduct and morality. Anarchy and savagery will govern under the superficial order and humanity, poisoning the life of the town. The children will become troublemakers, the youth will take to drink, the strong will embark on oppression, and the elderly start to weep.

By analogy, the country is also a household, and the fatherland, the home of the national family. If belief in the hereafter rules in these broad homes, true respect, earnest compassion, disinterested love, mutual assistance, honest service and social relations, unhypocritical charity, virtue, modest greatness, and excellence will all start to develop.

It says to the children: “Give up messing around; there is Paradise to be won!”, and teaches them self-control through instruction in the Qur’an.

It says to the youth: “Hell-fire exists; give up your drunkenness!”, and brings them to their senses.

It says to the oppressor: “There is severe torment; you will receive a blow!”, and makes them bow to justice.

It says to the elderly: “Awaiting you is everlasting happiness in the hereafter far greater than all the happiness you have lost here, and immortal youth; try to win them!” It turns their tears into laughter.

It shows its favourable effects in every group, particular and universal, and illuminates them. The sociologists and moralists, who are concerned with the social life of mankind, should take special note. If the rest of the thousands of benefits and advantages of belief in the hereafter are compared with the five or six we have alluded to, it will be understood that it is only belief that is the means of happiness in this world and the next, and in the lives of both.

Deeming sufficient the powerful replies to the frail doubts concerning bodily resurrection described in the Twenty-Eighth Word of the *Risale-i Nur* and in others of its treatises, we merely make the following brief indication:

The most comprehensive mirror of the divine names lies in corporeality. The richest and most active centre of the divine aims in the creation of the universe lies in corporeality. The greatest variety of the multifarious dominical bounties lies in corporeality. The greatest multiplicity of the seeds of the supplications and thanks human beings offer to their Creator through the tongues of their needs again lies in corporeality. And the greatest diversity of the seeds of the non-physical and spirit worlds also lies in corporeality.

By analogy with this, since hundreds of universal truths are centred in corporeality, in order to multiply corporeality and make it manifest the

above truths on the face of the earth, with awesome activity and speed, the All-Wise Creator clothes the successive caravans of beings in existence and sends them to that exhibition. Then He discharges them and sends others in their place, constantly making the factory of the universe run. Weaving corporeal products, He makes the earth into a seedbed of the hereafter and Paradise. In fact, in order to gratify man's physical stomach, He listens to and accepts the prayer for immortality his stomach makes through the tongue of disposition, affording it the greatest importance, and in order to answer it, prepares in corporeality incalculable numbers of innumerable sorts and kinds of artistic foods and precious bounties, all affording different pleasures. This demonstrates self-evidently and without doubt that in the hereafter, the most numerous and various of the pleasures of Paradise will be corporeal, and that the bounties of the eternal abode of bliss, which everyone wants and is familiar with, will be corporeal.

Is it at all possible that the Most Compassionate All-Powerful One, the All-Knowing and Munificent One, Who accepts the prayer offered through the tongue of disposition by the common stomach, and gratifying it with infinitely miraculous physical foods, always replies in fact, intentionally and without chance, would not accept the numerous, general prayers of human beings – who are the most important result of the universe, vicegerents of the earth, and the Creator's choice beings and worshippers – which they offer through the supreme stomach of humanity for universal, elevated corporeal pleasures in the eternal realm, which they always desire and with which they are familiar and which by nature they want; that He should not respond in fact with bodily resurrection, and not gratify them eternally? Should He hear the buzz of the fly, and not hear the crashing thunder? Should He equip a common soldier to perfection, and ignore the army, giving it no importance? To do so would be impossible and absurd.

Yes, in accordance with the explicit statement of the verse:

(43:71) *وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ*

human beings will experience in Paradise in fitting form the physical pleasures with which they are most familiar and samples of which they have tasted in this world. The rewards for the sincere thanks and particular worship offered by each of their members, like the tongue, eye, and ear, will be given through physical pleasures particular to those members. The Qur'an of Miraculous Exposition describes the physical pleasures so explicitly, it is impossible not to accept the apparent meaning and to make forced interpretations of them.

The fruits and results of belief in the hereafter, then, show that just as the reality and needs of the stomach, one of the human members, are decisive evidence for the existence of food; so the reality and perfections of human beings, and their innate needs and desire for eternity, and their abilities and potentialities, which demand the above-mentioned consequences and benefits of belief in the hereafter, are certain evidence for the hereafter and Paradise and eternal physical pleasures, and they testify to their certain existence. Similarly, the reality of the universe's perfections and its meaningful creational signs, and all its truths connected with the above human truths are evidence for the certain existence of the realm of the hereafter, the resurrection of the dead, and the opening up of Heaven and Hell. This has been proved so brilliantly in the *Risale-i Nur*, and particularly in the Tenth, Twenty-Eighth (both Stations), and Twenty-Ninth Words, and the Ninth Ray, and the Supplication of the Third Ray, that they leave no room for doubt. Referring readers to them, we cut short this long story here.

The Qur'anic descriptions of Hell are also so clear and explicit they leave no need for further description. Only, referring to the *Risale-i Nur* detailed explanation of one or two points which dispel one or two flimsy doubts, we shall set forth a very brief summary.

First Point: The thought of Hell and the fear it induces does not dispel the pleasures of the above fruits of belief. For boundless divine mercy says to the fearful man: Come to me! Enter the door of repentance, then the existence of Hell will not frighten you, but make known completely the pleasures of Paradise, and avenge you and all creatures whose rights have been transgressed, and give you enjoyment. If you are so submerged in misguidance you cannot extricate yourself, the existence of Hell is still immeasurably better than eternal annihilation, and is also a sort of kindness for the disbelievers. For human beings, and even animals with young, receive pleasure at the pleasure and happiness of their relatives, offspring, and friends, and in one respect are happy.

Therefore, O atheist! Because of your misguidance, you will either tumble into non-being at your eternal execution, or you will enter Hell! As for non-existence, which is absolute evil, since it consists of the annihilation together with yourself of all your relatives, forbears and descendants, whom you love and at whose happiness you are to an extent happy, it causes pain to your spirit, heart, and inner nature severer than a thousand Hells. For if there were no Hell, there would be no Paradise. Owing to your disbelief, everything falls into non-existence. If you go to Hell and remain within the sphere of existence, those you love and your relatives will be happy in Paradise,

or will be the recipients of compassion in some respects within the spheres of existence. This means you should support the idea of Hell existing. To oppose it is to support non-existence, which is to support the elimination of innumerable friends' happiness.

Yes, Hell is an awesome, majestic, existent land which performs the wise and just function of being the place of incarceration of the Glorious Sovereign of the sphere of existence, which is pure good. It performs numerous other functions, besides that of prison, and fulfils many purposes and carries out many duties connected with the eternal realm. It is also the awe-inspiring habitation of many living creatures like the Angels of Hell.

Second Point: There is no contradiction between the existence and ghastly torments of Hell, and infinite mercy, true justice, and wisdom with its balance and absence of waste. Indeed, mercy, justice, and wisdom require its existence. For to punish a tyrant who tramples the rights of a thousand innocents and to kill a savage animal who tears to pieces a hundred cowed animals, is for the oppressed a thousandfold mercy within justice. While to pardon the tyrant and leave the savage beast free, is for hundreds of wretches a hundredfold pitilessness in place of that single act of misplaced mercy.

Similarly, among those who will enter Hell is the absolute disbeliever. For through his disbelief and denial he both transgresses the rights of the divine names, and through denying the testimony of beings to those names, he transgresses their rights, and by denying the elevated duties of glorification of creatures before the divine names he violates their rights, and through denying their being mirrors to and responding with worship to the manifestation of divine dominicality, which is the purpose of the universe's creation and a reason for its existence and continuance, he transgresses their rights in a way. His disbelief is therefore a crime and wrong of such vast proportions it may not be forgiven, and deserves the threat of the verse,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ (4:48)

Not to cast him into Hell would comprise innumerable instances of mercilessness to innumerable claimants whose rights had been transgressed, in place of a single misplaced act of mercy. Just as those claimants demand the existence of Hell, so do divine dignity and majesty, and tremendousness and perfection most certainly demand it.

Yes, if a worthless rebel who assaults the people says to the proud ruler of the place: "You can't put me in prison!", affronting his dignity, if there is no prison in the town, the ruler will have one made just to throw the ill-mannered wretch into it. In just the same way, with his disbelief the absolute

disbeliever seriously affronts the dignity of divine glory, and through his denial offends the splendour of His power, and through his aggression disturbs the perfection of His dominicality. Even if there were not many things necessitating the functions of Hell and many reasons for and instances of wisdom in its existence, it is the mark of that dignity and glory to create a Hell for disbelievers such as that, and to cast them into it.

Moreover, the very nature of disbelief makes known Hell. Yes, just as if the true nature of belief were to be embodied, it could with its pleasures take on the form of a private paradise, and in this respect gives secret news of Paradise; so, as is proved with evidences in the *Risale-i Nur* and is also alluded to in the previous Topics, disbelief, and especially absolute disbelief, and dissembling, and apostasy, are the cause of such dark and awful pains and spiritual torment that if they were to be embodied, they would become a private Hell for the apostate, and in this way tell of the greater Hell in concealed manner. The tiny truths in the seedbed of this world produce shoots in the hereafter. Thus, this poisonous seed indicates that particular tree of Zaqqum, saying: “I am its origin. For the unfortunate who bears me in his heart, my fruit is a private sample of that Zaqqum tree.”

Disbelief is aggression against innumerable rights, and is certainly an infinite crime and deserves infinite punishment. Human justice considers a sentence of fifteen years imprisonment (nearly eight million minutes) to be justice for a one minute’s murder, and conformable with general rights and interests. Therefore, since one instance of disbelief is the equivalent of a thousand murders, to suffer torments for nearly eight thousand million minutes for one minute’s absolute disbelief is in conformity with that law of justice. A person who passes a year of his life in disbelief deserves punishment for close on two million million eight hundred eighty thousand million minutes, and manifests the meaning of the verse, (4:169) خَالِدِينَ فِيهَا أَبَدًا However...

The All-Wise Qur’an’s miraculous descriptions of Heaven and Hell, and the proofs of their existence in the *Risale-i Nur*, a Qur’anic commentary which proceeds from the Qur’an, leave no need for others.

As is shown by numerous verses like,

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ (3:191) وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (25:65-66)

and indicated by foremost Allah's Noble Messenger (Upon whom be blessings and peace) and all the prophets and people of reality always repeating in their supplications, أَجِرْنَا مِنَ النَّارِ نَجِّنَا مِنَ النَّارِ خَلِّصْنَا مِنَ النَّارِ which they were certain due to their revelations and illuminations, the most momentous question facing humankind is to be saved from Hell. Hell is also a vast, awesome, and supremely important truth of the universe which some of the people of illumination and witnessing and those who investigate the realities have observed, and seeing some of its distillations and shadows, have cried out in terror: "Preserve us from the Fire!"

Yes, the confrontation and interpenetration of good and evil in the universe, and pain and pleasure, light and darkness, heat and cold, beauty and ugliness, and guidance and misguidance occur for a vast instance of wisdom. For if there were no evil, good would not be known. If there were no pain, pleasure would not be understood. Light without darkness would lack all importance. The degrees of heat are realized through cold. Through ugliness, a single instance of beauty becomes a thousand instances, and thousands of varying degrees of beauty come into existence. If there were no Hell, many of the pleasures of Paradise would remain concealed. Like these, everything may be known through its opposite in one respect and a single truth produce numerous shoots and become numerous truths. Since these intermingled beings pour from this transitory realm into the eternal realm, surely just as such things as good, pleasure, light, beauty, and belief are poured into Paradise; so such harmful matters as evil, pain, darkness, ugliness, and disbelief flow into Hell, and the floods of this continuously agitated universe are emptied into those two pools. Referring you to the Allusive Points at the end of the wondrous Twenty-Ninth Word, we curtail this discussion here.

My fellow students here in this School of Joseph! The easiest way to be saved from that dreadful, everlasting prison is to profit from our worldly prison, and besides being saved from the many sins we are bound to refrain from, by repenting for our former sins and performing the obligatory worship, to make every hour of our prison life here the equivalent of a day's worship. This is the best opportunity we may have to be saved from that eternal prison and to win luminous Paradise. If we miss this opportunity, our lives in the hereafter will weep the same as our lives here are weeping, and

we shall receive the slap of the verse, (22:11) خَسِرَ الدُّنْيَا وَالْآخِرَةَ

It was the Feast of Sacrifices while this station was being written

One fifth of mankind, three hundred million people, together declaring: **اللَّهُ أَكْبَرُ** and in relation to its size the globe broadcasting to its fellow planets in the skies the sacred words of **اللَّهُ أَكْبَرُ** and the more than twenty thousand pilgrims performing the Hajj, on ‘Arafat and at the Festival, together declaring: **اللَّهُ أَكْبَرُ** are all a response in the form of extensive, universal worship to the universal manifestation of divine dominicality through Allah’s sublime titles of **رَبُّ الْعَالَمِينَ** and **رَبُّ الْأَرْضِ** and are a sort of echo of the **اللَّهُ أَكْبَرُ** spoken and commanded one thousand three hundred years ago by Allah’s Noble Messenger (Upon whom be blessings and peace) and his Family and Companions. This I imagined and felt and was certain about.

Then I wondered if the sacred phrase has any connection with our matter. It suddenly occurred to me that foremost this phrase and many others of these marks of Islam like **سُبْحَانَ اللَّهِ** and **وَالْحَمْدُ لِلَّهِ** and **لَا إِلَهَ إِلَّا اللَّهُ** which bear the title of “enduring good works,” recall particular and universal points about the matter we are discussing, and infer its realization.

For example, one aspect of the meaning of **اللَّهُ أَكْبَرُ** is that divine power and knowledge are greater than everything; nothing at all can quit the bounds of Allah’s knowledge, nor escape or be saved from the disposals of His power. He is greater than the things we fear most. This means He is greater than bringing about the resurrection of the dead, saving us from non-existence, and bestowing eternal happiness. He is greater than any strange or unimaginable thing, so that, as explicitly stated by the verse,

مَا خَلَقَكُمْ وَلَا يَعْثُبُكُمْ إِلَّا كَنْفُسٍ وَاحِدَةٍ (31:28)

the resurrection of humankind is as easy for His power as the creation of a single soul. It is in connection with this meaning that when faced by serious disasters or important undertakings, everyone says: **اللَّهُ أَكْبَرُ** making it a source of consolation, strength, and support for themselves.

As is shown in the Ninth Word, the above phrase and its two fellows, that is, **سُبْحَانَ اللَّهِ** and **وَالْحَمْدُ لِلَّهِ** and **اللَّهُ أَكْبَرُ** form the seeds and summaries of the prescribed prayers – the index of all worship – and in order to corroborate the meaning of the prayers, are repeated in the tesbihat following them.

They provide the powerful answers to the questions arising from the wonderment, pleasure, and awe a person feels at the strange, beautiful, extraordinary things he sees in the universe, which cause him to offer thanks and to feel awe at their grandeur. Moreover, at the end of the Sixteenth Word, it is described how at the festival a private soldier and a field marshal together enter the king's presence, whereas at other times the soldier has contact with the field marshal only through his commanding officer. Similarly, somewhat resembling the saints, a person making the Hajj begins to know Allah through His titles of رَبُّ الْعَالَمِينَ and رَبُّ الْأَرْضِ. With its repetition, it is again اللَّهُ أَكْبَرُ that answers all the feverish bewildered questions that overwhelm his spirit as the levels of grandeur unfold in his heart. Furthermore, at the end of the Thirteenth Flash, it is described how it is again اللَّهُ أَكْبَرُ that replies most effectively to Satan's cunning wiles, cutting them at the root, as well as answering succinctly but powerfully our question about the hereafter.

The phrase الْحَمْدُ لِلَّهِ also reminds us of resurrection. It says to us: "I would have no meaning if there was no hereafter. For I say: to Allah is due all the praise and thanks that have been offered from pre-eternity to post-eternity, whoever they have been offered by and to whom, for the chief of all bounties and the only thing that makes bounty true bounty and saves all conscious creatures from the endless calamities of non-existence, is eternal happiness; it is only eternal happiness that can be equal to that universal meaning of mine."

Yes, every day all believers declaring at least one hundred and fifty times after the obligatory prayers: الْحَمْدُ لِلَّهِ... الْحَمْدُ لِلَّهِ as enjoined by the Shari'a, and its being the expression of praise and thanks which extend from pre-eternity to post-eternity, can only be the advance price and immediate fee for Paradise and eternal happiness. They offer thanks since bounties are not restricted to the fleeting bounties of this world, which are tainted by the pains of transience, and see them as the means to eternal bounties.

As for the sacred phrase, سُبْحَانَ اللَّهِ with its meaning of declaring Allah free of all partner, fault, defect, tyranny, impotence, unkindness, need, and deception, and all faults opposed to His perfection, beauty, and glory, it recalls eternal happiness and the realm of the hereafter and Paradise within it, which are the means to His glory and beauty and the majesty and

perfection of His sovereignty; the phrase alludes to them and indicates them. For, as has been proved previously, if there were no eternal happiness, both His sovereignty, and His perfection, glory, beauty, and mercy would be stained by fault and defect.

Like these three sacred phrases, *بِسْمِ اللَّهِ* and *لَا إِلَهَ إِلَّا اللَّهُ* and other blessed phrases are all seeds of the pillars of faith. Like the meat essences and sugar concentrates that have been discovered recently, they are summaries of both the pillars of belief and the truths of the Qur'an. The three mentioned above are both the seeds of the five daily prayers, and they are the seeds of the Qur'an, sparkling like brilliants at the beginning of a number of shining suras. So too are they the true sources and bases of the *Risale-i Nur*, many of whose inspirations first came while I was reciting the *tesbihat* following the prayers; they are the seeds of its truths. In respect of the sainthood and worship of Muhammad (Upon whom be blessings and peace), these phrases are the invocations of the Muhammadan (UWBP) way which, following each of the five daily prayers, more than one hundred million believers repeat together in a vast circle of remembrance. Their beads in their hands, they declare *سُبْحَانَ اللَّهِ* thirty-three times, *الْحَمْدُ لِلَّهِ* thirty-three times, and *اللَّهُ أَكْبَرُ* thirty-three times.

You have surely understood now the great value of reciting thirty-three times after the five daily prayers, in such a splendid circle for the remembrance of Allah, each of those three blessed phrases, which as explained above, are the summaries and seeds of both the Qur'an, and belief, and the prayers. You have understood too the great reward they yield.

[The First Topic at the beginning of this treatise forms an excellent lesson about the obligatory five daily prayers. Then, although I did not think of it, involuntarily the end here became an important lesson about the *tesbihat* following the prayers.]

الْحَمْدُ لِلَّهِ عَلَىٰ إِعْنَامِهِ

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

* * *

The Ninth Topic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ
وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ ... (2:285)

An awesome question and a state of mind arising from the unfolding of a vast divine bounty were the causes of my explaining a universal, lengthy point about this comprehensive, elevated and sublime verse. It was like this: it occurred to my spirit: why does someone who denies a part of the truths of belief become a disbeliever? And why cannot a person who does not accept a part of them be a Muslim? Surely belief in Allah and the hereafter dispels the darkness like the sun. Also, why does a person who denies one of the pillars and truths of belief become an apostate, falling into disbelief, and by not accepting it, quit Islam? Whereas if he believes in the other pillars of belief, it should save him from absolute disbelief?

The Answer: Belief is a single truth, which, composed of its six pillars, cannot be divided up. It is a universal that cannot be separated into parts. It is a whole that cannot be broken up. For each of the pillars of belief proves the other pillars with the proofs that prove itself. They are all extremely powerful proofs of each other. In which case, an invalid idea that cannot shake all the pillars together with all their proofs, cannot in reality negate any one of the pillars, or even a single of their truths, and cannot deny them. Under the veil of non-acceptance a person might only, by shutting his eyes, commit obstinate unbelief; he would by degrees fall into absolute disbelief and lose his humanity, and go to Hell, both physically and mentally. In this station then, with Allah's grace, we shall explain this supreme matter in six points in the form of brief summaries, just as in *The Fruits of Belief* when proving the resurrection of the dead, the other pillars of belief's proofs of resurrection were propounded in the form of brief summaries.

FIRST POINT

Belief in Allah proves with its own proofs both the other pillars and belief in the hereafter, as is shown clearly in the Seventh Topic of *The Fruits of Belief*. Yes, is it at all possible and can reason accept that a pre-eternal everlasting sovereignty of dominicality, a post-eternal divine rule, which administers the boundless universe as though it were a palace, a city, or a country; and makes it revolve in balanced and ordered fashion; and changes it with wisdom; and equips and directs all together particles, planets, flies, and stars as though each were a regular army, and continuously drills them within the spheres of command and will in a lofty manoeuvre; and employing them in duties makes them act, and causes them to roam and travel, and to parade worshipfully; – is it at all possible that such an eternal, everlasting, enduring rule would not have an eternal seat, a permanent and everlasting place of manifestation; that is, the hereafter? Allah forbid! That means the sovereignty of Almighty Allah’s dominicality and – as is described in the Seventh Topic – most of His names and the proofs of His necessary existence, require the hereafter and testify to it. So see and understand what powerful support this pole of belief has, and believe in it as though seeing it!

Also, just as there could be no belief in Allah without the hereafter; so – as is explained with brief indications in the Tenth Word – is it at all possible and could reason accept that Allah, the True Object of Worship, should create the universe, in order to manifest His Godhead and fitness to be worshipped, as an embodied book every page of which expresses a book of meanings and every line of which states a page of meanings, and as an embodied Qur’an all the creational signs and words and even points and letters of which are miracles, and as a magnificent mosque of His mercy the inside of which is decorated with numberless inscriptions and adornments, and in every corner of which are species of beings each preoccupied with the worship dictated by its nature – is it at all possible He should create it in this way and not send masters to teach the meanings of that vast book, and commentators to expound the verses of that Qur’an, and not appoint prayer-leaders to that huge mosque to lead all those worshipping in their myriad ways, and that He should not give decrees to those masters, commentators, and leaders of worship? Allah forbid, a hundred thousand times!

Also, is it at all possible and could reason accept that the Most Compassionate and Munificent Maker, Who in order to display to conscious beings the beauty of His mercy and the goodness of His compassion and the perfection of His dominicality, and in order to encourage them to praise and

thank Him, creates the universe as a banqueting hall, exhibition, and place of excursion in which are displayed infinite varieties of delicious bounties and priceless, wondrous arts, is it at all possible that He should not speak with those conscious beings at the banquet and not inform them by means of envoys of their duties of thanks for the bounties, and their duties of worship in the face of the manifestations of His mercy and His making Himself loved? Allah forbid, a hundred thousand times!

Also, is it at all possible that although the Maker loves His art and wants others to love it, and as is shown by His having taken into account the thousand pleasures of the mouth, wants it to be met with appreciation and approval, and has adorned the universe with priceless arts in a way that shows He wants through all His arts both to make Himself known, and loved, and to display a sort of His transcendent beauty, is it at all possible that He should not speak to human beings, the commanders of living beings in the universe, through some of the most eminent of them, and send them as envoys, and that His fine arts should not be appreciated and the exquisite beauty of His names not be valued, and His making Himself known and loved be unreciprocated? Allah forbid, a hundred thousand times!

Also, is it at all possible or reasonable that the All-Knowing Speaker Who answers clearly by act and deed through His infinite bounties and gifts, which indicate intention, choice, and will, at exactly the right time, all the supplications of living beings for their natural needs, and their desires and recourse through the tongue of disposition, that He should speak by deed and by state with the most insignificant living creature and remedy its woes and heed its troubles with His bounties, and know its needs and meet them, then not meet with the spiritual leaders of men, who are the choicest result of the universe, vicegerents of the earth, and the commanders of most of the creatures on the earth? Although He speaks with them and with all living beings, should He not speak with human beings verbally and send them scriptures, books, and decrees? Allah forbid, innumerable times!

That is to say, with its certainty and innumerable proofs, belief in Allah proves **وَبِڪُتْبِهِ وَرُسُلِهِ** belief in the prophets and sacred scriptures.

Also, is it at all possible or reasonable that in response to the One Who makes Himself known and loved through all His creatures and seeks thanks by deed and state, Muhammad (Upon whom be blessings and peace) should have known and made known, loved and made loved that Glorious Artist through the Qur'anic reality, which brings the the universe to tumult,

and with his declarations of **سُبْحَانَ اللَّهِ ۖ الْحَمْدُ لِلَّهِ ۖ اللَّهُ أَكْبَرُ** should have caused the globe to ring out so that it could be heard by the heavens, and have brought the land and seas to ecstasy; and that in one thousand three hundred years he should have taken behind him numerically a fifth of humankind and qualitatively a half of it, and responded with extensive, universal worship to all the manifestations of the Creator's dominicality; that in the face of all the divine purposes he should have called out with the Qur'an's suras to the universe and the centuries, and taught them and proclaimed them; that he should have demonstrated the honour, value, and duties of human beings; and that he should have been confirmed through his thousand miracles – and that he should not have been the most choice creature, the most excellent of envoys, and the greatest prophet? Is this at all possible? Allah forbid! A hundred thousand times, Allah forbid!

That is to say, with all its proofs, the truth of **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** proves the truth of **أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ**

Also, is it at all possible that the universe's Maker should cause creatures to speak with one another in myriad tongues, and that He should listen to their speech, and know it, and Himself not speak? Allah forbid!

Also, is it at all reasonable that He should not proclaim through a decree the divine purposes in the universe? That He should not send a book like the Qur'an which will solve its riddles and provide the true answers to the three awesome universally-asked questions: "Where do they come from?", "Where are they going?", and "Why do they follow on caravan after caravan, stop by for a while, then pass on?" Allah forbid!

Also, is it at all possible that the Qur'an of Miraculous Exposition, which has illuminated thirteen centuries; every hour is uttered with complete veneration by a hundred million tongues; is inscribed through its sacredness in the hearts of millions of hafizes; in effect governs through its laws the majority of the members of humanity and trains, purifies, and instructs their souls, spirits, hearts, and minds; and forty aspects of whose miraculousness is proved in the *Risale-i Nur* and explained in the wondrous Nineteenth Letter, which demonstrates an aspect of its miraculousness towards each of forty classes of humankind, and as one of the thousand miracles of Muhammad (Upon whom be blessings and peace) is proved decisively to be the true Word of Allah; – is it at all possible that it should not be the word and decree of the Pre-Eternal Speaker and Eternal Maker? Allah forbid! A hundred thousand times, Allah forbid!

That is to say, with all its proofs, belief in Allah proves that the Qur'an is the Word of Allah.

Also, is it all possible that the Glorious Monarch Who continuously fills and empties the earth with living beings and inhabits this world of ours with conscious creatures in order to make Himself known and worshipped and glorified, should leave the heavens and earth empty and vacant, and not create inhabitants suitable to them and settle them in those lofty palaces, that in His most extensive lands He should leave the sovereignty of His dominicality without servants, functionaries, envoys, and majesty; without lieutenants, supervisors, spectators, worshippers, and subjects? Allah forbid! To the numbers of the angels, Allah forbid!

Also, is it at all possible that the All-Wise Ruler, the All-Knowing and Compassionate One, should write the universe in the form of a book; inscribe the entire life stories of trees in all their seeds, and write in the seeds of grasses and plants all their vital duties, and record precisely the lives of conscious beings in their memories, as tiny as mustard seeds, and preserve with innumerable photographs all the actions and events in all His dominions and all the eras of His sovereignty, and create mighty Heaven and Hell and the supreme scales of justice for the manifestation and realization of justice, wisdom and mercy, the basis of His dominicality, then not have written down the acts of men connected with the universe, nor have their deeds recorded so they may meet with reward or punishment, nor write their good and bad deeds on the tablets of divine determining? Allah forbid! To the number of letters inscribed on them.

That is to say, with its proofs, the truth of belief in Allah proves the truth of both belief in the angels, and belief in divine determining. The pillars of belief prove each other as clearly as the sun shows the daylight, and daylight shows the sun.

SECOND POINT

All the teachings and claims of foremost the Qur'an, and all the revealed books and scriptures, and foremost Muhammad (Upon whom be blessings and peace), and all the prophets, are based on five or six points. They have continually striven to teach and prove those basic teachings. All the proofs and evidences which testify to their messengership and truthfulness look to those bases, corroborating their veracity. And those fundamentals are belief in Allah and belief in the hereafter and in the other pillars of belief. That is to say, it is not possible to separate the six pillars of belief. Each proves all

of them, and requires them, and necessitates them. The six are a whole, a universal, which cannot be broken into parts and whose division is outside the bounds of possibility. Like the Tuba tree whose roots are in the heavens, each branch, fruit and leaf of that mighty tree relies on its universal, inexhaustible life. A person unable to deny that powerful life which is as clear as the sun, cannot deny the life of a single of its leaves, attached to it. If he does deny it, the tree will refute him to the number of its branches, fruits, and leaves, and silence him. Belief, with its six pillars, is similar to this.

At the beginning of this Station, I intended to expound the six pillars of belief in thirty-six points, as six Points, each with five sub-sections. I also intended to reply to and explain the awesome question at the beginning. But certain unforeseen circumstances did not permit this. I reckoned that, the First Point was sufficient, so for the intelligent no need remained for further explanation. It was understood perfectly that if a Muslim denies one of the pillars of belief, he falls into absolute disbelief. For in the face of the summary explanations of other religions, Islam expounds and elucidates them completely, and the pillars of belief are bound together. A Muslim who does not recognize Muhammad (Upon whom be blessings and peace) and does not assent to him, will also not recognize Allah, or His attributes, and will not know the hereafter. A Muslim's belief is based on such powerful, unshakeable and innumerable proofs that there is no excuse for denial; they quite simply compel the reason to accept them.

THIRD POINT

One time, I said **الْحَمْدُ لِلَّهِ** and searched for a bounty that would be equal to its infinitely broad meaning. Suddenly, the following sentence occurred to me:

الْحَمْدُ لِلَّهِ عَلَى الْإِيمَانِ بِاللَّهِ وَعَلَى وَحْدَانِيَّتِهِ وَعَلَى وَجُوبِ وَجُودِهِ
وَعَلَى صِفَاتِهِ وَأَسْمَائِهِ حَمْدًا بَعْدَ تَجَلِّيَاتِ أَسْمَائِهِ مِنَ الْأَزَلِ إِلَى الْأَبَدِ

I looked and saw it was completely appropriate. As follows...

* * *

The Tenth Topic

A Flower of Emirdağ

[An extremely powerful reply to objections raised against repetition in the Qur'an.]

My Dear, Loyal Brothers!

Due to my wretched situation, this Topic is confused and graceless. But I knew definitely that beneath the confused wording was a most valuable sort of miraculousness, though unfortunately I was incapable of expressing it. But however dull the wording, since it concerns the Qur'an, it is both worship in the form of reflection, and the shell of a sacred, elevated, shining jewel. The diamond in the hand should be looked at, not its torn clothes. Also, I wrote it in one or two days during Ramadan while extremely ill, wretched, and without food, of necessity very concisely and briefly, and including many truths and numerous proofs in a single sentence. Its deficiencies, then, should be overlooked! ¹

My True and Loyal Brothers! While reading the Qur'an of Miraculous Exposition in Ramadan, whichever of the thirty-three verses I came to that in the First Ray describe the allusions to the *Risale-i Nur*, I saw that the page and story of the verse also look to the *Risale-i Nur* and its students to a degree – in so far as they have a share of the story. Particularly the Light Verse in Sura al-Nur, just as it points to the *Risale-i Nur* with ten fingers, so the Darkesses Verse following it points directly at those opposing it; these afford a further share. Quite simply, I understood that this station rises from particularity to universality and that one part of that universality is the *Risale-i Nur* and its students.

Indeed, in regard to the breadth, exaltedness, and comprehensiveness that the Qur'an's address receives from firstly the extensive station of the universal dominicality of the Pre-Eternal Speaker, and from the extensive station

1. As the Tenth Topic of the Fruits of Denizli Prison, it is a small, shining flower of Emirdağ and of this month of Ramadan. By explaining one instance of wisdom in the repetitions in the Qur'an, it dispels the poisonous, putrid illusions of the people of misguidance.

of the one addressed in the name of humankind, indeed of all beings, and the most extensive station of all humankind's guidance in all the centuries, and from the station of the elevated comprehensive expositions of the divine laws concerning the regulation of this world and the hereafter, the heavens and the earth, pre-eternity and post-eternity, and the dominicality of the Creator of the universe, and of all beings, this Address displays such an elevated miraculousness and comprehensiveness that both its apparent and simple level, which flatters the simple minds of ordinary people, the most numerous group the Qur'an addresses, and its highest level, grants a full share to all. But it is as though, in addressing every age and every class of people, not with only one share of a story or one moral of a historical tale, but with the elements of a universal principle, it is newly revealed. Particularly its often repeated threats of *الظَّالِمِينَ ... الظَّالِمِينَ* and its severe expositions of the calamities coming from the heavens and the earth, – visited as retribution on the 'Ad and Thamud peoples and on Pharaoh in punishment for their wrongdoing – with these it draws attention to the unequalled wrongs of this century, and through the salvation of such prophets as Abraham (UWP) and Moses (UWP) gives consolation to the oppressed believers.

Indeed, all past time and the departed ages and centuries, which in the view of heedlessness and misguidance appear to be a fearsome place of non-existence and a grievous, ruined graveyard, the Qur'an of Miraculous Exposition presents to every century and class of people as living instructive pages, strange worlds, living and endowed with spirits, and existent realms of the Sustainer which are connected with us; with an elevated miraculousness, it sometimes conveys us to those times, and sometimes brings those times to us. Infusing with life the universe, which in the view of misguidance is lifeless, wretched, dead, and a limitless wasteland revolving amid separation and decline, with the same miraculousness this same Qur'an of Mighty Stature raises to life those dead beings, makes them converse with one another as officials charged with duties and hasten to the assistance of one another. Thus showing the universe to a book of the Eternally Besought, a city of the Most Merciful, an exhibition of dominical workmanship, it instructs mankind, the jinn, and the angels in true, luminous, and pleasurable wisdom.

For sure, then, it gains sacred distinctions, such as each of its letters yielding ten merits, and sometimes a hundred, a thousand, or thousands of merits; and if all men and jinn were to gather together, their being unable to produce

the like of it; and its speaking completely appropriately with all mankind and all beings; and its always being inscribed with eagerness in the hearts of millions of *hafizes*; and its not causing weariness through its frequent and numerous repetitions; and despite its many obscure passages and sentences, its being settled perfectly in the delicate, simple heads of children; and its being as agreeable as Zamzam water in the ears of the sick, the dying, and those distressed by a few words; and its gaining for its students happiness in this world and the next.

Its smoothness of style, which, observing exactly its interpreter's being unlettered, allows for no bombast, artificiality, or affectedness, and its descending directly from the heavens, demonstrate a fine miraculousness. So too it shows a fine miraculousness in the grace and guidance of flattering the simple minds of ordinary people, the most numerous of the classes of men, through the condescension in its expression and mostly opening the clearest and most evident pages such as the heavens and the earth, and teaching the wondrous miracles of power and meaningful lines of wisdom beneath those commonplace things.

It makes known too that it is also a book of prayer and summons, of invocation and divine unity, which require repetition. For it demonstrates a sort of miraculousness by making understood in a single sentence and a single story through its agreeable repetitions, numerous different meanings to numerous different classes of people. Similarly, it demonstrates a sort of miraculousness by making known that minor, unimportant things in ordinary, commonplace events are within its compassionate view and the sphere of its will and regulation. For it attaches importance to even minor events involving the Companions of the Prophet (UWBP) when Islam was being established and the Shari'a was being codified, showing those minor events to be general and universal principles which would produce most important fruits, as though they were seeds.

With regard to repetition being necessary due to the repetition of need, the repetition of certain verses is not a fault, for as the answers to numerous repeated questions over a period of twenty years, they instruct numerous different levels of people. Indeed, it is most powerful miraculousness and most elevated eloquence to repeat sentences so powerful they produce thousands of results and verses resulting from countless evidences. For they describe an infinite, awesome, all-embracing revolution that by destroying utterly the vast universe and transforming it at Doomsday, will remove this world and found the mighty hereafter in its place, and will prove that all particulars

and universals from atoms to the stars are in the hand and under the disposal of a single Being, and will show the divine wrath and dominical anger – on account of the result of the universe’s creation – at mankind’s wrongdoing, which brings to anger the earth and the heavens and the elements. Such repetition demonstrates an eloquence and lucid style corresponding exactly to the requirements of the subject.

For example, as is explained in the Fourteenth Flash of the *Risale-i Nur*, the sentence,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

which forms a single verse and is repeated one hundred and fourteen times in the Qur’an, is a truth that binds the divine throne and the earth, and illuminates the cosmos, and of which everyone is in need all the time; if it is repeated millions of times, there is still need for it. One needs and longs for it not only every day like bread, but every moment like air and light.

And, for example, the verse,

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

This verse, which recounts the salvation stories of the prophets and the punishments of their peoples, is repeated eight times in Sura طسّم To repeat them on account of the result of the universe’s creation and in the name of universal dominicality, in order to teach that dominical dignity requires the torments of those wrongdoing peoples while divine compassion requires the prophets’ salvation, is a concise, miraculous, and elevated eloquence, for which, if repeated thousands of times, there would still be need and longing.

And, for example, the verse,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

which is repeated in Sura al-Rahman, and the verse,

وَلْيَوْمِذٍ لِلْمُكَذِّبِينَ

in Sura al-Mursalat shout out threateningly to mankind and the jinn across the centuries and the heavens and the earth, the unbelief, ingratitude, and wrongdoing of those who bring the universe and the heavens and earth to anger, spoil the results of the world’s creation, and deny and respond slightly to the majesty of divine rule, and aggress against the rights of all creatures. If a general lesson thus concerned with thousands of truths and of the

strength of thousands of matters is repeated thousands of times, there would still be need for it and its awe-inspiring conciseness and beautiful, miraculous eloquence.

And, for example, the repetition a hundred times of the phrases,

سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْأَمَانُ الْأَمَانُ خَلِّصْنَا وَاجِرْنَا وَنَجِّنَا مِنَ النَّارِ

in the supplication of the Prophet (UWBP) called *Jaushan al-Kabir*, which is a true and authentic supplication of the Qur'an and a sort of summary proceeding from it. These phrases contain the greatest truth and the most important of the three supreme duties of creatures in the face of divine unity: the glorification and praise of Allah and the declaration of His all-holiness, and the most awesome question facing humankind, to be saved from eternal misery, and worship, the most necessary result of human impotence. It is still few, therefore, if they are repeated thousands of times.

Repetition in the Qur'an looks to principles like these. Sometimes on one page, even, with regard to the requirements of the position and the need for explanation and the demands of eloquence, it expresses the truth of divine unity perhaps twenty times explicitly and by implication. This does not cause boredom, but imparts a power and agreeableness to it and inspires eagerness. In the *Risale-i Nur* it is explained with proofs how appropriate, fitting, and acceptable from the point of view of rhetoric the repetitions are in the Qur'an.

The reason for the Meccan and Medinan suras in the Qur'an of Miraculous Exposition being different in regard to eloquence, miraculousness, and detail and brevity, and its wisdom and purport, is as follows:

In Mecca, the first line of those it was addressing, who were also opposed to it, were the Qurayshi idolators and untaught tribesmen, so a powerful and elevated rhetorical style was necessary, and a succinct, convincing, persuasive conciseness, and repetition, were required in order to establish it. Therefore, in most of the Meccan suras, it repeated and propounded the pillars of belief and degrees in the affirmation of divine unity with powerful, elevated, and miraculous conciseness. It proved so powerfully the first creation and the resurrection, and Allah and the hereafter, not only in a single page, verse, sentence or word, but sometimes in a letter, through such devices as inverting the words or sentences, making a word indefinite, and omissions and inclusions, that the geniuses and leaders of the science of rhetoric met it with wonder. The *Risale-i Nur*, and the Twenty-Fifth Word and its Addenda in particular, which prove in summary forty aspects of the

Qur'an's miraculousness, and the Qur'anic commentary, *Ishārāt al-I'jāz* from the Arabic *Risale-i Nur*, which in wondrous fashion proves the aspect of the Qur'an's miraculous inimitability in its ordering and composition, have demonstrated in fact that the Meccan suras and verses comprise the highest styles of eloquence and the most elevated, concise miraculousness.

As for the Medinan suras and verses, since the first line of those they were addressing, who opposed them were the People of the Book, such as the Jews and Christians who affirmed Allah's existence, what was required by eloquence and guidance and for the discussion to correspond to the situation, was not explanation of the high principles of religion and pillars of belief in a simple, clear, and detailed style, but the explanation of particular matters of the Shari'a and its injunctions which were the cause of dispute, and the origins and causes of secondary matters and general laws. Thus, in the Medinan suras and verses, through explanations in a detailed, clear, simple style, in the matchless manner of exposition peculiar to the Qur'an, it mostly mentions within those particular secondary matters, a powerful and elevated summary; a conclusion and proof, a sentence relating to divine unity or the divine names, belief, or the hereafter which makes the particular matter of the Shari'a universal and ensures that it conforms to belief in Allah. It illuminates the passage and elevates and universalizes it. The *Risale-i Nur* has proved the qualities and fine points and elevated eloquence in the summaries and conclusions, which express divine unity and the hereafter, and come mostly at the end of such verses as:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (2:20) أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (29:62)
وَهُوَ الْعَزِيزُ الْحَكِيمُ (30:27) وَهُوَ الْعَزِيزُ الرَّحِيمُ (30:5)

When elucidating in the Second Beam of the Second Light of the Twenty-Fifth Word, ten out of the many fine points of those summaries and conclusions, it has proved to the obstinate that they contain a supreme miracle.

Yes, in expounding those secondary matters of the Shari'a and laws of social life, the Qur'an at once raises the views of those it addresses to elevated and universal points, and transforming a simple style into an elevated one and instruction in the Shari'a to instruction in divine unity, it shows it is both a book of law and commands and wisdom, and a book of the tenets of faith and belief, and of invocation and reflection, supplication and summons. And by teaching many of the aims of Qur'anic guidance in every passage, it displays a brilliant and miraculous eloquence different to that of the Meccan suras.

Sometimes in two words, for example, in رَبُّ الْعَالَمِينَ and رَبُّكَ the words, رَبُّكَ it expresses divine oneness, and with, رَبُّ الْعَالَمِينَ divine unity. It expresses the divine unity within divine oneness. In a single sentence even it sees and situates a particle in the pupil of an eye, and with the same verse, the same hammer, it situates the sun in the sky, making it an eye to the sky. For example, after the verse,

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

following the verse,

(57:6) يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ

it says:

(57:6) وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

It says: “Within the vastly majestic creation of the earth and the skies, He knows and regulates also the thoughts of the heart.” And with an exposition of this sort, transforms that simple and unlettered level and particular discussion which takes into account the minds of ordinary people, into an elevated, attractive, and general conversation for the purpose of guidance.

A Question: “Sometimes an important truth is not apparent to a superficial view, and in some positions the connection is not known when an elevated summary concerning divine unity or a universal principle is drawn from a minor and ordinary matter, and it is imagined to be a fault. For example, to mention the extremely elevated principle:

(12:76) وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

when Joseph (Upon whom be peace) seized his brother through subterfuge, does not appear to be in keeping with eloquence. What is its meaning and purpose?”

The Answer: In most of the long and middle-length suras, which are each small Qur’ans, and in many pages and passages, not only two or three aims are followed, for by its nature the Qur’an comprises many books and teachings, such as being a book of invocation, belief, and reflection, and a book of law, wisdom, and guidance. Thus, since it describes the majestic manifestations of divine dominicality and its encompassing all things, as a sort of recitation of the mighty book of the universe, it follows many aims in every discussion and sometimes on a single page; while instructing in knowledge of Allah, the degrees in divine unity, and the truths of belief, with an apparently weak connection it opens another subject of instruction

in the following passage, joining powerful connections to the weak one. It corresponds perfectly to the discussion and raises the level of eloquence.

A Second Question: “What is the purpose of the Qur’an proving and drawing attention to the hereafter, divine unity, and man’s reward and punishment thousands of times, explicitly, implicitly, and allusively, and teaching them in every sura, on every page, and in every discussion?”

The Answer: To instruct in the most important, most significant, and most awesome matters in the sphere of contingency and in the revolutions in the universe’s history concerning man’s duty and the means to his eternal misery or happiness – man who undertook the divine vicegerency of the earth – and to remove his countless doubts and to smash his violent denials and obduracy, indeed, to make man confirm those awesome revolutions and submit to those most necessary essential matters which are as great as the revolutions, if the Qur’an draws his attention to them thousands, or even millions of times, it is not excessive, for those discussions in the Qur’an are read millions of times, and they do not cause boredom, nor does the need cease.

For example, the verses,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ... (85:11)
خَالِدِينَ فِيهَا أَبَدًا (5:119)

These verses show the truth of the good news of eternal happiness, which “saves from the eternal execution of the reality of death, which every moment shows itself to wretched man, both himself, and his world, and all those he loves, and gains for them an everlasting sovereignty,” so if they were to be repeated thousands of millions of times and given the importance of the universe, it still would not be excessive and would not diminish their value. Thus, in teaching the innumerable, invaluable matters of this sort, and endeavouring to persuade, convince, and prove the occurrence of the awesome revolutions which will destroy the universe’s present form and transform it as though it were a house, the Qur’an of Miraculous Exposition certainly draws attention to these matters thousands of times explicitly, implicitly, and allusively, and this is not excessive. Indeed, it renews the bounty which is an essential need, just as the essential needs of bread, medicine, air, and light are renewed.

And, for example, as is proved decisively in the *Risale-i Nur*, the Qur’an repeats severely, angrily, and forcefully, such threatening verses as,

إِنَّ الْكَافِرِينَ فِي نَارِ جَهَنَّمَ

الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤:٢٢﴾

The wisdom in this is that man's unbelief is such a transgression against the rights of the universe and most creatures that it angers the heavens and earth and brings the elements to anger so that they deal blows on those wrongdoers with tempest and storm. According to the clear statement of the verses,

إِذَا الْقَوُوفُ سَمِعُوا لَهَا شَيْقَاقًا وَهِيَ تَفُورُ ﴿٦٧:٧-٨﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ

Hell so rages at those iniquitous deniers that it almost disintegrates with fury. Thus, in accordance with the wisdom of showing, not from the point of view of man's smallness and insignificance before such a general crime and boundless aggression, but the importance of the rights of the Monarch of Universe's subjects before the gravity of the wrongful crime and the awesomeness of the unjust aggression, and the boundless ugliness of those deniers' unbelief and iniquity – in accordance with the wisdom of showing this, if repeating in His decree wrathfully and severely, the crime and its punishment, thousands, millions, or even thousands of millions of times, it still would not be excessive and a fault, because for a thousand years thousands of millions of people have read these verses every day, not with boredom, but with complete eagerness and need.

Indeed, every day, all the time, for everyone one world disappears and the door of a new world is opened to them. By repeating لَا إِلَهَ إِلَّا اللَّهُ a thousand times out of need and with longing in order to illuminate each of those transitory worlds, the Qur'an makes لَا إِلَهَ إِلَّا اللَّهُ a lamp for each of those changing veils. In the same way, for the purpose of reading the Qur'an and recalling the penalties of those crimes and the Pre-Eternal Monarch's severe threats to smash their obduracy, and of working to be saved from the rebellion of the soul so as not to obscure in darkness those multiple, fleeting veils and renewed travelling universes, nor uglify their images which are reflected in the mirrors of their lives, and not to turn against them those guest views which may testify in favour of them, the Qur'an repeats them in most meaningful fashion. Even Satan would shudder at imagining to be out of place these powerful, severe, and repeated threats of the Qur'an. They show the torments of Hell to be pure justice for those deniers who do not heed them.

And, for example, in repeating many times the stories of Moses (Upon whom be peace), which contain many instances of wisdom and benefits, such as those of the staff of Moses, and the stories of the other prophets (Upon whom be peace), the Qur'an demonstrates that the prophethoods of all the other prophets are a proof of the veracity of Muhammad's (UWBP) prophethood and that anyone who does not deny all of them cannot in truth deny his messengership. For this purpose, and since everyone does not always have the time or capability to read the whole Qur'an, it repeats those stories similarly to the main pillars of belief, in this way making each of the long and middle-length suras like a small Qur'an. To repeat them, then, is not excessive; it is required by eloquence, and teaches that the question of Muhammad (UWBP) is the greatest question of humankind and the most important matter of the universe.

It has been demonstrated decisively in the *Risale-i Nur* with many proofs and indications that by affording the highest position to the person of Muhammad (UWBP) in the Qur'an and including him in four pillars of belief and holding مُحَمَّدٌ رَسُولُ اللَّهِ equal to the pillar of لَا إِلَهَ إِلَّا اللَّهُ that Muhammad's (UWBP) messengership is the foremost truth in the universe, and that the Person of Muhammad (UWBP) is the most noble of creatures, and his universal collective personality and sacred rank, known as the Muhammadan Truth, is the most radiant Sun of the two worlds. His worthiness for this extraordinary position has also been proved. One of these thousands of proofs is this:

According to the principle of كَأَفْعَالِ السَّبَبِ with the equivalent of all the good works performed by all his (UWBP) community at all times entering his book of good works; and the light which he brought illuminating all the truths of the cosmos; and his gratifying not only the jinn, humankind, the angels, and animate beings, but also the universe and the heavens and earth; and the supplications of plants, offered through the tongue of disposition, and the supplications of animals offered through the tongue of their innate need, and the righteous of his (UWBP) community every day bequeating to him their benedictions and supplications for mercy and spiritual gains, whose millions – and together with spirit beings, even, millions of millions – of unrejectable supplications are accepted, as we actually witness with our eyes; and since each of the three hundred thousand letters of the Qur'an yield from ten to a hundred or a thousand merits and fruits, with infinite numbers of lights entering the book of his deeds, only with regard to the

recitation of the Qur'an by all his community, the One All-Knowing of the Unseen saw and knew that the Muhammadan (UWBP) Reality, which is his collective personality, would in the future be a Tuba tree of Paradise. It was in accordance with that position that He gave him such supreme importance in the Qur'an, and in His Decree showed the following of him and receiving of his intercession through adhering to his Illustrious Sunna to be one of the most important matters concerning man. And from time to time the One All-Knowing of the Unseen took into consideration his human personality and human state in his early life, which was a seed of the majestic Tuba tree.

Thus, since the truths repeated in the Qur'an are thus valuable, all sound natures will testify that its repetitions comprise a powerful and extensive miracle. Unless, that is to say, a person is afflicted with some sickness of the heart and malady of the conscience due to the plague of materialism, and is included under the rule,

قَدْ يُنْكِرُ الْمَرْءُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الْفَمُّ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

* * *

Two Additions, which form a Conclusion to the Tenth Topic

THE FIRST: Twelve years ago I heard that a fearsome, obdurate atheist had instigated a conspiracy against the Qur'an, which was to have it translated. He said: "The Qur'an should be translated so that everyone can know just what it is." That is, he hatched a dire plan with the idea that everyone would see its unnecessary repetitions and its translation would be read in its place. However, the irrefutable proofs of the *Risale-i Nur* proved decisively that "A true translation of the Qur'an is not possible, and other languages cannot preserve the Qur'an's qualities and fine points in place of the grammatical language of Arabic. Man's trite and partial translations cannot be substituted for the miraculous and comprehensive words of the Qur'an, every letter of which yields from ten to a thousand merits; they may not be read in its place in mosques." Then the *Risale-i Nur* spread everywhere and confounded that fearsome plan. I surmise that it was due to the idiotic and lunatic attempts of dissemblers to extinguish the sun of the Qur'an on account of Satan by puffing at it like silly children having taken lessons from that atheist, that I was inspired to write this Tenth Matter while under great

constraint and in a most distressing situation. But I do not know the reality of the situation since I have been unable to meet with anyone.

SECOND ADDITION: After our release from Denizli Prison, I was staying on the top floor of the famous Şehir Hotel. The subtle, graceful dancing of the leaves, branches, and trunks of the many poplar trees in the fine gardens opposite me at the touching of the breeze, each with a rapturous and ecstatic motion like a circle of dervishes, pained my heart, sorrowful and melancholy at being parted from my brothers and remaining alone. Suddenly the seasons of autumn and winter came to mind and a heedlessness overcame me. I so pitied those graceful poplars and living creatures swaying with perfect joyousness that my eyes filled with tears. With this reminder of the separations and non-being beneath the ornamented veil of the universe, the grief at a world-full of deaths and separations pressed down on me. Then suddenly, the Light the Muhammadan (UWBP) Truth brought came to my assistance and transformed that endless grief and sorrow into joy. Indeed, I am eternally grateful to the Muhammadan Being (UWBP) for the assistance and consolation which alleviated my situation at that time, only a single instance of the boundless effulgence of that Light for me, like for all believers and everyone. It was like this:

By showing those blessed and delicate creatures to be without function or purpose, and their motion to be not out of joy, but as though trembling on the brink of non-existence and separation and tumbling into nothingness, that heedless view so touched the feelings in me of desire for permanence, love of good things, and compassion for fellow-creatures and life that it transformed the world into a sort of hell and my mind into an instrument of torture. Then, just at that point, the Light Muhammad (Upon whom be blessings and peace) had brought as a gift for humankind raised the veil; it showed in place of extinction, non-being, nothingness, purposeless, futility, transience and separations, meanings and instances of wisdom to the number of the leaves of the poplars, and as is proved in the *Risale-i Nur*, results and duties which may be divided into three sorts:

The First Sort looks to the All-Glorious Maker's names. For example, if a master craftsman makes a wondrous machine, everyone applauds him, saying: "What wonders Allah has willed! Blessed be Allah!" Similarly, the machine congratulates the craftsman through the tongue of its disposition, through displaying perfectly the results intended from it. All living beings and all things are such machines; they applaud their Craftsman through their glorifications.

The Second Sort of the Instances of Wisdom looks to the views of living creatures and conscious beings. Beings each become an agreeable object of study, a book of knowledge. They leave their meanings in the sphere of existence in the minds of conscious beings and their forms in their memories, and on the tablets in the World of Similitudes, and in the notebooks of the World of the Unseen, then they depart from the Manifest World and withdraw to the World of the Unseen. That is, they leave behind an apparent existence, but gain many existences pertaining to meaning, the Unseen, and knowledge. Yes, since Allah exists and His knowledge encompasses everything, in the view of reality, in the world of believers there is surely no non-being, extinction, nothingness, annihilation, and transitoriness, while the world of unbelievers is full of non-existence, separation, nothingness, and transience. This is taught by the saying, which is on everyone's lips, "For those for whom Allah exists, everything exists; and for those for whom He does not exist, nothing exists; for them there is nothing."

In Short: Just as belief saves man from eternal annihilation at the time of death, so it saves everyone's private world from the darknesses of annihilation and nothingness. Whereas unbelief, and especially if it is absolute unbelief, both sends man and his private world to non-existence with death, and casts him into infernal darknesses. It transforms the pleasures of life into bitter poisons. Let the ears ring of those who prefer the life of this world to that of the hereafter! Let them come and find a solution for this, or else let them embrace belief and be saved from these dreadful losses!

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

From your brother who is in much need
of your prayers and misses you greatly,
Said Nursi

* * *

A Letter From Husrev¹ to Üstad Bediuzzaman Said Nursi Concerning the Tenth Topic

My Dear and Esteemed Master,

Endless thanks be to Almighty Allah that we have received A Flower of Emirdağ, the Tenth Topic of the Fruits of Denizli, which has ameliorated our grief at our two months' separation and our distress at having been unable to communicate, and enumerates the virtues of the repetition of the Qur'an's glorious, august, merciful and compassionate verses, which infuse our hearts with fresh life and breathe into our spirits a fresh breeze, and explains the necessity, significance, and reason for the repetitions, and is too a brilliant defence of the *Risale-i Nur*. In truth, the more we receive the scent of this flower, so deserving of praise and appreciation, the yearning of our spirits for it increased. Just as how in the face of the difficulties of our nine months' imprisonment, the nine Topics of *The Fruits of Belief* showed their beauty by contributing to our being released, so through pointing out the wonders of the concise miraculousness of the Qur'an, the Tenth Topic, their Flower, again exhibited their beauty.

Yes, my beloved Master, like the superb, delicate beauty of the rose makes the beholder forget the thorns on its stem, so this luminous Flower has made us forget the distress of those nine months; it has made it as nothing. The manner of its writing does not cloy those studying it; it astounds the mind. Of the many beauties it contains, by showing fully the value of the repetitions in the face of the treachery of simplifying the Qur'an in people's eyes by translating it, it has set forth its universal loftiness. The Qur'an of Miraculous Exposition being proved to be as fresh as though it was newly revealed, its followers adhering strongly to it every century and their perfect obedience to its commands and prohibitions; and its severe, awesome, and repeated threats to the oppressor in every century, and its compassionate and merciful regard for the oppressed; and among its threats which look to this century, the tyrants being made to cry out continuously for the last six or seven years at the heavenly hell which recalls a sample of deepest space;

1. Husrev Altınbaşak (1899-1977). One of Bediuzzaman's leading students, who wrote out numerous copies of the *Risale-i Nur* with his exceptionally fine handwriting. He also wrote copies of the Qur'an showing the coincidences (*tevâfukât*) of the word Allâh, an aspect of its miraculousness which Bediuzzaman discovered. He was together with Bediuzzaman in the prisons of Eskişehir, Denizli, and Afyon. [Tr.]

and the *Risale-i Nur* students being at the head of the oppressed this century; and their being delivered from their plights, personal and general, truly like the prophets of old found deliverance; and its pointing out the blows dealt to the irreligious, its opponents, and Hellish torments; and the Flower being concluded with two fine and subtle addenda; all these prompted this wanting student of yours, Husrev, to joyfully offer endless thanks. As I have mentioned to my dear Master, I have never experienced in my life the joy and happiness this beautiful Flower gives me, as I have told my brothers on numerous occasions. Almighty Allah placed on their feeble shoulders a great and heavy load. May Allah be pleased with our beloved Master, and may He make them smile eternally by lightening their load. Amen!

Yes, my dear Master! We are forever pleased at Allah, the Qur'an, His Beloved, the *Risale-i Nur*, and at you, our beloved Master, who is herald of the Qur'an. We in no way regret our following you. We harbour absolutely no intention in our hearts to do harm; we seek only Allah and His pleasure. As time passes, we increase our longing to meet Allah within the bounds of His pleasure. To refer to Almighty Allah without exception those who have done us evil and to forgive them, and to do good to everyone including those tyrants is a mark of Islam established in the hearts of the *Risale-i Nur* students. We offer endless thanks to Allah, who proclaims this without our asking.

Your very faulty student
Husrev

The Eleventh Topic

[Hundreds of the innumerable fruits, particular and universal, of the sacred tree of belief, one of which is Paradise, another, eternal happiness, and another, the vision of Allah, have been set forth with proofs and explanations in the *Risale-i Nur*. Referring further explanation of them to *Siracü'n-Nur* (*The Illuminating Lamp*), therefore, here shall be set out a few examples of its particular and special fruits, rather than its universal pillars.]

One of these: One day while reciting in a supplication: “O My Sustainer! In veneration of Gabriel, Michael, Israfil, and Azra’il, and through their intercession, preserve me from the evil of men and jinn,” I experienced an exceedingly pleasant and consoling state of mind on mentioning the name of Azra’il, which generally makes people tremble in fear. “All praise be to Allah!” I exclaimed and began to feel earnest love for him. I shall point out extremely briefly only one particular fruit of the many of this particular aspect of the pillar of belief in the angels.

Another: Everyone’s most precious possession and the one over which they most tremble, is their spirit. I felt sure that to surrender it to a strong and trustworthy hand thereby preserving it from being lost and annihilated and from aimlessness, afforded a profound joy. Then the angels who record human actions came to mind; I saw that they yielded numerous sweet fruits like the previous one.

Another: Everyone tries earnestly to preserve through writing, poetry, or even the cinema, a worthwhile saying or deed, in order to immortalize it. Particularly if the deeds produce everlasting fruits in Paradise, they are even more anxious to preserve them. The recording angels hovering over people’s shoulders so that they may show their deeds in eternal vistas and continually gain their performers reward, seemed so agreeable to me, I cannot describe it.

Then, when the worldly had isolated me from all aspects of social life and kept me from all my books, friends, assistants, and the things that console me, and I was being crushed by the desolation of exile and my empty world was tumbling down all around me, one of the many fruits of belief in

the angels came to my assistance. It cheered up the universe and my world, filling it with angels and spirit beings, and making my world laugh for joy.¹ It showed too that the worlds of the people of misguidance weep in desolation, emptiness, and darkness. While enjoying the pleasures of this fruit, my imagination plucked one of the numerous fruits of belief in the prophets, which resembles it, and tasted it. Then suddenly my belief that all the prophets of the past were as though living, and my assent to them, lit up those times and made my belief universal and expanded it, and set thousands of signatures to their teachings concerning belief in the Prophet of the End of Time (UWBP), silencing the Satans.

Then, a question occurred to me the decisive answer to which is included in the Thirteenth Flash, about the wisdom in seeking refuge with Allah from Satan. In meaning it asked me: "The people of guidance are assisted and strengthened by innumerable sweet fruits and benefits like these, the fine results of good deeds, and the Most Merciful of the Merciful's compassionate succour and assistance, so why are they frequently defeated by the people of misguidance, and sometimes twenty or a hundred of them are routed?" While pondering over this, I recalled the mobilizations and angels in the Qur'an in the face of Satan's feeble machinations, and Almighty Allah's sending assistance to the people of belief. Since the *Risale-i Nur* has explained the purpose and wisdom of this with decisive proofs, we shall here allude to it only briefly.

Yes, sometimes in the face of a single vandal trying to set fire to a palace which a hundred men have made, the palace can remain standing only through a hundred men protecting it and by having recourse to the government and the king. For its existence is possible only through the existence of all its conditions and causes, but its non-existence and destruction may occur through the non-existence of a single condition. Just as the palace may be burnt to the ground by a layabout with a single match, so with some small actions, satans from among jinn and men cause vast destruction and terrible non-physical conflagrations. Yes, the basis and origin of all bad, evils and sins is non-existence, it is destruction. The non-existence and destruction are concealed beneath apparent existence. Thus, relying on this point, satans from among jinn and men and evil beings withstand an infinite force with an extremely weak force, driving the people of truth and reality to continually seek refuge at the divine court, and to flee to it. The Qur'an therefore

1. *Musnad*, v, 173; *al-Tirmidhī*, Zuhd, 9; *Ibn Māja*, Zuhd, 19.

mobilizes great forces for their protection. It gives for their use ninety-nine divine names, and commands them sternly to withstand those enemies.

From this answer became apparent the tip of a vast truth and basis of an awesome matter. It was like this: just as Paradise bears the crops of all the worlds of existence and produces the eternal shoots of the seeds grown in this world; so in order to display the grievous consequences of the innumerable terrible worlds of non-existence and nothingness, Hell scorches up the products of that non-existence, and among its other functions, that terrible factory cleanses the universe of existence of the filth of the world of non-existence. For now we shall not open the door of this awesome matter; Allah willing, it will be elucidated later.

Another particular and example of the fruit of belief in the angels concerns the questioning angels, Munkar and Nakir; ¹ it is this: in my imagination I entered my grave, telling myself: “I am bound to enter here, the same as everyone else.” While taking fright at the bleakness and despair of the lonely, dark, cold, narrow solitary confinement of the grave, two blessed friends resembling Munkar and Nakir appeared. They began to debate with me. My heart and grave were broadened, illumined, and warmed; windows were opened up onto the world of spirits. I felt truly happy at that situation which I saw in the imagination then, and will see in reality in the future, and I offered thanks.

A *medrese* student who was studying Arabic grammar died and in replying to Munkar and Nakir’s question of “Who is your Sustainer?”, thought he was in his own *medrese* and said: “‘Who’ is the subject, ‘your Sustainer’ is its predicate; ask me something difficult; that’s easy.” It made both the angels, and the spirits who were present, and a diviner of graves who witnessed the incident, laugh, and brought a smile to divine mercy. Being delivered from torment, the late Hafiz Ali, a martyr hero of the *Risale-i Nur*, died in prison while writing out and enthusiastically studying the treatise of The Fruits of Belief. Just as he replied in the grave to the questioning angels with the truths of *The Fruits of Belief*—as he had in court here, so I and the *Risale-i Nur* students shall reply to those questions with the brilliant and powerful proofs of the *Risale-i Nur*, in the future in fact and now in meaning, and will cause the angels to confirm them and appreciate them and congratulate them; Allah willing.

1. *al-Tirmidhī*, Janā’iz, 70; *Abū Dā’ūd* (in meaning), ii, 540, 541; *Ibn Māja*, Janā’iz, 65; *Musnad*, iii, 126; iv, 288.

Another small example of belief in the angels leading to worldly happiness is this: an innocent child who had learnt his lesson from the *Ilm-i Hal*, said to another child who was wailing at the death of his little brother: “Don’t cry, be thankful, because your brother has gone to heaven and is with the angels. He is enjoying himself there and having a better time than us. He is flying around like the angels, and taking a look at everything.” He turned his friend’s woeful tears into happy smiles.

Exactly like that weeping child, in the grim situation of this sorrowful winter I received news of two deaths. One was my nephew, the late Fuad, who had both come first in advanced schools, and had published the truths of the *Risale-i Nur*. The second was my late sister, called Hanım, a scholar who went on the Hajj and died while circumambulating the Ka’ba. These deaths of two relatives made me weep, like that of the late Abdurrahman, which is described in the *Treatise for the Elderly*. Then, through the light of belief I saw in my heart that the innocent Fuad and righteous Hanım had as companions angels and houris in place of humans and had been saved from the perils and sins of this world. Feeling overwhelming joy instead of that searing sorrow, I congratulated both them, and Fuad’s father, Abdülmecid, and myself, and I offered thanks to the Most Merciful of the Merciful. This has been included here as a prayer for mercy for the two departed.

All the comparisons and allegories in the *Risale-i Nur* describe *The Fruits of Belief* that have as their consequences happiness in this world and the next. In respect of the happiness and pleasures of life they display in this world, those universal and extensive fruits give news that they will gain for human beings everlasting happiness, indeed, that they will produce shoots and develop in that way. Five of those numerous universal fruits have been written at the end of the Thirty-First Word as fruits of the Ascension, and five are included as examples in the Fifth Branch of the Twenty-Fourth Word.

We said at the beginning that each of the pillars of faith have numerous different fruits, even innumerable fruits, and that similarly, a single fruit of the totality of the fruits is vast Paradise, and another is eternal happiness, while another and perhaps the sweetest is the vision of Allah. Also some of *The Fruits of Belief* yielding happiness in both worlds, this world and the hereafter, have been well described in the comparison at the end of the Thirty-Second Word.

Evidence that belief in divine determining yields precious fruits in this world is the fact that the saying مَنْ أَمِنَ بِالْقَدَرِ أَمِنَ مِنَ الْكَدَرِ is widely

known as a proverb. Two universal fruits of belief in divine determining are explained in the fine comparison at the end of the *Treatise on Divine Determining*, which is about two men who enter the lovely garden of a palace, and I myself in my own life have experienced thousands of times and understood that if one does not believe in divine determining, it destroys the happiness of this worldly life. But whenever, in grievous misfortunes, I looked from the point of view of divine determining, I saw that they were greatly lightened, and I would be astonished at how those who do not believe it can continue to live.

One of the universal fruits of the pillar of belief in the angels is alluded to in the Second Station of the Twenty-Second Word like this: supplicating Almighty Allah, Azra'il (Upon whom be peace) said:

“Your servants will be vexed at me and complain about me when I carry out my duty of seizing the spirits of the dying.”

He was told in reply: “I shall make illnesses and calamities a veil to your duties, so my servants' complaints will be directed at them and not at you.”

Azra'il's duty is a veil in exactly the same way that the above are veils, so that unjustified complaints are not directed at Almighty Allah. For not everyone can see the aspects of wisdom, mercy, beauty, and advantage in death; they see its apparent face and start to object and complain. Azra'il was made a veil so that these unjustified complaints are not directed at the Absolutely Compassionate One. In exactly the same way, the function of all the angels, indeed of all apparent causes, is to be veils to the dignity of dominicality, so that the dignity and holiness of divine power and comprehensiveness of divine mercy are preserved in things the beauty of which is not apparent and the wisdom of which is not understood; and they are not the target of objections, and so that in the superficial view divine power does not appear to be in contact with base, trivial, or cruel things. For the *Risale-i Nur* has proved definitively with innumerable evidences that the stamps of divine unity on all things show clearly that no cause has an actual effect or the ability to create. Creation and the giving of existence are particular to Him. Causes are merely a veil. Conscious beings like angels can do nothing other than a sort of voluntary duty in accordance with their natures and active worship which is called acquisition, and is insignificant and not creative.

Yes, dignity and grandeur demand that in the view of the mind causes are veils to the hand of power. While unity and oneness demand that causes abstain from having any real effect.

Just as angels and the apparent causes employed in good works pertaining to existence are all means of exonerating dominical power of fault and tyranny in things the beauties of which are not known or seen, and of hallowing it and preserving it from the ascription of fault; so too, satans from among jinn and men and harmful matters being employed in evil matters pertaining to non-existence is to hallow and glorify Allah by saving divine power from being the target of complaint and wrongful accusations of cruelty. It is to exonerate Him and declare Him free of all the faults in the universe. For all faults arise from non-existence, or lack of ability, or destruction, or the failure to perform duties, which are all non-existence and acts which are not existent and pertain to non-existence. The faults are ascribed to these satanic and evil veils, the objections and complaints are deservedly directed at them, and they are means of Almighty Allah being pronounced free of all defect.

In any event, strength or power are not necessary for evil destructive works pertaining to non-existence; sometimes extensive non-existence or destruction may occur through some petty act or insignificant power, or even the failure to perform a duty. It is supposed those doers of evil possess power, but they have no effect other than non-existence and no power other than minor acquisition. But since the evils arise from non-existence, the doers of evil are the true agents. If they are intelligent beings, they deservedly pay the penalty. That is to say, in evils the perpetrators are the true doers, but since good deeds and acts are existent, those who do them are not the true doers and do not have an actual effect. They are recipients rather, receiving the divine effulgence; the All-Wise Qur'an states that their reward too is purely a divine favour, and says:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ (4:79)

In Short: While the universes of existence and the innumerable worlds of non-existence clash, producing fruits like Paradise and Hell; and all the worlds of existence declare: "All praise be to Allah! All praise be to Allah!" and all the worlds of non-existence declare: "Glory be to Allah! Glory be to Allah!"; and while through an all-encompassing law of contest angels and satans, and instances of good and instances of evil, as far as the inspirations and satanic whisperings of the heart, all struggle against each other; a fruit of belief in the angels is suddenly manifested, solving the matter and illuminating the universe. Showing us one of the lights of the verse,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (24:35)

it shows us just how sweet is this fruit.

The Twenty-Fourth and Twenty-Ninth Word -the latter of which demonstrates the marvels of the *alifs*¹ - point out a second universal fruit, and prove in brilliant fashion the existence and functions of the angels. Yes, in everything in the universe, particular and universal, in every realm of being, is a compassionate, splendid dominicality which makes itself known and loved. Most certainly it is necessary to respond to that splendour, that compassion, that making known and loved, with thanks and comprehensive, conscious worship, declaring them to be free of all fault. And it is only countless angels that can perform the duty on behalf of unconscious inanimate creatures and the great elements, and can represent the wise, majestic activity of the sovereignty of that dominicality everywhere on the earth, on the Pleiades, in the foundations of the earth, and outside it.

Through this fruit, for example, the creation of the earth and its natural duties, which the soulless laws of philosophy show to be dark and desolate, are placed in luminous familiar fashion on the shoulders of, that is, under the supervision of, two angels called Thawr (the Bull) and Hut (the Fish). And a truth, a substance of the hereafter called *sakhra*, is sent as an everlasting foundation stone of the transitory earth, that is, as a sign that in the future part of it will be transformed into eternal Paradise, and is made a point of support for the angels Thawr and Hut. This was narrated by the old prophets of the Children of Israel, and also by Ibn ‘Abbas. Unfortunately, in the course of time, this sacred meaning and allegory was taken literally by the ordinary people and acquired a form outside the bounds of reason. Since the angels travel through earth and rock and the centre of the earth the same as they do through the air, they, and the earth, surely have no need of physical rocks and a fish and ox to support them.

Also for example, since the globe utters divine glorifications to the number of its realms of beings, with tongues to the number of the members of those species, and to the parts, leaves, and fruits of those members, surely there will be an appointed angel with forty thousand heads and forty thousand tongues in each head, each of which will utter forty thousand divine glorifications, which will know that splendid, unconscious, innate worship, represent it consciously, and offer it to the divine court, as the Bringer of Sure News (UWBP) informed us absolutely correctly.

1. This refers to the non-intentional alignment in patterns (*tawāfuq*) of *alifs* (the first letter of the Arabic alphabet, written as a vertical stroke) in handwritten copies of the Twenty-Ninth Word. [Tr.]

Also, the existence and extraordinary nature of angels like Gabriel (Upon whom be peace), who conveys and announces the dominical relations with man, the most important result of the universe's creation; and Israfil (Upon whom be peace) and Azra'il (Upon whom be peace), who merely represent the Creator's most awesome actions in the world of animate beings, which are the raising to life and giving of life, and the release from duties with death, and they supervise them in worshipful manner; and Michael (Upon whom be peace) who besides supervising the bounties of the Most Merciful in food, which is the most extensive and most pleasurable mercy in the sphere of life, consciously represents unconscious thanks - the existence and extraordinary nature of angels like these, and the immortality of their spirits, are necessitated by the sovereignty and splendour of dominicality. Their existence and that of their own species is as certain and free of doubt as the existence of the sovereignty and splendour that are to be seen in the universe as clearly as the sun. Comparisons may be made with this for other matters concerning the angels.

Yes, the All-Powerful One of Glory and Beauty created four hundred thousand species of living beings on the earth, and created beings with spirits in great abundance, even out of common and rotting substances, filling everywhere with them. In the face of the miracles of His art He causes them to declare: "What wonders Allah has willed! How great are Allah's blessings! Glory be to Allah!", and before the gifts of His mercy: "All praise be to Allah! All thanks be to Allah! Allah is Most Great!" Most certainly and without doubt therefore He created inhabitants and spirit beings suitable for the vast heavens, who never rebel and perform constant worship. Not leaving the heavens empty, He populated them with these beings. He created too countless different sorts of angels, far greater in number than the animal species. Some in tiny form, mount raindrops and snowflakes and applaud the divine art and mercy in their own tongues. Others mount the travelling stars and on their journeys through space, through their divine exaltations and pronouncements of divine unity, proclaim to the world their worship before the grandeur, splendour and dignity of dominicality.

The agreement of all the revealed scriptures and religions since the time of Adam concerning the existence and worship of the angels, and the numerous unanimous reports in all ages of conversations and meetings of humans with the angels, proves that their existence is as certain as the existence of the people of America, whom we have never seen, and that they are concerned with us.

Now come and taste through the light of belief this second universal fruit; see how it fills the universe from end to end, making it beautiful and transforming it into a vast mosque and place of worship. In the face of science and philosophy showing it to be cold, lifeless, dark, and desolate, it shows it to be full of life and light, conscious, familiar, and agreeable, allowing the people of belief to experience a manifestation of the pleasures of immortal life according to their degree, while still in this world.

Conclusion: Since through the mysteries of divine unity and oneness, the same power, the same names, the same wisdom, and the same art are found in every part of the universe, the Creator's unity, disposal, giving of existence, dominicality, creativity, and sacredness are proclaimed through the tongues of disposition of all creatures, particular and universal. So too He created the angels, and caused the glorifications which all creatures offer unconsciously through the tongues of their beings to be offered consciously through the worshipful tongues of the angels. None of the angels' actions are in any respect contrary to the divine command. Apart from pure worship, they do nothing; they bring nothing into being, can intervene in nothing unless commanded, and cannot intercede even, without permission. They manifest to the utmost the meaning of:

بَلْ عِبَادٌ مُّكْرَمُونَ (21:26) وَيَفْعَلُونَ مَا يُؤْمَرُونَ (66:6)

* * *

Conclusion

[This forms a brief indication to a lengthy truth concerning a subtle point of miraculousness of great importance which was imparted to me after sunset and demonstrates clearly miraculous predictions of Sura *قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ* concerning the Unseen]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ❊ مِنْ شَرِّ مَا خَلَقَ ❊ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ❊
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ❊ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (113:1-5)

Commanding Allah's Messenger (UWBP) and his community to "Protect yourselves from the evil beings and satans among jinn and men who strive in the universe on account of the worlds of non-being," this mighty, wondrous sura looks to all ages, and through its allusive meaning looks to a greater degree to our strange age, even explicitly, and calls on the Qur'an's servants to seek refuge with Allah. This miraculous prediction about the Unseen will be explained briefly in five signs, as follows:

All the verses of this sura have numerous meanings. Only in respect of its allusive meaning, its repeating the word *شَرِّ* four times in five sentences; and with a powerful relation and in four ways its pointing the finger with the same date to the four unparalleled, ghastly, stormy evils, material and immaterial, of this age, with its revolutions and clashes, and its implicitly giving the command: "withdraw from these;" is certainly guidance from the Unseen in a way befitting the Qur'an's miraculousness.

For example, the sentence *قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ* coincides with the date 1352 or 1354 according to *abjad* and *jafr* reckoning, alluding to the Second World War, which was brewing up then erupted due to the prevalent ambition and greed of humankind and the First War, and in effect saying to the community of Muhammad (UWBP): "Do not enter this war, but seek

refuge with your Sustainer.” With another of its allusive meanings, as a special favour to the *Risale-i Nur* students, who are servants of the Qur’an, it hints to them that they were to be saved around the same date from Eskişehir Prison and an awesome evil, and that the plans to eliminate them would come to nothing. It was as though commanding them symbolically to seek refuge with Allah.

And for example, the sentence **مِنْ شَرِّ مَا خَلَقَ** makes 1361 –the doubled *rā* is not counted– and points the finger through both the Rumi and Hijri dates at the cruel, tyrannical destruction of this unmatched war. Coinciding too with the *Risale-i Nur* students, who work with all their strength to serve the Qur’an, begin delivered from an extensive plan to eliminate them and from a grievous calamity and Denizli Prison, it looks with an allusive meaning to them too. With a concealed sign it says: “Protect yourselves from the evil of creatures.”

And for example, making 1328 if the doubled letters are not counted and 1358 if the doubled *lām* is counted, the sentence **الْفَقْشَتِ فِي الْعُقَدِ** coincides with the dates when due to their ambition and greed the Europeans tyrants who caused the two World Wars, instigated a change of sultan and the Balkan and Italian Wars with the idea of spoiling the consequences of the Constitutional Revolution, which favoured the Qur’an; then with the outbreak of the First World War, through the political diplomats blowing their evils, material and immaterial and their sorcery and poison into everyone’s heads through the tongue of the radio and their inculcating their covert plans into the heart of human destiny, they prepared the evils that would savagely destroy a thousand years of the progress of civilization; this corresponds exactly to the meaning of **الْفَقْشَتِ فِي الْعُقَدِ**

And for example, the sentence **وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ** makes 1347 –the doubled *rā* and *tanwīn* are not counted– and coincides exactly, and is consonant in meaning, with the significant upheavals which occurred in this country due to the enforced European treaties, and the changes that took place in this religious nation due to the oppression of philosophy, and the awesome envy, rivalry and clashes in various countries which paved the way for the Second World War. These are surely flashes of this sacred sura’s miraculous predictions concerning the Unseen.

A Reminder

All Qur'anic verses have numerous meanings. And all the meanings are universal; they have significations in every century. Those discussed here are only its level of allusive meaning which looks to our century. Within that universal meaning our age is one signification, but it has gained particularity and looks to it and its date. Since these last four years I have known neither the stages of the war, nor its results, nor whether or not peace has been declared, and I have not asked, I have not knocked on the door of this sacred sura to learn how many allusions it contains to this century and its wars. It has however been proved and explained in various parts of the *Risale-i Nur*, and especially in *Rumûzât-ı Semaniye* (The Eight Symbols), that this treasury contains many more mysteries, so referring readers to those, I am cutting this short.

The answer to a question that might occur to one

In this flash of miraculousness, in the *مِنْ شَرِّ مَا خَلَقَ* at the beginning, both the “from مِنْ ” and “the evil شَرِّ ” being counted, and in *وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ* at the end, only the word “evil شَرِّ ” being counted, and “and from وَمِنْ ” not being counted, and in neither of these words being counted in *وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ* is a sign indicating an extremely subtle relationship. For there is good as well as evil in people (*khalq*), and not all evil is visited on everyone. Alluding to this, “from مِنْ ” and “evil شَرِّ ” which are partitive, are counted. But the envier is altogether evil when he envies, so there is no need for the partitive. And according to the allusion of *وَالنَّفَّاثَاتِ فِي الْعُقَدِ* there is no need for the word شَرِّ to be counted here, for all the works of those casters of spells and sorcerer diplomats who have set the globe ablaze for their own benefits are pure evil.

An addendum to a point about the miraculousness of this sura

Just as with four of its five sentences, this sura looks with its allusive meaning to the four largest evil revolutions and storms this century; so, with its allusive meaning and according to jafr reckoning, by its repeating four times the phrase *مِنْ شَرِّ* the doubling is not counted, it looks to and points the finger at the century of the dissension of Jenghiz Khan and Hulagu and

the time of the fall of the ‘Abbasid dynasty, which was the most fearsome calamity experienced by the Islamic world.

Yes, without doubling, “*the evil* شَرٌّ” makes 500, and “*from* مِنْ ” is 90. Numerous verses which look to the future, as well as Imam ‘Ali (May Allah be pleased with him) and Ghawth al-A‘zam (May his mystery be sanctified), who alluded to both our century and those times in their predictions of the future, saw both our century and that century and made predictions in exactly the same way. With غَاسِقٍ making 1161 and إِذَا وَقَبَ making 810, these words غَاسِقٍ إِذَا وَقَبَ look not to these times but to the significant material and immaterial evils of those times. If they are counted together, they make 1971 and give news of some ghastly evil at that date. If the crops of the seeds of the present are not rectified, the blows will certainly be terrible.

A Supplement

to the Addendum of the Eleventh Topic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The verse, (2.256) لَا إِكْرَاهَ فِي (الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ) مِنَ الْغَيِّ which is the complement of the Throne Verse, makes 1350; فَمَنْ يَكْفُرْ بِالطَّاغُوتِ makes 1929 or 1928; وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ makes 946, corresponding to the name Risaletü'n-Nur; بِالْعُرْوَةِ الْوُثْقَى makes 1347;

لَا أَنْفِصَامَ هَا وَاللَّهُ سَمِيعٌ عَلِيمٌ * اللَّهُ (وَلِىُّ الَّذِينَ ءَامَنُوا) if counted together makes 1012, and if not counted together 945, with one doubling not being counted; يُخْرِجُهُمْ مِّنَ (الظُّلُمَاتِ) إِلَى النُّورِ makes 1372, without doubling;

وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ (الطَّاغُوتِ) makes 1417;

(يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى) (الظُّلُمَاتِ) makes 1338, the doubling is not counted; أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ makes 1295, the doubling is counted.

It was imparted to me that with their allusive meanings, these verses coincide exactly and twice with both the name of the Risaletü'n-Nur and the form of its striving; and with the date the people of unbelief were attempting to extinguish the light of the World of Islam with the war of 1293 (1877-78); and with the date the terrible treaties were signed in 1338 taking advantage of the First World War and in order to cast it into darkness in fact. It was imparted to me too that light and darkness are repeatedly contrasted in these verses, and in this immaterial struggle a light proceeding from the Qur'an's light would become a point of support for the people of belief. I was compelled to set this down in writing. Then I saw that the relationship of its meaning with this century was so powerful that even had there been no sign through the coincidences, I would still have been certain that these verses were speaking with us through their allusive meanings, just as they look to all centuries.

Yes, **firstly**, the sentence at the beginning,

(الَّذِينَ قَدْ تَبَيَّنَ الرُّشْدُ) لَا إِكْرَاهَ فِي points through *abjad* and *jafr* reckoning to the date 1350 [if Rumi, 1934, or if Hijri, 1931-2], and through its allusive meaning, says: By the matters of religion being separated from those of this world on that date, freedom of conscience, which is opposed to force and compulsion in religion, and to religious struggle and armed *jihad* for religion, was accepted as a fundamental rule and political principle by governments, and this state became a secular republic. In view of this, *jihad* will be a non-physical religious *jihad* with the sword of certain, realized belief. Because it shows a flash of miraculousness indicating that a light will emerge from the Qur'an which will make known and set forth clearly proofs so powerful they will demonstrate almost visibly the guidance and truths of religion.

Furthermore, as far as the word “ خَالِدُونَ -to dwell therein for ever,” by repeating the contrast between light and darkness, and belief and darkness –the source and origin of all the comparisons in the *Risale-i Nur* and just like them– is a concealed sign that a great hero in the contest of the moral *jihad* (*mânevî jihad*) at that date is the *Risale-i Nur*, which bears the name of light. For its immaterial sword has solved hundreds of the mysteries of religion, leaving no need for physical swords.

Yes, countless thanks be to Allah, for twenty years the *Risale-i Nur* has demonstrated this prediction and flash of miraculousness in fact. It is due to this mighty mystery that *Risale-i Nur* students do not interfere in the politics and political currents of the world and their material struggles, nor attach importance to them, nor condescend to any involvement with them. Its true students say to their most fearsome enemies in the face of their insults and aggression:

“You wretch! I am trying to save you from eternal annihilation and to raise you from the basest and most grievous level of ephemeral animality to the happiness of immortal humanity, although you are working for my death and execution. Your pleasures in this world are very few and fleeting and the penalties and torments you will suffer in the hereafter will be very great and very longlasting. For me, death will be a discharge from duties. Go away! I am not going to bother with you, do whatever you like!” They feel not anger at their enemies, but pity and compassion. They try to reform them, in the hope they shall be saved.

Secondly: (وَيُؤْمِرُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ) (بِالْعُرْوَةِ الْوُثْقَى) These two sacred sentences have a powerful relationship, and according to *abjad* and *jafr* reckoning the first corresponds exactly with the name Risaletü'n-Nur, and the second corresponds in meaning, and according to *jafr* reckoning with its being realized and perfected and its brilliant conquests. These correspondences are an indication that this century at this date, the Risaletü'n-Nur is “ a most trustworthy handhold. ” That is, it is an unbreakable chain of great strength and a “rope of Allah (*ḥablullāh*)”(3:103) They inform through their allusive meanings that those who lay hold of it and cling onto it will be saved.

Thirdly: Both in meaning and according to *jafr* reckoning, the sentence اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا makes an allusion to the Risaletü'n-Nur, as follows...

(The curtain descended here and permission was not given to write it. It has been postponed to another time.)

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

NOTE

The reason permission was not given to write the remainder of this point for now is that it touches to an extent on politics and this world, and we are prohibited from considering these. Yes, the verse, (96.6) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ looks to this “ *tāghūt* ” and draws attention to it...

Said Nursi

* * *

Part of a letter from Husrev, the hero of the *Risale-i Nur*,
in connection with the Eleventh Topic of The Fruits of Belief

بِاسْمِهِ سُبْحَانَهُ
وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

My Beloved and Esteemed Master!

With the great good it contains for this nation and country, with its Ninth Topic *The Fruits of Belief* was not only the means of salvation of its students while in the midst of their greatest enemies and the awesomely rebellious, but also with its Tenth and Eleventh Topics, it applauded the *Risale-i Nur* students in particular on the ways of reality. Moreover, concerning the circumstances of the grave, which we are certain to enter, by making familiar that place under the earth, which makes everyone tremble and is a source of terror especially for the heedless, where we will meet and speak with the angels; it made us happy at their companionship and dispelled our terrible fears about that first stopping-place, letting us breathe freely. In the hands of those like me who have not seen that luminous life, it resembles an electric lamp whose rays penetrate hundreds of thousands of years. It also resembles a model flower garden, the scents of which are ever a source of delight.

Yes, I suggest to our beloved Master that like students who everyday recite their lessons to their teacher, we should always describe to our beloved Master the effulgence we receive from the *Risale-i Nur*. But for now our beloved Master is refraining from speaking.

My Dear Master! The reality of the *Risale-i Nur*, the beauty of the Fruits, and effulgence of its flowers have driven me to utter a few words, gratefully, and in the name of my country, and have breathed life into many hearts which speak like mine. But now, due to the “flower” of the Eleventh Fruit of Belief, the steps taken against the *Risale-i Nur* in our area and the hands raised against it, have become harsher and stronger, and have been stirred into action.

Your humble student,
Husrev

A letter written in the name of all the *Risale-i Nur* students in Isparta to offer congratulations for Ramadan, which has been amended in thirteen sections

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

Our revered Master, who through the effulgence of the Qur'an and truths of the *Risale-i Nur* and aspirations of his loyal students weeps tears of blood for the well-being of the Islamic world in this world and the next...

Who in these stormy days of the end of time is beset with more woes and ills than Job (Upon whom be peace), and through the light of the Qur'an, the proofs of the *Risale-i Nur* and efforts of his students works to cure the ills of the Islamic world like Luqman the Wise, and has proved with thirty-three verses of the Qur'an and the wondrous predictions of Imam 'Ali and the Ghawth al- A'zam that the *Risale-i Nur* with its different parts is truth and reality...

Who although he is himself ill and elderly and weak and in a piteous condition, more than anyone sacrifices his life for the world of Islam and responds to those wrong him with the truths of the Qur'an and proofs of the *Risale-i Nur*, and through the loyalty of the *Risale-i Nur* students, with prayers and good works...

Who together with his students was sent to prison because one of his important works, *The Supreme Sign*, was printed, and through the guidance of the Qur'an and teachings of the *Risale-i Nur* and enthusiasm of his students turned the prison into a School of Joseph and place of learning, and was the cause of all the ignorant among us there learning to read the whole Qur'an, and despite being elderly and weak, through the sacred strength of the Qur'an and solace of the *Risale-i Nur* and endurance of his brothers, took on himself the loads of all of us, and through *The Fruits of Belief* and Defence Speeches which he wrote, the miraculousness of the Qur'an of Miraculous Exposition, and the powerful proofs of the *Risale-i Nur*, and sincerity of his students, with divine permission had the prison door opened and won our acquittals, and made that day a festival for us and for the Islamic world, and proving that in truth the *Risale-i Nur* is "Light upon light," won the right for it to be read and written out freely till the end of time...

Who has proved with the sacred sustenance of the Qur'an of Mighty Stature and otherworldly food of the *Risale-i Nur* and appetite of its students, that the World of Islam has need for the *Risale-i Nur* as it does for water and air, and that thousands of those who have read these treatises and written them out have entered the grave in a state of belief, and has never defeated or embarrassed the students who follow him, and through the heavenly teachings of the Qur'an, the principles of the *Risale-i Nur*, the intelligence of its students, and the Tenth and Eleventh Topics of *The Fruits of Belief* and its flowers quenches the fires of separation that night and day sear our hearts, like the water of life and wine of Kawthar, filling them with joy and happiness...

Who, in accordance with the certain promises and threats of the Qur'an of Mighty Stature and the certain discoveries of the *Risale-i Nur* and the observations of its late students and those among them who divine the happenings of the grave, has for the believers saved death –the thing most feared by all the world– from being eternal annihilation and transformed it into a discharge from duties and shown that for the unbelievers and dissemblers it is eternal annihilation; has proved in accordance with the certain news of the Qur'an of Miraculous Exposition, confirmed both by the thousand miracles of Muhammad (Upon whom be blessings and peace) and its forty aspects of miraculousness, and endorsed by the proofs of the *Risale-i Nur* –which proceeds from the Qur'an– which have defeated even its most obdurate enemies and are submitted to by the *Risale-i Nur* students, and are corroborated too by many signs, experiences, and convictions, that the terrifying, cold, dark and narrow grave is for the believers a pit of Paradise and a door onto the gardens of Paradise, while for the disbelievers and dissembling atheists is a pit of Hell full of snakes and scorpions; and has made the angels called Munkar and Nakir, who will enter there, familiar companions for the people of truth and those who have taken the way of reality; and included the *Risale-i Nur* students among students of the religious sciences, and discovered on the death of the late heroic martyr Hafız Ali that they reply to the questions of Munkar and Nakir with the *Risale-i Nur*, and who beseeches divine mercy that those of us who are still living will also reply with the *Risale-i Nur*...

Who, through demonstrating an aspect of miraculousness pertaining to each of the forty levels of the Qur'an of Mighty Stature, and through it being the pre-eternal Word of Allah, and through the works *The Miraculousness of the Qur'an* and *The Eight Symbols* from the *Risale-i Nur*,

and the extraordinary efforts of the heroic brothers and students of the *Risale-i Nur* like the chief writer of the Rose Factory, and through Husrev, one of the heroic scribes of the *Risale-i Nur* being commanded to “write!”, although no one since the time of the Prophet (UWBP) had been able to write it in such miraculous fashion, its being written like the Qur’an inscribed on the Preserved Tablet, – has proved in beautiful and brilliant fashion, never before seen or heard, that the Qur’an of Mighty Stature is the true Word of Allah, and the greatest of all the revealed books, and that there are thousands of Sura al-Fatiha’s within one Sura al-Fatiha, and thousands of Sura al-Ikhlās’s within one Sura al-Ikhlās, and that its letters yield ten, a hundred, a thousand, and thousands of merits and good deeds...

Who has proved, through the Qur’an of Miraculous Exposition demonstrating its miraculousness for one thousand three hundred years and halting those who oppose it, and through the proofs of the *Risale-i Nur* that are so clear as to be almost visible, and through the diamond pens of the *Risale-i Nur* students, that the Twenty-Fifth Word and its Addenda, which have challenged the world and silenced even the most obdurate, are miracles of the Qur’an in forty aspects...

Who has proved in the treatise from the *Risale-i Nur* called *The Miracles of Muhammad* (UWBP) thousands of miracles showing that Muhammad (Upon whom be blessings and peace) was a true Messenger, the lord of all the twenty-four thousand prophets, and the most virtuous of them, and through the Qur’an of Mighty Stature proclaiming to the universe that Allah’s Noble Messenger (UWBP) was sent as a Mercy to All the Worlds, and the *Risale-i Nur* demonstrating from beginning to end that he was a Mercy to All the Worlds, and showing even to the blind that the Messenger’s deeds and conduct are the finest and best example to be followed in the world, and through the testimony of calamities being lifted when the *Risale-i Nur* is disseminated in Anatolia and other countries, and disasters occurring when it is silenced, and through the firm and steadfast attachment to their work of the *Risale-i Nur* students despite the extremely difficult circumstances, has shown how profitable it is to follow the practices of that Being (UWBP) and that to follow a single of his practices at this time gains the reward of a hundred martyrs, and has proved absolutely certainly that for twenty years the *Risale-i Nur* has repulsed the calamities and disasters that would otherwise have been visited on Anatolia, the same as almsgiving repels disaster!

Now, since the *Risale-i Nur*'s acquittal has filled with joy foremost our beloved Master, then us impotent, faulty students, then the Islamic world, and occasioned a second festival, we congratulate you on this great festival of yours, and offering our congratulations for Ramadan and the Night of Power, the third festival, we beseech Almighty Allah we shall see many more, and imploring forgiveness for our faults and the faulty among us, we send the greetings of all here and kiss your blessed hands, and beseech your prayers, o our Master!

*The Risale-i Nur students
in Isparta and its environs*

* * *

To modestly reject this letter, which far exceeds my due, would be ingratitude and an insult to the favourable opinions of all the students, while to accept it exactly as it is would tell of pride, egotism, and conceit. Therefore, adding thirteen sections, I am sending you a copy of this long letter written by the *Risale-i Nur*'s scribe in everyone's name, both by way of thanks and to be saved from pride and ingratitude. It may be added at the end of the Eleventh Topic with the title: A letter from the *Risale-i Nur* students of Isparta and its environs. Although I have amended the letter in this way, twice a pigeon alighted at my window. It was going to enter, but saw Ceylan's head and did not. Several minutes later, another alighted in exactly the same way. It too saw the scribe's head and did not come inside. I said: "Most probably they are bearers of good news like the sparrow and *kud-düs* bird before. Or because we have written this letter like numerous other secret letters, they came to congratulate us on amending the auspicious letter in this way."

Said Nursi

* * *

The Twelfth Ray

[Part of the Defence Speeches Given in Denizli Court] ¹

... ..

Yes, we are a society and we are a society that every century has had three hundred and fifty million [now one and a half thousand million] members. Every day by through the five obligatory prayers, its members demonstrate with complete veneration their attachment to the principles of that sacred society. Through the sacred programme of (49:10) **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** they hasten to assist one another with their prayers and spiritual gains. We are members of that sacred, vast society, and our particular duty is to teach the believers in certain, realized fashion the Qur'anic truths of belief, and save them and ourselves from eternal extinction and everlasting solitary confinement in the Intermediate Realm. We have absolutely no connection with any worldly, political, scheming society or clandestine group, or the covert organizations concerning which on no grounds whatsoever we have been charged; we do not condescend to such things.

* * *

If we had had any desire to interfere in worldly affairs, it would not have been with the buzzing of a fly, it would have exploded like the firing of a cannon. To accuse someone who defended himself vehemently in the Military Court and in the office of the Speaker of the National Assembly in the presence of an angry Mustafa Kemal, of hatching plots for eighteen years without allowing anyone to be aware of it, is certainly due to some grudge or hatred.

1. Since the matters were the same, our Master, Üstad Bediuzzaman Said Nursi, presented the same defence - skipping where necessary and adding where necessary- to Afyon Court as he had at Denizli. He therefore put the greater part of the Denizli defence speeches together with those of Afyon, and gave them the name of the Fourteenth Ray.

Signed, His Students.

The *Risale-i Nur* should not be attacked in this question because of my personal faults or those of some of my brothers. It is bound directly to the Qur'an, and the Qur'an is bound to the Sublime Throne, so who could dare to stretch out his hand there and unfasten those strong ropes?

Moreover, the *Risale-i Nur*, whose blessings –material and spiritual– for this country, and its exceptional service, are alluded to by thirty-three of the Qur'an's verses, by three predictions of Imam 'Ali (May Allah be pleased with him), and the certain news of Gawth al-A'zam (May his mystery be sanctified), may not be held responsible for our petty, personal faults; it cannot be and should not be. Irreparable harm will otherwise come to this country, both material and spiritual. ¹

Allah willing, the aggression and plots against the *Risale-i Nur* of some evil-minded atheists will be foiled, for its students cannot be compared with other people; they cannot be scattered or made to give it up; through Allah's grace, they will not be defeated. They have won the regard of this nation, as though they were vital for it, and are found everywhere; even if the Qur'an had not prevented them from physical defence, they still would not get involved in minor, fruitless incidents like those of Shaykh Said and Menemen. ² If, Allah forbid, they were persecuted and the *Risale-i Nur* was attacked to the extent they felt compelled, those atheists and dissemblers who hoodwink the government would certainly come to regret it a thousand times over.

In Short: We do not interfere in the world of the worldly, so they should not interfere in our service of belief and in our lives of the hereafter.

Prisoner
Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

Sirs!

I tell you with certainty that apart from the people here who have no connection or little connection with us and the *Risale-i Nur*, I have as many true brothers and loyal friends on the way of truth as you could wish. By reason of the certain discoveries of the *Risale-i Nur*, we know with the unshakeable

1. This petition was written twenty days before the Kastamonu earthquake. Kastamonu was preserved from the disasters more than any other province thanks to the blessings of the *Risale-i Nur*, but now the disasters have begun and have confirmed what we said!

2. See page 385, footnotes 8, 9.

certainly of twice two equalling four that through the mystery of the Qur'an for us death has been transformed from eternal extinction into a discharge from duties, and that for those who oppose us and follow misguidance certain death is either eternal annihilation (if they do not have certain belief in the hereafter), or everlasting, dark solitary confinement (if they believe in the hereafter and take the way of vice and misguidance). Is there a greater or more important question for humanity in this world than this that it can be a tool for it? I ask you! Since there is not and cannot be, why do you strive against us? In the face of your greatest penalty, we receive our discharge papers to go to the world of light, so we await it with complete fortitude. But we know as clearly as seeing it, like we see you in this court, that those who reject us and condemn us on behalf of misguidance will in a very short time be condemned to eternal annihilation and solitary confinement and will suffer that awesome punishment, and with our feelings of humanity we earnestly pity them. I am ready to prove this certain and important fact and also to silence the most stubborn of them. If I was unable to prove it as clearly as daylight, not to that unscholarly, prejudiced committee of scholars who knew nothing of spiritual and moral matters, but to the greatest scholars and philosophers, I would be content with any punishment!

Just as an example, I offer the treatise *The Fruits of Belief*, which was written for the prisoners on two Fridays and since it explains the principles and bases of the *Risale-i Nur*, is like a defence of it. We are working secretly under great difficulties to have this written out in the new letters ¹ so as to give it to the departments of government in Ankara. Read it and study it carefully; if your heart (I cannot speak for your soul) does not affirm me, I shall remain silent in the face of whatever insults and torment you inflict on me in the solitary confinement in which I am now held!

In Short: Either leave the *Risale-i Nur* completely free, or smash this powerful and irrefutable truth if you can! Up to now, I have not thought of you and your world. And I was not going to think of it, but you forced me, and perhaps even divine determining sent us on this way in order to warn you. As for us, we resolved to take as our guide the sacred rule,

مَنْ آمَنَ بِالْقَدَرِ آمِنَ مِنَ الْكَدْرِ and to meet all our difficulties with patience.

Prisoner
Said Nursi

1. This refers to the Latin alphabet, which was adopted officially on the passing of a law in December 1928. It replaced the Ottoman (Arabic) script, which was thereafter banned. [Tr.]

بِاسْمِهِ سُبْحَانَهُ

Saying that we are “corrupting religion,” they have censured us for compiling a *Hizb al-Qur’ani*, like a large *An’am*,¹ out of hundreds of well-known verses which are the particular sources of the *Risale-i Nur*, although this is an Islamic custom that has been practised since the time of the Prophet (UWBP).

They also want to convict us in connection with the *Treatise on Islamic Dress*, for which I have already served a year’s sentence, and which was being treated as confidential, and as recorded in the police report, was pulled out from under the firewood – they want to show that it was written and published this year. Also, I said strong words to the person (Mustafa Kemal) who was leader of the government in Ankara; I criticized him to his face and he did not respond but remained silent; yet the natural, necessary, and confidential criticisms I made of him after his death while explaining the meaning of a Hadith that indicated his error, were held to be a crime. But compared with the sake of the nation and government and the laws of justice, which are a manifestation of divine sovereignty, what importance has the sake of someone who is dead and no longer has any connection with the government?

Moreover, freedom of conscience, which is one of the principles of the government of the republic that we have most relied on and defended ourselves with, has been made the basis of charges against us; as though we oppose the principle of freedom of conscience.

Another thing is attributed to me in the police report which has never ever occurred to me, that since I criticize the evils and faults of modern civilization, I do not accept the use of the radio,² aeroplanes, and the railway; I am accused of opposing modern progress.

Allah willing, the fair-minded, just Denizli public prosecutor and court will make analogies with the above examples and show how unjust are these proceedings, and attach no importance to the unfounded suspicions in those reports.

The most extraordinary of them is this, that the public prosecutor in another trial asked me: “You said in the confidential Fifth Ray that the army

1. A common former practice was to gather together in a single volume for constant reading *Sūra al-An‘ām* and other meritorious suras and verses from the *Qur’an*. [Tr.]

2. I said, to encourage the offering of endless thanks for a supreme divine bounty like the radio, that the *Qur’an* should be recited on the radio so that people could hear it all over the world, and the globe’s atmosphere would become a reciter of the *Qur’an*.

would save itself from the leadership of that fearsome person. Your intention was to incite the army to rebel against the government.” I replied: “What I meant was that the commander would either die or would be transferred, and the army would be saved from his domination.” How can a treatise that is both extremely confidential, and copies of which have come into my possession only twice in eight years and then been lost, and expounds a universal meaning of a Hadith about the end of time, and was originally written long ago, and moreover one single soldier has not seen – how can such a treatise be the reason for such charges?

The strangest of all was this, that I said in one place that Almighty Allah’s great bounties of the aeroplane, railway, and radio should be responded to with great thanks, yet mankind had not done this and had rained down bombs on men’s heads with the planes. While thanks for the vast bounty of the radio would be shown by making it a universal million-tongued reciter of the Qur’an which would allow people all over the earth to listen to the Qur’an. And in the explanations in the Twentieth Word of Qur’anic predictions about the wonders of civilization, I said concerning the allusions of one verse that the unbelievers would defeat the Islamic world by means of the railway. Although I urged Muslims to work towards these wonders, I am accused at the end of the indictment because of the previous public prosecutor’s malice, of “opposing modern advances like the railway, aeroplane, and radio.”

Also, although it has absolutely no connection, someone had said about the name *Risaletü’n-Nur*, which is another name for the *Risale-i Nur*, that “it is ‘a message’ (*risalet*) inspired from the light of the Qur’an;” and attaching a wrong meaning from another place in the indictment, they made it into another charge, as though I had said “the *Risale-i Nur* is a divine messenger.”

Also, I have proved decisively in twenty places in my defence that we would not make religion, the Qur’an, and the *Risale-i Nur* tools of anything, even in the face of the whole world, and we could not, and that we would not change a single of their truths for all the world, and that is how we are in fact. Over these last twenty years there are thousands of evidences of this. Since it is thus, we declare with all our strength:

(3:173) حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Said Nursi

بِسْمِهِ سُبْحَانَهُ

A Supplement to My Objections to the Indictment

[Those addressed by these objections are not Denizli Court and the public prosecutor, but the malicious, suspicious officials, chiefly the Isparta and İnebolu prosecutors, who with their false and inaccurate records, were the cause of the extraordinary indictment against us here.]

Firstly: The **Risale-i Nur** students, who are innocent and not in any way involved in politics, have unimaginably and on no grounds whatsoever been called a political society, and the unfortunates who have joined that circle and have no aim other than belief and the hereafter, have been considered guilty of being disseminators of that society, or active officers or members of it, or of reading the **Risale-i Nur** or teaching it or writing it out, and have been sent to trial. A certain proof of how far this is from the essence of justice is that although according to the principles of freedom of thought and freedom of study it is not considered a crime to read the harmful works of Doctor Dozy ¹ and other atheists hostile to Islam, it is counted a crime for those people needy for the truths of the Qur'an and belief to read and write out the **Risale-i Nur**, which teaches those truths as brilliantly as the sun. In addition, only a few sentences from two or three treatises out of hundreds, which we had held to be confidential so that no wrong meaning should be ascribed to them and had not permitted to be published, were made the pretext for our indictment. Whereas with one exception, Eskişehir Court had scrutinized those treatises and seen what they necessitated. As for the exception, I gave an extremely decisive answer to it in both my petition, and my objections to Eskişehir Court, and it was proved in twenty respects that "we hold light, not the club of politics." Nevertheless, those unfair prosecutors inferred that the three or four sentences in three confidential and unpublished treatises could be extended to the whole **Risale-i Nur**, and accused myself and those who read and write the **Risale-i Nur** of contesting the government.

I call to witness my close friends and those who meet with me, and I swear that apart from two Presidents, one deputy, and the governor of Kastamonu, for more than ten years, I have not known who the members and

1. Reinhart Dozy (1820-1883), the Dutch orientalist one of whose works was the inaccurate and derogatory *Essaie sur l'Histoire de l'Islamisme*, which was translated into Turkish by the atheist Abdullah Cevdet and published under the title *Târîh-i İslâmiyet* (Cairo 1908). [Tr.]

ministers of the government are, or its leaders, officials and deputies, and I have not felt the slightest curiosity to find out. Is it at all possible for a person not to know the people he is contesting and not to be curious about them, for him not to know if they are friend or foe, and to attach no importance to finding out? It is clearly understood from this that they are concocting completely baseless pretexts to convict me whatever happens.

Since that is how it is, I say not to the court here, but to those unjust people: I don't give tuppence for the severest penalty you can inflict on me; it has no importance. For I am seventy years old and at the door of the grave. It is great good fortune for me to exchange one or two years of persecuted, innocent life for the rank of martyrdom. Thanks to the thousands of proofs of the **Risale-i Nur**, I believe absolutely certainly that for us death consists of discharge papers. If we are to be executed, one hour's distress will be the key to eternal happiness and mercy. But you unjust people who confuse the judiciary on account of atheism and preoccupy the government with us for no reason! Know certainly that you will be condemned to eternal annihilation and everlasting solitary confinement, and tremble! I see you will be made to pay for it many times over. I pity you even. Yes, death, which has emptied this city a hundred times into the graveyard, certainly has greater demands than life. And people being saved from being executed by it is the most pressing and most important question they face and their most essential and certain need. Even lunatics, therefore, would understand that in the eyes of reality and justice those who accuse on petty pretexts the **Risale-i Nur** students, who have found this solution for themselves, and the **Risale-i Nur**, which provides it supported by thousands of proofs, themselves become the target of accusation.

There are three matters which deceive these unjust people, leading them to suspect the **Risale-i Nur** students are a political society, with which they have absolutely no connection:

The First: Ever since early days, my students have been passionately attached to me, like brothers, and this has given rise to suspicions of a political society.

The Second: Some of the **Risale-i Nur** students have acted like the groups within the Islamic community, the same as everywhere and as is permitted by the laws of the republic, and this has been supposed to be a society. But the intention of those three or four students was not some sort of political society, it was purely sincere brotherhood in the service of belief and a solidarity which looks to the hereafter.

The Third: Since those unjust people know themselves to be misguided and lovers of the life of this world, and since they find some of the laws of the land convenient for themselves, they say to themselves: “Doubtless, Said and his friends are opposed to us and to the laws of the government which are favourable to our civilized illicit passions. They must therefore have a political society which is antagonistic to us.” So I say to them:

You unfortunates! If the world had been eternal and human beings were going to remain in it for ever, and if their duties had consisted only of politics, there might possibly have been some meaning in these slanders of yours. And if I had embarked on this matter for political ends, you would have found not ten sentences in a hundred treatises, but a thousand, to be combative and connected with politics. And if to suppose the impossible, like you we were working with all our strength for worldly aims, pleasures, and politics –which even Satan could not make anyone believe and accept– even if it was thus, since there is nothing these twenty years to suggest this, and the government looks to the hand and not the heart, and all governments have fierce opponents; then still there is nothing with which we can be charged according the laws of justice. My final word is:

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

* * *

بِاسْمِهِ سُبْحَانَهُ

[I quote exactly an old memory and subtle matter of defence which was not disclosed in Eskişehir Court, and not officially recorded, and was not even written in my defence.]

They asked me there: “What do you think about the republic?” I replied: “My biography, which you have in your possession, proves that I was a religious republican before any of you, with the exception perhaps of the chairman of Eskişehir Court, was born. A summary of it is this: like now, at that time I was living in seclusion in an uninhabited tomb. Someone would bring me soup and I used to give breadcrumbs to the ants. I used to eat my bread with the soup. Some people heard of this and asked me about it, and I told them: “The ant and bee nations are republicans; I give the ants the breadcrumbs out of respect for their republicanism.”

So they said: “You are opposing the early leaders of Islam.” I replied: “The Rightly-Guided Caliphs were both caliph and presidents of the

republic. Surely Abu Bakr the Veracious (May Allah be pleased with him), the Ten Promised Paradise, and the Companions of the Prophet (UWBP) were like presidents of the republic. But it was not some meaningless title; they were leaders of a religious republic the meaning of which was true justice and the freedom of the Shari‘a.”

Mr. Prosecutor and Members of the Court! You are accusing me of holding an idea the opposite of which I have held for fifty years. If you are asking about the secular republic, what I understand by it is that secularism means being unbiased; that is, in accordance with the principle of freedom of conscience, it refers to a government that does not interfere with religiously-minded and pious people the same as it does not interfere with the irreligious and dissolute. I have withdrawn from political and social life for ten, and now its twenty, years. I do not know the state of the government of the republic. If, Allah forbid, it has taken on a fearsome form whereby, on account of irreligion, it promulgates laws indicting those who work for their belief and lives in the hereafter, I proclaim to you fearlessly and warn you: if I had a thousand lives, I would be ready to sacrifice all of them for belief and the hereafter. Do whatever you like, my last word is

(3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** In the face of your sentencing me unjustly to capital punishment or life imprisonment I say: as the **Risale-i Nur** has discovered and proved certainly, I am not being executed but discharged from my duties; I am going to the world of light and abode of bliss. As for you, you unfortunates who persecute us on behalf of misguidance! Since I know that you are being sentenced to eternal annihilation and everlasting solitary confinement, I am prepared to surrender up my spirit with perfect ease of mind, having taken my revenge on you completely.

Prisoner
Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

Sirs!

I have formed the certain opinion as a result of numerous indications that we have been attacked not for “breaching public security by exploiting religious feelings” on behalf of the government, but behind a tissue of lies, on behalf of atheism, because of our belief and our service to belief and public order. One proof of this out of many is that despite twenty thousand people

reading and accepting the twenty thousand copies of the parts of the **Risale-i Nur** over twenty years, public security has not been breached by students of the **Risale-i Nur** on any occasion whatsoever, and no such incident has been recorded by the government, and neither the former nor the present courts have found such a incident. Whereas, had there been any such widespread, powerful propaganda, it would have become apparent within twenty days. That is to say, contrary to the principle of freedom of conscience, Article 163 of this ambiguous law,¹ which embraces all who give religious counsel, is a bogus mask. Atheists deceive certain members of the government, confuse the legal establishment, and want to crush us whatever happens.

Since the reality of the matter is this, we say with all our strength: O wretches who sell religion for the world and have fallen into absolute unbelief! Do whatever you can! Your world will be the end of you! Let our heads be sacrificed for a truth that hundreds of millions of heads have been sacrificed for! We are ready for any penalty and for our execution! In this situation, being outside prison is a hundred times worse than being inside it. Since there is no freedom at all -neither religious freedom, nor freedom of conscience, nor scholarly freedom- under the absolute despotism that confronts us, for those with honour, the people of religion and supporters of freedom, there is no solution apart from death or entering prison. We say, (2:156) **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and we trust in our Sustainer.

* * *

بِسْمِهِ سُبْحَانَهُ

Chairman of the Court, Ali Rıza Bey!

I have an important request in order to defend my rights: I do not know the new letters, and my handwriting in the old is very inadequate. Also, they do not allow me to meet with anyone; I am kept in what is quite simply solitary confinement. The indictment was even taken off me after fifteen minutes. I also do not have the means to employ a lawyer. I was able to obtain only one copy of part of the defence I have presented to you, in the new letters, secretly. I also had written out one or two copies of The Fruits of Belief, which is a sort of defence of the **Risale-i Nur** and a summary of its way, to give to the public prosecutor and to send to the departments of government in Ankara. They suddenly took them off me and have not returned them.

1. Article 163 of the Criminal Code: a law designed to enforce the principle of secularism, and prevent the growth of any religious movements. [Tr.]

Whereas the judicial authorities in Eskişehir sent a typewriter to the prison for us. We wrote out one or two copies of our defences on it in the new letters, and the court wrote them out as well. My urgent request, therefore, is either you supply us with a typewriter, or allow us to procure one outside so that we can type out in the new letters two or three copies of both our defences, and the treatise which is a sort of defence of the **Risale-i Nur**. We shall then send them to both the Ministry of Justice, and the Cabinet, and the National Assembly, and the Council of State. For it is the **Risale-i Nur** that is the basis of the indictment, and the charges against the **Risale-i Nur** and the objections to it are not some petty, personal matter so that no importance should be attached to them. On the contrary, it is a general matter of serious concern to the nation, country, and government, and will therefore arouse significant attention in the Islamic world.

Yes, those who covertly attack the **Risale-i Nur** are those who in order to destroy the regard, love, and brotherhood of the Islamic world, which is the greatest strength of this country's people, and arouse loathing, are covertly establishing absolute disbelief by making politics the tool of irreligion. They have deceived the government and twice confused the legal establishment, saying: "The **Risale-i Nur** and its students exploit religion for politics and there is the possibility of their disturbing public order and security.

You unfortunates! The **Risale-i Nur** definitely has no connection with politics, but since it has smashed absolute disbelief, it destroys and repulses anarchy, which underlies absolute disbelief, and absolute despotism, which overlies it. One of the hundreds of proofs that it ensures public order, security, freedom, and justice is **The Fruits of Belief (Meyve Risalesi)**, which is like its defence. It should be scrutinized by a committee of prominent scholars and sociologists; if they do not confirm what I say, I consent to any punishment or tortuous execution!

Prisoner
Said Nursi

* * *

Chairman of the Court!

Three matters have been made the basis of the indictment:

The First is a political society. I cite as witnesses all the **Risale-i Nur** students here and those who have met with me, and those who read or write out the **Risale-i Nur**; you may ask them. I have not said to anyone that we were going to set up a political society or a Naqshbandi association. I always told

them that we were going to work to save belief. No society has been mentioned among us apart from the sacred community of Islam, which includes all believers and has more than three hundred million members. Through the brotherhood of all believers and because of our service of the Qur'an, we found ourselves in the Party of the Qur'an (*Hizb al-Qur'an*), which in the Qur'an is called the *Hizb Allah*. If this is what is meant in the indictment, we admit to it wholeheartedly and with pride. But if something else is meant, we know nothing of it!

The Second Matter: As is stated in the indictment and confirmed by the report of the Kastamonu police, some books like the *Treatise on Islamic Dress (Tesettür Risalesi)* and *The Six Attacks (Hücumat-ı Sitte)* and its addendum, were found in nailed boxes under piles of firewood and coal in a condition that would in no way allow them to be published. They had been scrutinized and criticized by Eskişehir Court, a light sentence had been served for them, and they had most certainly been treated as private. Now, reading false meanings into some of their sentences, it wants to take us back nine years and charge us again with a crime the penalty of which we have already served.

The Third Matter: In several places in the indictment, phrases have been used which express possibility rather than actual occurrences, like "he may breach state security or he may harm it." It is possible for everyone to commit murder, but are they to be charged with it due to the possibility?

Prisoner
Said Nursi

* * *

بِسْمِ اللَّهِ سُبحَانَهُ

Chairman of the Court!

I present my defence, which is in the form of a petition I sent to the departments of government in Ankara and to the President, and the reply from the Prime Minister's Office, which shows that they recognized its importance. Contained in this defence are decisive answers to the unfounded and offensive suspicions that the prosecution have levelled against us. There are numerous untrue and illogical things in the report of the committee of experts from here, which was based on the superficial and malicious reports of other places; my objections to these too have been presented.

In Short: As I stated before, I told Eskişehir Court when they wanted to convict me under Article 163: out of two hundred deputies of the republican government, the same number, 163, agreed to assign one hundred and fifty thousand liras to my *medrese*¹ in Van. In which case, the government's regard for me invalidates Article 163 as far as I am concerned. Although I told the court this, the committee of experts falsified what I said and wrote: "163 deputies opened proceedings against Said." It is because of this totally baseless accusation of the first experts' committee that the prosecution is making charges against us. This is in spite of the fact that the *Risale-i Nur* had been referred, on your decision, to the highest learned and scientific committee, and having studied and scrutinized all its parts, the committee unanimously made this statement about us: "There is nothing explicit or inferred in the writings of Said and the *Risale-i Nur* students which suggests that they harbour any intentions to exploit religion or sacred matters, encourage the breaching of state security, or to found a political society, or to conspire in any way against the government. It is understood that in their correspondences, Said's students did not nurture any evil intentions against the government, or have the idea of founding a political association, or establishing a Sufi order."

The second committee of experts also stated unanimously that "ninety-nine per cent of Said Nursi's treatises are both sincere, and disinterested, and have in no way departed from the principles of scholarship, reality, and religion. There is clearly nothing in them exploiting religion, or concerning the formation of a political society, or breaching security. The letters and correspondence between the students and between them and Said Nursi are of this sort. Apart from five or ten confidential, complaining, and unscholarly pieces, all the treatises expound Qur'anic verses or the true meanings of Hadiths. Ninety per cent of the available treatises contain comparisons illustrating clearly the tenets of belief in Allah, the Prophet, and the hereafter and their terminology, scholarly views, moral admonitions to the elderly and to youths, and instructive incidents selected from his experiences in life. They contain nothing which could damage the government, administration, or public security.

Thus, the prosecution ignored the report of this eminent committee and made extraordinary charges against us based on the confused, deficient first report, so we are truly extremely upset. We in no way deem it fitting for this just court with its proven fairness. If there be no mistake in the comparison,

1. See, page 483, footnote 69.

it resembles this story: they asked a Bektaşî why he did not perform the obligatory prayers. He told them: “It says in the Qur’an لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى (4:43)” When they reminded him that the verse continued he told them: “I have not memorized the whole Qur’an.” They take a single sentence from the *Risale-i Nur*, and disregarding what follows it, which puts it in context and explains it, use it against us. Thirty to forty examples of this are to be seen in the defence I shall present, when comparing it with the indictment. I shall recount a subtle incident which is one of those examples:

The prosecution in Eskişehir Court used a phrase about the *Risale-i Nur*’s instruction in belief that was anyway the result of an error, like “it corrupts the people.” Although it later did not use it, one of the *Risale-i Nur* students called Abdürrezzaq, said a year after the trial:

“You unfortunate! The *Risale-i Nur* has received the indirect praise of thirty-three Qur’anic verses, its value for religion has been established by three miraculous predictions of Imam ‘Ali (May Allah be pleased with him) and the powerful allusions of Gawth al-A‘zam (May his mystery be sanctified); these twenty years it has caused the government no trouble whatsoever, and besides not harming anyone at all, has illumined and guided thousands of the sons of this land, and strengthened their belief and rectified their conduct, and yet you call that guidance ‘corruption.’ You have no fear of Allah! May your tongue be cursed!”

Now, the prosecution has seen these words of that student, so I refer to your fairness and conscience the expression: “Said has spread corruption.”

With the idea of interfering in the social teachings of the *Risale-i Nur*, the prosecution said: “The place of religion is the conscience; it cannot be tied to laws and regulations. Formerly there was social unrest because it was tied to laws.” So I say: “Religion does not consist only of belief; its second half is righteous action. Is fear of imprisonment or being seen by a government detective sufficient to deter the perpetrators of numerous grievous sins which poison society, like murder, adultery, theft, gambling, and drinking? If that were so, there would have to be a policeman or detective stationed permanently in every house, or at everyone’s side even, so that obdurate souls would restrain themselves from those filthy acts. Whereas, in respect of good deeds and belief, the *Risale-i Nur* places a permanent immaterial prohibitor next to everyone. It easily saves them from bad deeds by recalling the prison of Hell and divine wrath.

Also, due to the signature in one treatise of a wonderful and extra-ordinary coincidence, the prosecution made a meaningless inference, saying “the members of a political society.” Are the holders of signatures of this sort in the account books of tradesmen and innkeepers called a society. There was a similar baseless accusation in Eskişehir Court. When I replied and told them about the treatise called ***The Miracles of Muhammad (UWBP)***, they were astonished. If we had formed a worldly society, the people who had suffered so much harm on my account would certainly have fled in total abhorrence. This means that just as I and we have a relationship with Imam al-Ghazali which is not broken off because it pertains to the hereafter not to this world; so these innocent, sincere, pure religious people have displayed a powerful attachment to an unfortunate like myself for the sake of his teachings about belief. This has given rise to unfounded suspicions of an imaginary political society. My last word is:

(3:173) حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Prisoner in solitary confinement

Said Nursi

* * *

[This piece is very important]

بِاسْمِهِ سُبْحَانَهُ

An Important Part of My Final Word

Sirs! Chairman of the Court! Take note!

Since to convict the ***Risale-i Nur*** and its students is the equivalent of convicting the truths of the Qur'an and belief, it is to try to close up –directly on account of absolute disbelief– the highway taken every year for one thousand three hundred years by three hundred million Muslims, leading to reality and the happiness of both worlds, and it will attract towards yourself their revulsion and objections. For those on the highway assist with their prayers and good works those who have already passed down it. To convict them will also contribute to a doomsday breaking forth over this blessed country. What answer will you give at the Last Judgement when you are asked in the face of those three hundred thousand million claimants: “You did not interfere with the French work by Doctor Dozy called ***Tarih-i Islam***, which from beginning to end attacks Islam, your country and your religion, nor with the works of atheists in your libraries and their free

availability, nor with the students of those books who formed themselves into illegal societies, nor with the societies who opposed your politics like the communists, anarchists, the old revolutionary societies, or the negative Turkists; so why have you interfered with the readers of a work of truth and reality like the **Risale-i Nur**, a true commentary on the Qur'an, and its students, who have no connection with politics whatsoever and have taken the highway of the Qur'an and belief solely to save themselves and their fellow-countrymen from eternal annihilation and solitary confinement? And why have you called the friendship and brotherhood of those sincerely religious people which looks only to the hereafter, a political society? You have convicted them under a bizarre law, and that is what you wanted." We ask you the same thing. Our enemies, the atheists and dissemblers, deceive you, confuse the judiciary, and busy the government with us in a way detrimental to the country and people; by calling absolute despotism "the republic," and making absolute apostasy part of the regime, and calling absolute vice "civilization," and attaching the name of "the law" to arbitrary force and compulsion on account of disbelief, they both preoccupy the government, and have scattered us, thus dealing blows on account of the Europeans at the supremacy of Islam and the country and people.

Sirs! As is indicated by the four severe earthquakes in four years coinciding exactly with the severe aggression against the **Risale-i Nur** students and their being persecuted, and on each occasion their occurring exactly at the time the students were attacked and their stopping when the attacks ceased, you are responsible for the heavenly and earthly disasters that have occurred on our being convicted!

Said Nursi,
who is being held in total isolation
and solitary confinement in Denizli Prison.

* * *

بِسْمِهِ سُبْحَانَهُ

Another Part of My Final Word

Sirs!

The Ankara committee of experts has confirmed our decisive reply to the charge of forming a political association insistently put forward by you as a pretext for our conviction, which you have decided upon as may be deduced from the course followed by the prosecution. While being amazed

and astonished at your insisting on this point to this degree, this meaning occurred to me: since friendship, fraternal communities and assemblies, and sincere associations pertaining to the hereafter and brotherhood are each both foundation stones of social life, and an essential need of human nature, and a most necessary bond of great strength between people, from the life of the family to that of tribe, nation, Islam, and humanity, and a point of support and means of consolation in the face of the assaults of the material and immaterial things which cause harm and alarm and which each person encounters in the universe and cannot combat on his own, and which prevent him carrying out his human and Islamic duties; and since there are some who give the name of political society, although it has no political front, to the gathering together of the students of the *Risale-i Nur* around the teachings of belief, which is most praiseworthy and is sincere friendship centred on the teachings of belief and the Qur'an and certainly leads to happiness in this world and in religion and in the hereafter, and is a companionship on the way of truth, and co-operation; most certainly and without any doubt, they have either been deceived in some appalling manner, or they are extremely vicious anarchists who are both barbarously inimical to humanity, and tyrannically hostile to Islam, and harbour enmity towards society in the utterly corrupt and depraved manner of anarchy, and strive obdurately and intractably as apostates against this country and nation, the sovereignty of Islam and sacred things of religion, or they are satanic atheists who, working on behalf of foreigners to cut and destroy the life-giving arteries of this nation, are deceiving the government and confusing the legal establishment in order to destroy or turn against our brothers and our country the immaterial weapons which up to now we have used against them – those satans, pharaohs, and anarchists.

Prisoner
Said Nursi

* * *

Sirs!

With your permission I shall address a few words, in your presence and apparently to you, but in fact to the secret revolutionary committee bent on corruption, which has taken on many forms, and with the idea of depraving this nation in the name of disbelief and atheism and on account of foreigners, has for thirty or forty years employed every means to attack the Qur'an and truths of belief; and to the inhuman, thoughtless officials whom they have

made a screen to themselves in this matter; and their propagandists in the guise of Muslims who have confused this court.

(The decision to acquit us on the second day made this fiery speech superfluous.)

Said Nursi,

in total isolation and solitary confinement

* * *

The Correct Answer to an Important Question

Several high-ranking officials asked me: “Why did you not accept Mustafa Kemal’s offer of a three-hundred-lira salary and the post of general preacher in Kurdistan and the Eastern Provinces in place of Shaykh Sanusi?

¹ If you had accepted it, you would have been instrumental in saving the lives of the hundred thousand people who were slaughtered because of the revolution.”

I told them in reply: the ***Risale-i Nur***, which has been the means of gaining for hundreds of thousands of our fellow-countrymen millions of years of life in the hereafter, has performed that task a thousand times over, in place of twenty or thirty years of worldly life I was unable to save for those people. If I had accepted the offer, the ***Risale-i Nur*** would not have come into being, which can be the tool of nothing nor follow anything and holds the mystery of sincerity. I even told my respected brothers in prison: if those who have sought my execution because of the heavy blows of the ***Risale-i Nur***, which was sent to Ankara, save their belief through the ***Risale-i Nur*** and are delivered from eternal annihilation, you bear witness that I forgive them with all my life and soul!

I told those who were pestering me with their surveillance in Denizli after our acquittal, and the high-ranking officials and police chief and inspectors: It is an undeniable wonder of the ***Risale-i Nur*** that in nine months of close investigations no document has been found or connection of any kind with any movement, association, or society here or abroad, in the twenty years of my life of oppression, or in the hundreds of my treatises and letters, or among my thousands of students. Could this extraordinary situation have been achieved by the power of thought or through some arrangement? If the private concerns of one person over a number of years are brought to light, certainly there would be twenty matters to embarrass or convict him.

1. See page 381-2, footnote 9.

Since the fact is this, you will say either that some brilliant undefeatable genius is organizing the matter, or that it is a truly munificent divine preservation. It would surely be an error to contest such a genius. It would cause great harm to the country and people. While to oppose such divine preservation and dominical grace would be pharaoh-like obduracy.

If you say: “If we release you and do not keep you under surveillance, you may contaminate the life of our society with your teachings and obtruse mysteries.”

I reply: All my teachings without exception have been seen by the government and judicial authorities, and no matter has been found requiring even one day’s penalty. Forty to fifty thousand copies of those teachings have been passed from hand to hand, being studied attentively and with curiosity, yet the readers have only benefited, no one has suffered any harm. Also, since both the former court and the present court could find no indictable offences, it is an ugly and meaningless injustice for you to interfere with our acquittal granted unanimously by the new court, and with me and the **Risale-i Nur**, as is proved decisively by the former court only being able to give sentences of six months each to fifteen out of one hundred and twenty of my brothers who were being held in prison, only arbitrarily and on the pretext of five or ten words out of one hundred and thirty treatises, for the sake of an important personage in the eyes of the world. Moreover, I have no new teachings and none of my secrets have remained hidden so that you should try to modify them through supervision.

I am now very much in need of my freedom. Enough now of the unnecessary, unjust, and meaningless surveillance to which I have been subjected these twenty years. My patience is exhausted. There is the possibility that due to old age I shall utter the curses that up to now I have refrained from uttering. “The sighs of the oppressed rise to the divine throne”¹ is a powerful truth.

Then those tyrannical wretches who occupy high places in the eyes of the world said: “Not once in twenty years have you worn our headgear; you have not uncovered your head in the presence of either the former court or the present courts; you have presented yourself in the former attire. Whereas seventeen million have taken to modern dress.” So I replied: rather than wearing through a dispensation of the Shari‘a and under the constraint of the law, the dress, not of seventeen million or even seven million, but with their

1. Bukhārī, Jihād, 18; Maghāzī, 60; Mazālim, 9; Muslim, Īmān, 29; Abū Dā‘ūd, Zakāt, 5; Tirmidhī, Zakāt, 6; Birr, 67; Nasā’ī, Zakāt, 1; Musnad, i, 222; ii, 102.

own consent and sincere acceptance of seven thousand European-smitten drunkards, I prefer to wear, in conformity with the Shari'a and fear of Allah, the dress of seven thousand million. It may not be said of someone like me who for twenty-five years has withdrawn from social life "he obstinately opposes us." Even if it was obstinacy, since Mustafa Kemal could not break it, and two courts could not break it, and the authorities of three provinces could not smash it, who are you to struggle pointlessly to break that obstinacy to the harm of both the nation and the government! Even if he was a political opponent, since as you have confirmed, he has severed all his connections with the world these last twenty years and has in effect been dead, he would not be again raised to life, meaninglessly become involved in political life causing himself considerable harm, and struggle against you; it is therefore lunacy to have groundless fears about his opposing you. Since it is a lunacy to even speak seriously with lunatics, I am giving up speaking with people like you. I said: "Whatever you do, I won't feel obliged to you!", which both angered them, and silenced them. My final word is:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ
حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

* * *

What I Said This Time in My Short Defence

The compassion, reality, and truth of the *Risale-i Nur* prevents us from involvement in politics. For innocents are afflicted with calamities and we would have been unjust towards to them. Some people wanted an explanation of this, and I told them:

In the present stormy century, the egotism and racialism proceeding from cruel civilization, and the military dictatorships resulting from the Great War, and the pitilessness arising from misguidance have led to such extreme tyranny and excessive despotisms that if the people of truth defend their rights through physical force, or through severe tyranny, numerous unfortunates will be scorched on the pretext of partisanship, and in that situation, they too will be excessively tyrannical and will be defeated. For those who act and attack out of the above feelings, on some petty pretext, strike at twenty to thirty people because of the mistakes of one or two, and destroy them. If on the way of truth and justice, the people of truth strike only at the one who struck, they win only one in the face of thirty losses,

and are then in a position of defeat. If, in accordance with the unjust rule of responding in kind, the people of truth also crush twenty to thirty people due to the errors of one or two, they will then perpetrate a ghastly injustice in the name of right.

This then is the true reason for our having strenuously avoided politics and interfering in government, and for our aversion towards it. For the power of truth we have at our disposal is such that we could have defended our rights completely. But since everything is transitory and passing, and death does not die, and the door of the grave does not close, and if one suffers hardship, it is transformed into mercy; we shall surely place our trust in Allah in patience and gratitude, and be silent. To forcibly and harmfully break our silence is totally opposed and contrary to justice, fairness, and patriotic zeal and endeavour.

To Conclude: The members of the government, the politicians, the administrators, the police, and the judiciary have nothing at all over which to struggle with us. At the most, through the bigotry of absolute unbelief, which no government in the world can defend and no one in their senses likes, and the bigotry of atheism, which arises from materialism and is a fearsome plague afflicting humanity, and through their evil, certain covert atheists deceive a number of government officials, excite their suspicions, and incite them against us. And we say: if they incited not a few suspicious people like that but the whole world against us, through the strength of the Qur'an and divine grace, we would not flee; we would not lay down our arms before that apostasizing absolute disbelief and that atheism!

Said Nursi

* * *

The Thirteenth Ray

[The light-scattering, highly valuable letters Ustad Bediuzzaman Said Nursi sent his students while in Denizli Prison, which illustrate in brilliant fashion the great exertions of the *Risale-i Nur*.]

بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

I congratulate you with all my being on the Night of Power which has passed and the coming festival, and I entrust you to the unity and mercy of the Most Merciful of the Merciful. Although in accordance with the meaning of مَنْ أَمِنَ بِالْقَدَرِ أَمِنَ مِنَ الْكَدْرِ I do not consider you to be in need of consolation, I say that from the allusive meaning of the verse,

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ (52:48)

I received all the solace the verse affords. It was like this:

While thinking of passing Ramadan tranquilly, in forgetfulness of the world, this unimaginable and completely unendurable episode befell us, yet I observed that it was pure grace both for me, and for the *Risale-i Nur*, and for you and our Ramadan, and our brotherhood. I shall describe only two or three of its many benefits for myself.

One of them: The intense excitement, seriousness, entreating and seeking refuge with Allah I experienced overcame a serious illness, and made me work in Ramadan.

The Second: I had a powerful desire to see all of you this year and be near you. I would have agreed to the difficulties I have suffered to see only one of you and to come to Isparta.

The Third: In an extraordinary way, all the painful circumstances both in Kastamonu, and on the way here, and here, suddenly change, and contrary to what I hoped and desired a hand of grace is apparent, making one exclaim: **أَلْخَيْرُ فِيمَا اخْتَارَهُ اللَّهُ** What made me realize this most was that the heedless, highest-ranking persons are being made to read the *Risale-i Nur* with careful attention, opening up new fields for its triumphs. I was suffering all the pains and regrets of everyone else as well as my own, but then I saw that this calamity increased the hundred merits of each hour's worship to a thousand – for the blessed month of Ramadan makes each hour the equivalent of a hundred hours. Since this is so, for sincere people like you who have learnt thoroughly the lessons of the *Risale-i Nur*, and know that this world is a fleeting place of trade, and who sacrifice everything for their belief and lives in the hereafter, and believe that the temporary hardships of this School of Joseph ¹ will produce everlasting pleasures and benefits, -my pity and sorrow for you were transformed into congratulations and appreciation and applause at your steadfastness. I declared:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ سِوَى الْكُفْرِ وَالضَّلَالِ

I am of the opinion that in this respect there are such benefits both for myself, and for our brotherhood, and for the *Risale-i Nur*, and for our Ramadans, and for you, that if the veil were to be drawn back, it would make us declare: “Thanks be to You, O Allah! This divine decree and determining are an instance of Your grace for us.”

Do not blame those who were the cause of this affair. The far-reaching and fearful plans for this calamity had long since been laid, and in the event we have got off lightly. Allah willing, it will pass quickly. In accordance with the meaning of the verse, (2:216) **وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ** do not be grieved.

Said Nursi

* * *

My Dear Brothers!

I am very happy to be close to you. From time to time I converse with you in imagination and am consoled. Know that if it had been possible, I would proudly and happily have endured all your difficulties. Because of

1. Recalling the imprisonment of Yusuf UWP, related in the Qur'an, Bediuzzaman called prison Medrese-i Yusufiye, the School of Joseph, impressing on his students that prison should be transformed into a place of study and training. [Tr.]

you, I love Isparta and its environs down to its very stones and soil. I declare even, and I shall say so officially, if the Isparta authorities were to inflict some penalty on me and another province was to acquit me, I would still choose here.

Yes, I am from Isparta in three respects. I cannot prove it genealogically, but I have the conviction that the forebears of Said, who came into the world in the sub-district of İsparit, went there from here. And the province of Isparta has given me such true brothers that I would be happy to sacrifice not Abdülmecid ¹ and Abdurrahman, ² but Said [myself] for each one of them.

It is my guess that there is no one on earth at this time who suffers less -in their hearts, spirits, and minds- than the *Risale-i Nur* students. For due to the lights of certain, realized belief, their hearts, spirits, and minds suffer no distress. As for physical hardships, they know from the teachings of the *Risale-i Nur* that they are both transitory, and unimportant, and yield reward, and are a means by which the service of belief unfolds in other channels, and so meet them with thanks and patience. They prove through their states of mind that certain, realized belief leads to happiness in this world too. Yes, they say “Let’s see what Allah does, whatever He does, it is good,” and steadfastly work to transform these transient difficulties into permanent instances of mercy.

May the Most Merciful of the Merciful increase the numbers of those like them, make them the cause of pride and happiness for this country, and grant them eternal happiness in Paradise. Amen!

Said Nursi

* * *

My Dear, Loyal Brothers!

In regard to this divinely ordained event from the point of view of the justice of divine determining: because some of the new students sought worldly things by means of the *Risale-i Nur*, which were not in keeping with the true meaning of sincerity, they found themselves confronted by self-seeking rivals, and obtaining from somewhere a long way off from me the Fifth Ray,

1. Abdülmecid (d.1967) was Bediuzzaman’s younger brother. He was a teacher of the religious sciences, then a mufti. He translated parts of the *Risale-i Nur* into Arabic, and others from Arabic into Turkish. [Tr.]

2. Abdurrahman (1903-1928) was the son of Bediuzzaman’s elder brother, Abdullah. He was Bediuzzaman’s “spiritual son, student, and assistant,” and joined his uncle in Istanbul after the First World War. He published a short biography of Bediuzzaman at that time. [Tr.]

the original of which was written twenty-five years ago and in the past eight years copies of which have only twice come into my possession and were then mislaid, a number of jealous people like that corrupt *hodja* aroused the judiciary's suspicions with it. At the same time, *The Supreme Sign* (*Âyetü'l-Kübra*) was printed without my agreement instead of *The Key to Belief* (*Miftahü'l-İman Mecmuası*), which I wanted printed in the new letters; on the arrival of copies of it, it was reported to the government, and the two matters were confused. Suggesting the Fifth Ray had been printed in opposition to the Civil Code, some malicious people made a mountain out of a molehill and had us put away in this place of penitence. Nevertheless, divine determining drove us here for our own good; it called us again to the School of Joseph, where, being far more meritorious than the places of ordeal of former times, we could receive a thorough lesson in sincerity and rectify our attachment to the affairs of this world, which in truth are valueless.

We say in the face of the unfounded suspicions of the worldly: from beginning to end the Seventh Ray (*The Supreme Sign*) is about belief; you have been deceived; it is completely different to the Fifth Ray, which has been held strictly private and was not found in my possession in any of the scrupulous searches, and was originally written twenty years ago. We did not agree to show it to anyone at the present time, let alone have it printed; it nevertheless is a verified prediction, and does not contest anything.

* * *

بِسْمِهِ سُبْحَانَهُ

I again congratulate you on the festival; do not be sorry that we could not meet in person. In truth we are always together, and Allah willing this togetherness will continue on the road to eternity. It is my opinion that the eternal merits, and the virtues and joys of the spirit and heart that you obtain in serving belief reduce to nothing the present temporary, passing sorrows and hardships. Up to now, there has been no one who has suffered as few difficulties as the *Risale-i Nur* students in such sacred service. Yes, Paradise is not cheap. To save others from absolute disbelief, which destroys the life of both this world and the hereafter, is of the very greatest importance at this time. If there is a little hardship, it should be met with enthusiasm, thanks, and patience. Since our Creator, Who employs us, is All-Compassionate and Wise, we should rely on His mercy and wisdom and meet everything with resignation and joy.

An heroic brother of ours has assumed all responsibility for *The Supreme Sign* affair. He has shown how much he deserves the extraordinary honour and merit pertaining to the hereafter he has gained through his pen and the *Hizb al-Qur'an*¹ and *Hizb al-Nuri*,² and made me weep at the deep joy I felt. There is much wisdom in *The Supreme Sign*, the Seventh Ray, attracting attention to itself, and preparing the ground for the future triumphs it deserves: its temporary confiscation will not nullify the work and expenses of that brother and his wife; Allah willing, it will make them shine even more. This we await from divine mercy.

From your brother who, through the use of the first person plural in all his supplications, such as: *وَاحْفَظْنَا، وَارْحَمْنَا، وَأَجِرْنَا* includes all of you in them without exception; who works in accordance with the principle of our partnership of the spirit, as though we were numerous bodies and a single spirit and is more concerned with your distress than you are yourselves; and who, from your collective personality awaits strength, assistance, constancy, steadfastness, and intercession.

Said Nursi

* * *

At a time when, under the effects of this event, I determined to completely resign myself to sacrificing myself for my innocent brothers and was seeking for a solution, I read *Jaljalutiyya*.³ It suddenly occurred to me that Imam 'Ali (May Allah be pleased with him) prayed: "O Allah! Deliver us!"; Allah willing, you shall be delivered through the meaning of his supplication.

Yes, in his *Qaṣīda al-Jaljalūtiyya*, Imam 'Ali (May Allah be pleased with him) gave news of the *Risale-i Nur* in two ways, and alluded to *The Supreme Sign* with the lines *وَبِالْأَيَةِ الْكُبْرَى أَمِنَى مِنَ الْفَجْتِ* With this allusion, he is indicating that due to *The Supreme Sign*, a disaster of significant proportions will be visited on the *Risale-i Nur* students and is beseeching Allah to deliver the students from the calamity for the sake of *The Supreme Sign*; he is making the treatise and its source an intercessor. Yes, the printing of *The Supreme Sign* was made the pretext for the calamity that occurred, and confirmed exactly that sign of the Unseen.

1. *Hizb al-Qur'an*: A collection of Qur'anic verses, many of which form the basis of, and are expounded in, the *Risale-i Nur*. [Tr.]

2. *Hizb al-Nūrī*: A long supplication. See also, page 505 footnote 78. [Tr.]

3. A *qaṣīda* written in Syriac and Arabic which is attributed to 'Ali b. Abi Talib. [Tr.]

Also, on the opposite page in the qasida, it says at the end of the allusions to the important parts of the *Risale-i Nur* and their arrangement, in meaning:

وَتِلْكَ حُرُوفُ النُّورِ فَاجْمَعْ خَوَاصَّهَا وَحَقِّقْ مَعَانِيَهَا بِهَا الْخَيْرُ تُمِمَّتْ

That is: “The words and letters of the *Risale-i Nur*, which we alluded to; collect their properties and study their meanings, for all good and happiness is achieved through them.” It may be inferred from the phrase “Study the meanings of the letters” that it refers not to the letters, which express no meaning, but to the treatises called *Sözler*, which means *The Words*.

لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (2:286)

Said Nursi

* * *

My Dear, Loyal Brother, Re’fet Bey!

I cannot meet with indifference your learned questions since they are the keys to important truths contained in the part of the *Risale-i Nur* called *Mektûbat* (Letters). A short answer is as follows:

Since the Qur’an is a pre-eternal address and speaks with all the classes of humanity and all the groups of worshippers, it has to possess numerous meanings conformable with them, and numerous levels of the universal meanings. Some commentators choose only the most general or the most explicit meaning, or one which expresses an obligatory act or a confirmed practice of the Prophet (UWBP). For example, for the verse,

(52:49) وَمِنَ اللَّيْلِ فَسَبِّحْهُ they mention an important Sunna, the two rak‘as

of the tahajjud prayer, and for the verse وَإِدْبَارَ النُّجُومِ the early morning *Fajr Sunna*, which is a confirmed Practice of the Prophet (UWBP). And there are numerous other constituents of the former meaning. My brother! Speaking with you does not cease.

* * *

My Dear, Loyal Brothers!

I have just performed the noon prayer and it occurred to me when I was reciting the *tesbihat* that you were all probably sad at thinking of yourselves and your relations at home. It suddenly came to mind that if the people of former times who chose the hereafter over this world and passed their lives

mortifying the flesh in caves and other places of ordeal with the intention of being saved from the sins of society and of working sincerely for the hereafter, had lived now, they would have been *Risale-i Nur* students. Certainly, those living under present conditions are ten times more needy than they were and gain ten times more merit, and are ten times more comfortable.

* * *

My Dear, Blessed Brothers!

Very many greetings... In former times in my native region, we used to recite Sura al-Ikhlâs a thousand times on the Day of 'Arafa. ¹ Now, I am able to recite five hundred on the day before, and five hundred on the Day of 'Arafa. Those who are confident may recite them all at once. I cannot see you and cannot speak with you all personally, but most of the time I can converse with you all while praying, sometimes by name.

* * *

My Dear, Loyal Brothers!

I reckon that up to now two leaders of the main group of the Light (*Nur*) Factory circle have been saved. That circle, that group, has truly accomplished the triumphs of twenty to thirty years in six or seven; as though it was a souvenir of their shining pens, their service does not cease; it causes merits to be recorded in the books of their deeds in their places. In fact, the *Hizb-i Nuri* has achieved such overwhelming conquests and entered such important places that it is as if those who published it are continuously working. I supposed that like the first person, Hafîz Mustafa, who has worked so hard and is so hardworking, was outside, then I heard that he is here too. Thinking it was perhaps another Mustafa, I found consolation.

* * *

My Dear Brothers!

This morning while reciting the *tesbihât*, I pitied Hafîz Tevfik. ² I recalled that it is the second time he has suffered this trouble. Then it suddenly occurred to me: Congratulate him! With needless caution, he wanted to withdraw himself a little from his important position and his large share

1. The eve of the Feast of Sacrifices ('Îd al-Aḏḥā). [Tr.]

2. Hafîz Tevfik (1887-1965): one of the first *Risale-i Nur* students, and one of its most important scribes. He was also called Şamlı as he spent part of his youth in Damascus, where his father served as an army officer. He served terms in the prisons of Eskişehir and Denizli together with Bediüzzaman. [Tr.]

in the *Risale-i Nur*. But the vastness and sacredness of his service again awarded him a large share and vast merit. One should not flee from spiritual honour such as that due to a little distress and fleeting hardship.

Yes, my brothers! Everything departs, and after it has gone, if it was pleasure and enjoyment, it goes for nothing, while if it was distress and hardship, it yields such pleasurable benefits, both in this world and in the hereafter, and from the point of view of being sacred service, that it reduces the trouble to nothing. With the exception of one of you, I am the most elderly and it is I who suffers the most troubles, yet I assure you that by practising total patience, offering thanks, and endurance, I am happy at my situation. Thanks in the face of disaster is for the reward to be had from disaster, and for the benefits in this world and the next.

* * *

My Dear Brothers!

With the disappearance of the things preventing the completion of the Topics of *The Fruits of Belief*, writing will recommence, Allah willing. One of these was the cold, the other was the fright the Masons took at its power. I think of this calamity from the angle of divine determining, and my difficulties are transformed into mercy. Yes, as is explained in the *Treatise on Divine Determining*, there are two causes for every event: one is apparent; people base their judgements on this and frequently act unjustly. The other is reality, according to which divine determining judges; it acts with justice in the events in which a person acted unjustly.

For example, a man is sent to prison for a theft he did not commit. divine determining also sentences him to imprisonment, but for a secret crime, and acts justly within the human injustice. Thus, there are two causes for our having been set this severe trial, the purpose of which is to separate out the diamonds from the pieces of glass, the veracious devotees from the inconstant waverers, and the purely sincere from those unable to give up their egotism and self-interest:

The First is a powerful solidarity and a sincere and remarkable service of religion which aroused the suspicions of the worldly and the politicians; human injustice looks to this.

The Second: Since not everyone on their own could demonstrate their worthiness of this sacred service through complete sincerity and total solidarity, divine determining looked to this too. But that Determining is now pure mercy for us within the pure justice, for it brought together brothers

who greatly missed each other, and transformed their hardships into worship and their losses into almsgiving. It is also pure mercy in many other respects, like attracting attention from all quarters to the treatises the brothers have written out; and not allowing worldly possessions and children and comfort, which are temporary, fleeting and which one day they will be bound to leave behind when they enter the grave, to damage their lives in the hereafter; and accustoming them to patient endurance; and their being heroic models for the believers of the future, and even their leaders. But there is one aspect that caused me some thought, which is that if a finger is wounded, the eye, mind, and heart neglect their important duties and become preoccupied with it. Similarly, our lives, which reach this pitch of distress, busy our hearts and spirits with their wounds. Then just when I should be forgetting the world, the situation took me to the Masons' council, and busied me with dealing them blows. I was consoled by the possibility that Almighty Allah might accept this state of heedlessness as a sort of intellectual striving.

I received the greetings of Ali Gül, the brother of Hafız Mehmed, the *Risale-i Nur*'s esteemed teacher. I send greetings and prayers both to him, and to all his fellow villagers, and to all the people of Sava,¹ both living and dead.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Your constancy and steadfastness foil all the plans of the Masons and dissemblers. Yes, my brothers, there is no need to hide it, those atheists draw comparisons between the *Risale-i Nur* and its students and the Sufi orders and particularly the Naqshbandi Order, and with the idea of refuting us and scattering us, attack us with the schemes with which they defeated the Sufis.

Firstly: To intimidate and scare, and show up the abuses of the Sufi way.

And secondly: To publicize the faults of its leaders and followers.

And thirdly: To corrupt them with the enticing vices and stupefying, pleasurable poisons of materialist philosophy and civilization; and destroy their solidarity; and disparage their leaders with treacherous lies; and discredit their ways with some of the principles of science and philosophy.

1. Sava or Sav: A village close to the town of Isparta and some 50 k. from Barla, the village where Bediuzzaman was exiled between 1927-1934. All the inhabitants of Sav, young and old, men and women, voluntarily assisted in the writing out and dissemination of the *Risale-i Nur*. [Tr.]

They attacked us with the same weapons they used against the Naqshbandis and Sufis, but they were deceived. For since the essence of the *Risale-i Nur*'s way is complete sincerity, and the giving up of egotism, and to search out and perceive the mercy within difficulties and the permanent pleasures within pains, and to point out the grievous pains within fleeting dissolute pleasures, and that belief is the means to innumerable pleasures in this world too, and to teach the points and truths that the hand of no philosophy can reach, Allah willing it will make all their plans come to nothing, and showing that no comparison can be made between the way of the *Risale-i Nur* and the Sufi orders, it will silence them utterly.

A Subtle Point

This morning someone called me from the gendarmes' ward next to me and I went to the window. He said: "Our door has closed by itself and whatever we do we can't open it." So I told him: "It is a sign for you that among the people you guard and keep behind bars, are those who are innocent like yourselves. They even insulted me on the pretext of my seeing one of my brothers I had not seen for ten years, and on another pretext, closed the second of our outer doors. As a punishment, your door closed too."

Said Nursi

* * *

My Dear, Loyal Brothers!

There are three further points concerning the subtle point I wrote to you yesterday:

The First: As a representative of the collective personality of a blessed group that will be formed in the future, through the blessings of that collective personality, the bolted door opened of its own accord; again, they were angry with a representative of a blessed group which is now in existence meeting with me for half a minute, after ten years. I too was angered, and again said: "Let the doors close!" The following morning -it had never happened before- the guards' doors closed, and did not open for two hours.

Second Elegant Point: I sent a note to the public prosecutor by means of the prison governor. I said in it: "I am being kept in isolation and I can't meet with anyone. Even if I was to, I do not know anyone in this town. ... with someone from the town council here... and so on." Later the prosecutor asked if I was in solitary confinement. The prison governor said: "No." Both of them objected to my note. The same day, a distant and half crazy relation came and visited me for half a minute, and it was portrayed in such

a way as to show that I had never been in solitary confinement. Their objections rebounded on themselves.

The Third: The noise of the troublesome youths next door to me between the evening and night prayers disturbed me, but not too much. It was that day that they found an excuse and shut the door. The foul stench also grew worse in my cell, and the din the youths made by my door disturbed me excessively. I again said: "Let the doors close! Why are they doing this?" That morning, the incident occurred.

* * *

My Brothers!

The two Topics you have written in the new letters have had a tremendous effect. It will be excellent if the First, Second, and Third Topics are written out as well. But I find it worrying if it is Husrev and Tahiri who are writing them out since their pens are particularly suited to the Qur'an and the Qur'anic script, and are charged with it. It will be better if others write them.

* * *

My Dear Brothers!

For the past year I have been using an amount, that is, around a kilo, of vermicelli and rice. I have no doubt that they are a means of plenty. But now you do not allow me to cook them, so I give them to you as a gift, as a means to blessings and plenty. On one occasion, I saw a wondrous increase in the star-shaped vermicelli. I used to dry the pieces after cooking them. I myself and others saw that one single piece was ten times larger than normal.

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My Dear Brothers!

Last night while I was reciting my invocations, the guards and others could hear me. I wondered anxiously to myself if such a display did not decrease the merit. Then I remembered a famous saying of *Hujjat al-Islam* Imam al-Ghazali: "Sometimes doing something openly is better than concealing it." That is, in many ways it may be far more meritorious to do something openly, for others may benefit from it, or copy it, or be aroused from heedlessness; or it may display the marks of Islam in the face of those who persist in misguidance or vice and preserve the dignity of religion. Especially at this time and if done by those who have learnt thoroughly the lessons of sincerity, and no hidden artificiality intervenes. I thought of this and was consoled.

* * *

Two days ago, the examining magistrate summoned me, and when wondering how I could defend my brothers, I opened the *Hizb al-Maṣūn* of Imam al-Ghazali. These verses struck my eye:

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا ... (22:38) نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ... (66:8)
 اللَّهُ حَفِيزٌ عَلَيْهِمْ ... (42:6) طُوبَىٰ لَهُمْ ... (13:29)
 رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا ... (66:8)

I saw that if the doubling and *madda* (long ā) are not counted -the *waw* is also a *madda*- according to *abjad* and *jafṛ* reckoning, it makes one thousand three hundred and sixty-two, which is exactly this year's date; both its meaning and number coincide with the time we resolved to defend our believing brothers. All praise be to Allah, I said, this leaves no need for my defence. Then the thought "I wonder how it will turn out" occurred to me. I was curious. I saw that according to *jafṛ* reckoning, on condition the *tanwin* is counted, the two phrases طُوبَىٰ لَهُمْ and اللَّهُ حَفِيزٌ عَلَيْهِمْ make exactly one thousand three hundred and sixty-two. If one *madda* is not counted, it makes two, and if it is counted, three. Coinciding exactly -at this time we are so needy for divine preservation- with this year's date, and with next year's date, it consoles us with the assurance that we shall be preserved, despite an awesome assault against us which has been prepared over the last year on a grand scale and over a wide field. The *Risale-i Nur*'s making more brilliant conquests in ruling circles due to this episode means that its temporary arrest does not and should not cause us to despair. Also I consider *The Supreme Sign*'s being confiscated due to its printing to be a proclamation, attracting attention from all quarters to its shining station. I have just read the verse,

رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا ... (66:8)

The phrase وَاعْفِرْ لَنَا makes exactly one thousand three hundred and sixty-two. It coincides exactly with this year's date, and summons us and orders us to constantly seek forgiveness so that our light may be completed and the *Risale-i Nur* too not remain deficient.

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

It is my opinion that those who are not shaken by the severe ordeal of these two Schools of Joseph, ¹ the former and the present, and do not abandon its lessons, and do not give up being its students although their mouths have been burnt by the scalding soup, and whose morale is not broken despite all this aggression, will be applauded by the people of reality and coming generations; just as the angels and spirit beings applaud them. However, the physical distress is excessive since some of you are ill, delicate, or poor. But thinking of the others of you consoling them and being perfect examples in patience and good conduct, and compassionate brothers offering solidarity and kind attention, and intelligent companions in discussing lessons, and mirrors reflecting fine moral qualities, thus reducing the physical hardships to nothing, I felt consoled concerning you, whom I love more than my own spirit.

One day, I shall send you Mawlana Khalid's *jubba*, ² which is one hundred and twenty years old. I invest each of you with it in his name, in the same way that he invested me with it. I shall send it whenever you want it.

When we first arrived, the doctor gave me a chickenpox vaccination. It formed a boil and my arm swelled up. The swelling has moved down my arm; it prevents me sleeping and makes it difficult to take ablutions. Perhaps vaccinations don't agree with me, or it has some other meaning! Twenty years ago they vaccinated me in Ankara and it still suppurates from time to time and causes me pain. I thought of this and hoped the new one would not be the same; how are yours?

Said Nursi

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My Dear, Loyal Brothers!

One reason for the justice of divine determining driving us to the Denizli School of Joseph is both its prisoners, and its people, and perhaps also its officials and judiciary being in greater need of the *Risale-i Nur* and its students than people anywhere else. It is because of this that we have been put to this arduous test, with a task pertaining to belief and the hereafter.

1. That is, the prisons of Eskişehir (1935-6) and Denizli (1943-4). [Tr.]

2. Mawlānā Khālid al-Baghdādī (1193/1779-1242/1826-7). One of the most brilliant scholars of his age, who was known as the Regenerator (*Mujaddid*) of his age. His *jubba* or gown was given to Bediuzzaman in Kastamonu around 1940 by Asiye Hanım, the descendant of one of his *khalifas*. [Tr.]

Only one or two prisoners out of twenty to thirty performed the obligatory prayers as they should be performed; but following the *Risale-i Nur* students, forty to fifty without exception have begun to perform them perfectly; this is such instruction and guidance through the tongue of disposition and action that it reduces to nothing the distress and hardship; indeed, it makes one love it. We hope from divine mercy and grace that just as the students have taught this through their actions, so through the powerful true belief in their hearts, they will become like a fortress of steel, delivering the believers from the doubts and suspicions of the people of misguidance.

The worldly here preventing us from speaking and having contact causes no harm. The tongue of disposition is more powerful and effective than verbal speech. Since imprisonment is for training and education, if they love the nation, they should allow the prisoners to meet with the *Risale-i Nur* students so that in one month or even a day, they may receive more training and education than they would otherwise receive in a year, and may all become persons beneficial both to the nation and country, and useful for their own futures and their lives in the hereafter. It would have been very useful if we had had *A Guide For Youth* here. Allah willing, it will be brought in.

Said Nursi

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My Dear, Loyal Brothers!

Today I recalled the conversation between my elder brother, Molla Abdullah, and Hazret Ziyaeddin, which you know about. Then I thought of you and said to myself: if the Unseen were to be revealed, if each of these sincerely religious and earnest Muslims who display such constancy in these inconstant times, not being shaken by these torturous, testing circumstances, were to appear to be saints or even spiritual poles, the importance they have in my view and my concern for them would increase very little; or if they were to appear to be commonplace and ordinary, the value I attach to them would in no way diminish. For the task of saving belief under such extremely severe conditions is of greater worth than everything. In such stormy, unstable conditions, the virtues afforded by personal ranks and the good opinions of others dissolve when those good opinions are destroyed, and their love lessens. The one possessing the virtues then feels himself obliged to adopt artificial manners, empty formalities, and a burdensome dignity in order to preserve his position in their eyes. Endless thanks be to Allah, we have no need for cold artificiality such as that.

Said Nursi

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My Dear, Loyal Brothers!

I congratulate you with all my spirit, heart, and mind on your Ten Nights, and beseech divine mercy that they will bring great gains to our spiritual partnership. Last night I dreamt that I had come to you and awoke when I was about to lead the prayers as *imam*. When, according to my experience, the dream was going to be interpreted, two of our brothers from among the heroes of Sava and Homa arrived in the name of all you to interpret it. I was overjoyed, as though I had seen all of you.

My Brothers! Certainly, the situation has caused some officials and others to withdraw from the *Risale-i Nur*, and has scared them, but it has aroused the attention of, and a longing in, all opponents and religiously minded people and officials connected with the business. Do not worry, these lights shall shine out! ¹

* * *

According to Sabri's interpretation, in conformity with the allusion of Sura Wa'l-'Asr, the *Risale-i Nur* is a means of preserving Anatolia, and Isparta and Kastamonu, from heavenly and earthly calamities, like the ark on Mount Judi; they should not therefore interfere with it, or the expected disasters will shortly be visited on them. They should come to their senses. I say again what I said shortly before the disaster, and before those letters had been sent to you. According to news I have now received, Kastamonu and its surroundings and citadel are weeping as though mourning the *Risale-i Nur*; it has caught a fever and is shaking with earthquakes; Allah willing, it will be reunited with the *Risale-i Nur*, and will laugh again and offer thanks.

I wrote to you the other day about my two important gains. In the second I said, offering supplications and glorifications with hundreds of tongues... till the end. Some is missing here, it should be: Each one of us, according to his degree, offers... with hundreds of tongues... and so on.

Also, a venerable elderly man from the village of Sava, to which I am very attached, was handcuffed to me and we came together; it pleased me greatly and I understood from it the village's strong attachment to me. I send special greetings to that brother.

* * *

1. Brother, please note! In Denizli Prison, when everything was apparently against him and the prosecution was even seeking his execution, Üstad said: "Don't worry, my brothers. These Lights shall shine out." See how his words have turned out to be true!

Signed, *His Students*.

My Dear Brother!

The verse,

(40:85) *وَحَسِرَ هُنَالِكَ الْكَافِرُونَ*

indicates the allusion of

(103:1-2) *وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ*

that all the wars and destruction of the infidels have caused untold damage and loss. There is also an indication in the phrase *وَالْعَصْرِ* which points to the date 1360 according to the Rumi calendar, in which year dissemblers and disbelievers would attack the *Risale-i Nur*, but they would be the losers. For the *Risale-i Nur* is a cause of calamities like earthquake and war abating. It may be a concealed sign that its ceasing from activity attracts disaster.

Said Nursi

* * *

My Dear Brothers!

It is my guess that our final and true defence will be the short treatise that is the fruit of Denizli Prison. For the extensive plots hatched against us over the past year, originally due to unfounded suspicions, are the following: they attacked us on baseless pretexts such as founding a Sufi order, establishing a secret society, being a tool of external forces, exploiting religious feelings for political ends, working against the republic, meddling in government and breaching public security. Thanks be to Almighty Allah, their plans failed. Other than the truths of belief and the Qur'an, study of the hereafter, and working for everlasting bliss, they found nothing, even over such an extensive area, among hundreds of students, in hundreds of treatises, in the letters and books written over a period of eighteen years. They began to seek out anything at all to make a pretext of, in order to conceal their plots. But I think that in the face of a fearsome, covert atheistic organization which has deceived some leaders of the government, turning them against us, possibly attacking us directly on behalf of absolute disbelief, we were made to write the treatise of *The Fruits of Belief*, which is as clear as the sun and dispels all doubts and is as firm and unshakeable as a mountain, as the most powerful defence against them and to silence them.

Said Nursi

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My Brothers!

Your place is very constricted, but the expansiveness of your hearts does not allow this to distress you; it is also relatively freer than where I am. Know that solidarity is our firmest strength and support. Beware! Do not let the irritability caused by these tribulations make you find fault with one another. Complaining and blaming each other and saying “If such-and-such had not happened it would not have been like this” is the equivalent of complaining about fate and divine determining; do not do this. I have realized that there was no way we could have been saved from their assaults, whatever we did they would have attacked us. For the short time till divine grace comes to our assistance, we must respond with patience and thanks, and resignation towards the divine decree and submission to divine determining, and try to gain plentiful reward and merit with few acts.

I pray for the well-being of our brothers there.

Said Nursi

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My Dear, Loyal Brothers!

A significant solace in the face of the swift changes of this worldly life and its decline, and its fleeting, fruitless pleasures, and its blows of separation, is meeting with true friends. Yes, sometimes one travels for twenty days and spends a hundred liras to see a single friend for an hour or two. So now in these strange, friendless times, our seeing forty to fifty friends all together for one or two months and our speaking together for Allah’s sake and receiving and giving true consolation, make these difficulties and financial losses that have befallen us extremely cheap and unimportant. I myself would have accepted this hardship to see only one of my brothers here after having been parted from them for ten years. Complaint is criticism of divine determining, while thanks is submission to it.

* * *

I assure you that if the appointed hour were to come now and I were to die, I would meet it with perfect ease of heart. For I know that among you are many strong, steadfast young Saids who will own, inherit, and protect the *Risale-i Nur* far more effectively than this wretched, elderly, ill and debilitated Said. I felt very grateful and happy at those whose names are written in Nazif’s note, who effectively strengthen morale. I had anyway guessed that they would be thus. May Almighty Allah give them success and make them good examples to others. Amen.

* * *

My Dear, Loyal Brothers!

Since you have attached yourselves to the *Risale-i Nur* for the hereafter, and for good works, and worship and reward, and for belief and your lives in the hereafter, it is surely necessary to offer thanks for your being here to meet your fate and eat the sustenance appointed to you and earn reward for it. These have been determined by divine determining in this School of Joseph, an arena of trial in which each hour in its severe conditions is the equivalent of twenty hours' worship. Since those twenty hours are a striving in the service of the Qur'an and belief they have the value of a hundred hours. And those hundred hours consist of meeting with true brothers, who are striving on Allah's way each of whom have the importance of a hundred people, and to pledging your brotherhood, and strengthening them and receiving strength, and consoling them and receiving consolation, and steadfastly persisting in this sacred service in true solidarity, and profiting from their fine qualities, and acquiring worthiness to be students of the Medresetü'z- Zehra. It is necessary to think of all these benefits in the face of all the hardships, and to respond to them with patient endurance.

Said Nursi

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My Brothers!

I sincerely hoped that resolute heroes like those of Isparta and its environs (like the Husrevs and Hafız Alis), strong as steel, would appear here from Kastamonu as well. Endless thanks be to Allah that that province fulfilled my hopes, sending numerous heroes to our assistance. I send greetings to all my self-sacrificing brothers who are with you, who are always present in my imagination but whose names I cannot write, and I pray for their well-being.

* * *

My Dear, Loyal, Constant, and Faithful Brothers!

I am describing some of my circumstances here, not to sadden you or to take any physical measures, but so that I might profit more from your shared prayers, and you might practise greater self-restraint, caution, patience, and forbearance, and earnestly persevere your solidarity. The torment and distress I suffer here in one day is more than I suffered in a month in Eskişehir Prison. The ghastly Masons have inflicted one of their unfeeling fellows on me so that out of anger I might lose patience in the face of their torments, and they could then use it as a pretext and make it the reason for their cruel

aggression, and so conceal their lies. As a wondrous mark of divine grace, I merely offer thanks in patience and I am resolved to continue to do so.

Since we have submitted to divine determining and in accordance with the meaning of *خَيْرُ الْأُمُورِ أَحْمَرُهَا*¹ and we know these difficulties to be a divine bounty through which we may gain greater merit; and since we have the absolutely certain conviction, at the degree of absolute certainty, that we have dedicated our lives to a truth more brilliant than the sun, as beautiful as Paradise and sweet as eternal happiness; certainly, knowing that we are carrying out this non-material struggle in Allah's way, proudly and offering thanks, despite the distressing conditions, we should not complain.

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My Dear Brothers!

My first and last advice to you is to preserve your solidarity; avoid egoism, selfishness, and rivalry, to preserve your composure, and be cautious.

Said Nursi

* * *

My Dear, Loyal Brothers!

It is understood from the public prosecutor's indictment that the plans of the covert atheists who deceived some of the leaders of the government, prompting them to move against us, have come to nothing and turned out to be false. They are now trying to conceal their lies by accusing us of forming a political society and a secret revolutionary committee, and as a result, they do not allow me to have contact with anyone. As though all those who have contact with us join us. High officials too are careful to avoid us, and they try to curry favour with their superiors by harassing us. I was going to add the below passage to the end of my objections, but I had an idea that did not allow me to. The passage was this:

Yes, we are a society and we are a society that every century has three hundred and fifty million² members. Every day through the five obligatory prayers, its members demonstrate with complete veneration their attachment to the principles of that sacred society. In accordance with the sacred programme of (49:10) *إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ* they hasten to assist one another with their prayers and spiritual gains. We are members of that sacred, vast

1. al-'Ajlūnī, *Kashf al-Khafā*, i, 155.

2. Now it is getting on for two billion. [Tr.]

society, and our particular duty is to teach the believers in certain, realized fashion the Qur'anic truths of belief, and save them and ourselves from eternal annihilation and everlasting solitary confinement in the Intermediate Realm. We have absolutely no connection with any worldly, political, or intriguing society or clandestine group, or the baseless, meaningless secret societies concerning which we have been charged; we do not condescend to such things.

* * *

My Dear and Loyal Brothers!

Before dawn today I felt real pity for all of you. Then I remembered the *Treatise for the Sick (Hastalar Risalesi)*, and it consoled me.

Yes, this calamity is a sort of social sickness. Most of the remedies connected with belief in that treatise are in this too. As I told that blessed sick person in Erzurum, the pain of all past tribulations has passed; what remains of it is its good, and its benefits that look to this world, the hereafter, belief, and the Qur'an. That means the single transitory tribulation has been transformed into numerous permanent bounties. As for the future, since it is non-existent at the present, the tribulations that will continue in it give no pain now. To suffer pain due to delusions is to lack confidence in divine mercy and Determining.

Secondly: Most of humankind on the earth now are afflicted with calamities, physical and non-physical, and in their hearts, spirits, and minds. Compared with theirs, our calamity is both extremely light, and profitable. There are pleasures for the heart and spirit, springing from belief, good health, and well-being.

Thirdly: If we had not entered here amid these storms, due to our contact with suspicious officials, this slight calamity would have been even severer, and there would have been the calamity of having to toady to them and flatter them.

Fourthly: Seeing with very little expense true friends more compassionate than brothers, and brothers of the hereafter like spiritual guides, here in the workless, compounded physical and spiritual winter of this School of Joseph, which is a department of the Medresetü'-Zehra; and visiting them, profiting from their personal qualities, and receiving strength from their fine characteristics, which like light are diffused through transparent objects, and from their spiritual assistance, joy, and consolation; all changes the form of this calamity, making it a sort of veil to divine grace.

Yes, a subtle facet of this hidden grace is that all the *Risale-i Nur* students here are called “*Hodja*;” they are spoken of respectfully as “the *hodjas*... the *hodjas*.” There is a further subtle allusion in this, that just as this prison has turned into a *medrese* (religious school), so the *Risale-i Nur* students have all become teachers, and thanks to these *hodjas* the other prisons will also all become schools, Allah willing.

* * *

My Brothers!

If the short letters written before to console you, like this one, are read and studied together with the last parts of *The Fruits of Belief*, and any matters of the *Risale-i Nur* that occur to you are discussed, Allah willing it will gain for you the honour of being students of the religious sciences. Pre-eminent figures like Imam Shafi‘i (May his mystery be sanctified) attached the greatest importance to this, saying “the sleep even of students of the religious sciences is counted as worship.” If at this time of no religious schools, a hundred difficulties are suffered in these places of torment due to being such elevated students, no importance should be given to them, or else, saying *خَيْرُ الْأُمُورِ أَحْمَرُهَا* we should smile happily at those hardships. As for the families of our needy friends and their having enough to live on, in consequence of the rule of the Qur’an, belief, and the *Risale-i Nur*, which is to look at those worse hit by disaster than oneself and at those in greater deprivation, they are better off than eighty per cent of people. They have no right to complain; their right, their obligation, is to offer eighty degrees of thanks. divine determining ordained that we meet our fate here and eat the food appointed for us. The justice of divine mercy gathered us together here; the families have been entrusted to their true Provider, relieving those brothers temporarily of their duties of supervision. Just as one day they will be relieved of them entirely and dismissed... Since the reality is this, we should say (3:173) *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* and offer thanks.

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My Dear, Loyal Brothers!

For sure I can’t meet with you in person, but I am happy and thankful that I am close to you in the same building. It came to me involuntarily that some necessary precautions should be taken. One of these: a prisoner was sent to the ward next to mine by the Masons who is both a liar and a spy.

Since destruction is easy, especially among idle youths such as those, I knew from the scoundrel's excessive harassment of me and his corrupting the youths, that atheism is attempting to corrupt their morals in the face of our guiding and reforming them. Extreme caution is necessary in this situation, and it is absolutely essential as far as is possible not to be offended by the old prisoners nor to offend them and not to allow any disagreements, and to keep cool and put up with things, and as far as is possible, for our brothers to strengthen their brotherhood and solidarity through humility and modesty and giving up egotism. It pains me to concern myself with worldly matters, so having confidence in your perceptiveness, I do not consider them so long as it is not essential.

Said Nursi

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My Brothers!

Against all eventualities, I have to explain a matter that was imparted to me this morning.

Asking: "I wonder what atheist philosophers can say to this and what they will support themselves with?", for twenty years my soul and my satan have investigated whether or not the truths we have taken from the Qur'an leave any room for doubt or hesitation, and if they are as clear as daylight. They could find no fault in any nook or cranny, and fell silent. I reckon that a truth which silences my soul and devil, which are extremely sensitive and involved in the matter, will silence also even the most obdurate of them. Since we are working for the sake of and on the way of a truth which is thus unshakeable, elevated, vast, and important, and is of inestimable value, and if the whole world and a person's life were given as its price, it would still be cheap; we should certainly respond with complete steadfastness to all the tribulations, distress, and enemies. They have also confronted us with a number of deceived or hoodwinked *hodjas*, shaykhs, and apparently pious people. We must preserve our unity and solidarity in the face of them, and not bother with them or argue with them.

Said Nursi

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My Dear, Loyal Brothers!

It was disclosed to me this morning before dawn that the real reason for this extensive and significant aggression against us is not the Fifth Ray, but the *Hizb al-Nuri*, and *The Key to Belief*, and *Hüccetü'l-Balîğa*

(The Decisive Proof). ¹ I read part of the *Hizb al-Nuri* carefully and thought of *The Key to Belief*, and I understood that the atheists had put forward the Fifth Ray, which has a slight connection with politics, as the apparent reason, because they could not defend their way of absolute disbelief against the blows of these two keen swords. So they deceived the government, making it move against us. It occurred to me at the same time that if some of our weak brothers temporarily give up, they might be able to save themselves from this calamity, and I wanted to give them permission. Suddenly it was imparted to me that those brothers who are closely concerned and have twice been put to this test and in return have suffered so much hardship, would not then give it up in a heartfelt way that was both harmful and without benefit, but might possibly apparently hold back just to deceive them. It would otherwise cause harm both to himself, and to us, and to our sacred way, and as a penalty, the person would receive a blow contrary to his intentions.

* * *

My Dear, Loyal Brothers!

Certainly according to the degree of their being the cause of this imprisonment, which is more distressing and colder than other places, those who are suffering its hardships will feel inclined to escape them. But the certain, realized belief that the *Risale-i Nur* -its apparent cause- gains for those who suffer these hardships, and the happy death its gains through the certain, realized belief, and the good works of a hundred men it gains through the spiritual partnership, all transform the bitter hardship into sweet mercy. Since this is so, the price of these two results is unshakeable fidelity and steadfastness. To be regretful and give it up would therefore be a great loss. For those of the students who have no connection with the world, or very little, this imprisonment is preferable to freedom, and in one respect is a place of freedom. While since for those who are connected and who are well-off, the money spent becomes multiple almsgiving, and the hours spent are transformed into multiple worship, they should offer thanks rather than complaining. As for people who are impecunious and needy, their lives outside afford them merits that are without benefit and hardships for which they are responsible, while the hardships here produce many merits and much reward and entail no responsibility, and are alleviated by the solace of their companions; this demands that they offer thanks.

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1. The second part of the collection from the *Risale-i Nur* called *Âsâ-yı Musâ* (The Staff of Moses). It consists of 11 pieces proving the fundamentals of belief. [Tr.]

My Dear, Loyal Brothers!

A pious person in Kastamonu said by way of complaint: "I have declined; I have lost my former spiritual state, lights, and illuminations." I told him:

"Perhaps you have progressed so that you have left behind your illuminations and revelations, which flatter the ego, give a taste of the fruits of the hereafter while still in this world and encourage self-centredness. By giving up egotism and not seeking fleeting pleasures and through self-abasement, you have perhaps flown to a higher station." Yes, an important divine bounty is not making the person who has given up his egotism perceive the bounty so that he does not become proud and conceited.

My brothers! In consequence of this truth, those who think similarly to that person or who take into account the brilliant stations that the good opinions of others give, look at you and among you, see the students who appear in the garment of humility and self-abasement and service to be common, ordinary people, and they say: "Are these the heroes of reality who challenge the whole world? Alas! Who are they? Where are the people who are striving to perform this sacred service, before which even the saints remain impotent at this time?" If they are friends, they experience disappointment, and if opponents, find their opposition justified.

Said Nursi

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My Dear, Loyal Brothers!

In my view your prison fruits ¹ are as agreeable and valuable as fruits of Paradise. They confirm the great hopes I had for you and what I had claimed, as well as demonstrating beautifully the power of solidarity. Similarly to three or four *alifs* ² put side by side, those blessed pens uniting while suffering severe oppression showed a value of three or four hundred. The state of mind which preserves your unity in these confused conditions proves what I said yesterday. Yes -there is no error in the comparison- just as according to the Sunnis the position of a great saint regarding service of Islam is lower than that of a Companion of the Prophet (UWBP), so a sincere brother who forgoes the pleasures of the soul in serving belief at this time and practising humility preserves solidarity and unity, is given a position higher than that of a saint. This was the conclusion I came to and you confirm it constantly. May Allah be eternally pleased with you. Amen!

* * *

1. That is, the treatises they had written out, particularly *The Fruits of Belief*. [Tr.]

2. *Alif*: the first letter of the Arabic alphabet, written as a vertical stroke, the numerical value of which is one. [Tr.]

My Dear, Loyal Brothers!

The Fruits of Belief is most important and very valuable. It is my hope that in time it will achieve great triumphs. It seems you have thoroughly understood its value, for you have not left this place of study without lessons. On my own account I say that if the fruit of all this trouble and expense is only this treatise and *The Defence Speeches (Müdâfaat Risalesi)*, and being together with you in the same place, it reduces to nothing the expense and the trouble, and if I were to suffer this calamity ten times over, it would still be cheap.

Due to many experiences and especially in this distressing, restricted prison, I have formed the firm conviction that being occupied with the *Risale-i Nur*, both reading it and writing it out, greatly lessens the distress and gives one a feeling of expansiveness. When I am not busy with it, the calamity doubles and I am upset by trifling things. Although I reckoned that for various reasons Husrev, Hafız Ali and Tahiri would be suffering most, I saw that it was they and those who were with them who had the greatest composure and submission and ease of heart. I asked myself why. Now I have understood that they are carrying out their true duties; since they are not occupied with anything frivolous, and do not interfere in the functions of divine decree and determining, and are not boastful, critical, or panicky, all of which spring from egotism, with their self-possession and their steadfastness and peace of mind, they have exonerated the *Risale-i Nur* students and demonstrated their moral strength in the face of atheism. May Almighty Allah make the true dignity and heroism within their utter humility and self-abasement spread to all our brothers. Amen!

* * *

My Brothers!

A fearful egotism arising from heedlessness and love of this world rules at this time. The people of reality, therefore, have to give up egotism and selfishness, even if it is in a licit form. Since the *Risale-i Nur* students dissolve their egotism, which is an ice-block, in the joint pool of their collective personality, they will not be shaken by this storm, Allah willing. Yes, a well-tried method of the dissemblers is to collect together people like officers and judges, concerning some common question in constraining places which make them stand-offish and irritable and critical of each other; then they stir them up so they fight among themselves and they destroy their morale. The dissemblers then easily deal blows at those who lose their strength, and kill

them. Since the *Risale-i Nur* students have taken the way of love and brotherhood and ‘annihilation in the brothers,’ Allah willing, they will foil this well-tried, divisive stratagem.

* * *

My Dear, Loyal Brothers!

One time, a shaykh had so many followers the government became anxious regarding its political implications and wanted to scatter his community. The shaykh told the government: “I only have one and a half followers. No others. If you like we can put it to the test.” So he had a tent pitched somewhere and gathered together all his thousands of followers there. He told them: “I am going to put you to the test. Whoever is my disciple and complies with my command will go to heaven.” He summoned them into the tent one by one. He had a sheep slaughtered secretly, as though he had killed his favourite disciple and sent him to Paradise. When the thousands of followers saw the blood, they no longer obeyed the shaykh and started to denounce him. Only one man said “May I be sacrificed for you,” and went to him. Then a woman went to him too, and the rest dispersed. The shaykh told the government men: “Now you have seen for yourselves that I only have one and a half followers.”

Endless thanks be to Almighty Allah that in the test and trial of Eskişehir, the *Risale-i Nur* lost only one and a half of its students. But ten thousand were added in their place thanks to the efforts of the heroes of Isparta and its surroundings, just the opposite of the shaykh. Allah willing, in this ordeal too, through the efforts of the heroes of both the east and the west, few will be lost, and ten will replace of any one that goes.

* * *

One time, someone who was not a Muslim found a way of succeeding to the leadership of a Sufi order and began to give guidance. The disciples under his training began to advance, then one of them saw through a revelation that their guide had suffered a serious decline. With his insight, the guide told his disciple: “So you have understood.” But the disciple said: “Since it was with your guidance that I rose to this station, I shall follow you even closer from now on.” He beseeched Almighty Allah and saved his unhappy shaykh, who all of a sudden advanced, and outflanking all his disciples, again became their true guide. This means that sometimes a disciple may become the shaykh’s shaykh. But the true skill is that when one sees his brother in a bad situation, he does not abandon him, but strengthens their brotherhood and tries to reform him. This is the mark of the loyal and

faithful. Because the dissemblers want to destroy the solidarity of brothers in such situations and spoil their good opinions of each other, they say: "See, the persons you think so highly of are just common, ordinary people." Anyway, we have suffered much in this calamity, but since it is a matter that concerns the whole world of Islam, it is very cheap and of high value. Similar events have not been of concern for the whole Islamic world due to their being politics of religion or for other reasons.

* * *

The strange signature at the beginning of the printed edition of the Old Said's work *Lemeât* coincides with little change with my present circumstances and exactly with my seventy-second year, so I have included it here. You can add it at the end of the defences in place of a signature if you think it is fitting, and to the Fruits and the short letters. It consists of the following three and a half lines:

The Supplicant

My demolished grave in which are heaped up sixty-nine dead Saids with his sins and sorrows.

The seventieth is a gravestone to a grave; all together they weep at Islam's decline.

I have hope that the skies of the future and Asia will together surrender to Islam's clean, shining hand,

For it promises the prosperity of belief; it affords peace and security to mankind.

* * *

My Dear, Loyal Brothers!

The reason I give supreme importance to your solidarity is because of its advantages not only for us and the *Risale-i Nur*, but also for the mass of believers who are not within the sphere of certain, realized belief, and are much need of a point of support and a truth which a community unshaken by events finds certain. Being an authority, a guide, and a proof which is unfearing, unflinching, incorruptible, and undeceiving in the face of the currents of misguidance, the person who sees your powerful solidarity feels certain that there is a truth that may be sacrificed for nothing, that does not bow before the people of misguidance, and is not defeated; his morale and belief are strengthened and he is saved from joining the worldly and their vice.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Beware! Do not argue among yourselves; spying ears will take advantage of it. Right or wrong, those who argue in our situation are wrong. Even if they are right to one degree, by disputing they may cause us untold harm.

I shall repeat a story I once told my irritable brothers in Eskişehir Prison. During the Great War, I was being held prisoner together with ninety officers in a long dormitory in northern Russia. They held me in high regard although I did not deserve it, so my admonishments to them disallowed any noise or trouble. But then, due to the constraints and irritations, they became irascible, which gave rise to violent rows. So I told three or four of them that whenever they heard a noisy dispute, to go and help those in the wrong. They did this, and the damaging rows ceased. They asked me why I had taken such unjust precautions, and I told them:

“A person who is in the right, is fair; he will sacrifice his insignificant right for the general peace, which is of much higher worth. People in the wrong are mostly egotistical; they will sacrifice nothing, so the din increases.”

* * *

My Brothers!

You should repeatedly and carefully read the pieces in the treatise containing the short letters, which are a means of consolation and enjoin forbearance and patient endurance. I am the weakest of you and I have the greatest share of this distressing calamity. Thanks be to Allah, I am enduring it and I have not been vexed by those who have piled all the blame on me, nor annoyed at those who because it is the same matter have defended themselves alone, and implying we have formed a political association, put the blame on me. I request that since we are brothers, you imitate me in this patience.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers and Friends in this Hostel of the World!

I thought tonight of our being led handcuffed together to the court by soldiers with bayonets fixed. The Old Said's proud vein of temperament made me feel exceedingly angry. But it was suddenly imparted to me that

we should respond to this situation not with anger, but with pride, thanks, and joy, for in the eyes of the intelligent, and of incalculable numbers of angels and spirit beings and the people of reality and those among men with consciences and certain, realized belief, we appear as a caravan of heroes on the way of truth, reality, the Qur'an, and belief, challenging this century. In the face of their elevated regard, applause, and appreciation, which is indicative of dominical acceptance and divine mercy, the insulting looks of a limited number of dissolute layabouts can be of no importance. One day, even, when I went by car because of illness, I felt a constrictedness, but then when I went together with you with my hands bound, I felt an expansiveness and joy of the spirit. That is to say, my state of mind arose from this meaning.

I have said it many times and I shall repeat it: there is no one in history who has performed as a great service on the way of truth as the *Risale-i Nur* students and have earned so much reward while suffering so little difficulty. However much hardship we suffer, it is still not costly.

* * *

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَيِّحُ بِحَمْدِهِ

My Dear, Loyal Brothers!

Our escaping from this calamity and being saved from it is impossible in two respects:

The First: Divine determining appointed that we should meet part of our fate here, so we would have come here anyway. This way is therefore the best.

The Second: We discovered no way of being saved from the plots that were being hatched against us. I perceived them, but there was no way out. The unfortunate late Shaykh Abdülhakim and Shaykh Abdülbaki could find no way to save themselves. This means that to complain about one another in this calamity is both unjust, and meaningless, and harmful, and is to feel a sort of offence at the *Risale-i Nur*. Beware! To consider some of the activities of the leading students to be the cause of this calamity and to feel indignant at them, is to retreat from the *Risale-i Nur* and regret having learnt the truths of belief. This is a far greater calamity than the material calamity. I swear that although my share of this calamity is twenty or thirty times greater than each of yours, I would not be annoyed at them even if the calamity,

which occurred due to lack of caution, was ten times greater, because they have acted with a pure intention. It is also meaningless to object to things that are past, because they cannot be repaired.

My Brothers! Anxiety doubles the calamity; it also roots the physical calamity in the heart; and it implies objection to and criticism of divine determining and accusation against divine mercy. Since everything has a good side and in everything is a manifestation of divine mercy, and divine determining works with justice and wisdom; we are surely bound not to give importance to any slight trouble we may suffer as a result of the sacred task we are performing, which concerns the whole Islamic world at this time.

* * *

[An unimportant, commonplace condition of mine necessitated that I write this to you.]

My Brothers!

I have formed the firm conviction that the evil eye affects me severely and makes me ill. I have experienced it on numerous occasions. I want with all my heart and soul to be a companion to you in all circumstances, but in accordance with the famous rule, *الْأَنْظَرُ يُدْخِلُ الْجَمَلَ الْقَدْرَ وَالرَّجُلَ الْقَبْرَ*¹ the evil eye has an effect on me. For those who look at me, do so with either violent hatred, or appreciation. Both these are present in the looks of some people who have the ability to affect with the evil eye. I have formed the intention therefore that if it is possible and they do not force me, I shall not always accompany you while going to the court.

* * *

بِاسْمِهِ سُبْحَانَهُ
وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

My Dear Brothers!

This morning before dawn a piece was suddenly imparted to me. Yes, I confirm the wonder (*kerâmet*) of the *Risale-i Nur* concerning the earthquake that Husrev wrote in detail; what I thought also centred on that. For just as the coinciding of the four occasions of severe aggression against the

1. al-‘Ajlūnī, *Kashf al-Khafā*, ii, 76; al-Maghribī, *Jāmi‘ al-Shaml*, ii, 49; al-Munāwī, *Fayḍ al-Qadīr*, no: 5748.

Risale-i Nur and its students and the four occasions of the assaults of earthquakes were not chance, so the exact coincidence of the two centres of the *Risale-i Nur*'s dissemination, Isparta and Kastamonu, being preserved from disaster relative to other places; and as alluded to by Sura al-‘Asr, since the means of salvation from the Second World War –mankind’s greatest loss at the end of time– is belief and good works; it cannot be mere chance that the *Risale-i Nur* has spread certain, realized belief all over Anatolia, and Anatolia was saved from the great losses of war in extraordinary fashion. Also, just as the exact coinciding of those who impede the *Risale-i Nur*'s service or those who err in that service receiving blows either of compassion or wrath, cannot be mere chance -of which there have been hundreds of incidents; so too almost without exception the thousands of incidents of, all those who serve the *Risale-i Nur* well experiencing plenty in their livelihoods and ease of mind and happiness, cannot be mere chance.

* * *

My Dear, Loyal Brothers!

According to the inner meanings of *أَلْخَيْرُ فِيمَا اخْتَارَهُ اللَّهُ* and,

(2:216) *وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ*

the most confidential pieces of the *Risale-i Nur* have emerged from behind the veil of *سِرًّا تَنَوَّرَتْ*¹ and have come into the possession of the most undesirable people, to strike the arrogant, and show up the errors of those at the top. They wanted to make the matter appear unimportant, but somehow or other they understood that it has great significance, and attracting attention to it in a big way leads to shining triumphs for the *Risale-i Nur* and its enemies being made to read it in wonderment. In fact, it illuminated many hesitant, bewildered, and needy people during the Eskişehir trials, and saved them, transforming our hardships into mercy. Allah willing, on this occasion it will perform that sacred service on a wider scale, in many courts and centres. Yes, those who see the *Risale-i Nur*'s style and explanations cannot remain indifferent to it. It not only makes the mind and heart submit like other works, it also conquers the soul and emotions.

Your being released causes no harm to this fact, but my acquittal would be detrimental. Even my soul agrees to sacrifice for a truth that concerns the

1. A phrase quoted from the *qasida al-Jaljalutiyya*: “It illuminates secretly.” See, p 329 fn 3 above. [Tr.]

whole Islamic world not only the life of this world but if necessary that of the next, and to sacrifice through the *Risale-i Nur* my own happiness for that of the people of belief.

* * *

[Included here is the continuation of the earthquake incident from Husrev's letter; the beginning is not included.]

I later saw in another newspaper, the following amazing, complementary facts: before the earthquake, the cats and dogs gathered together in groups of four or five. They silently sat down together looking at each other pensively and blankly, then dispersed. None of these animals was to be seen either during the earthquake, or immediately before it, or after it; they disappeared into the countryside away from the towns. Another strange thing they write is that these animals gave news through the tongue of disposition of the coming disaster, which resulted from our sins, and they did not understand it and are amazed.

Among the hundreds of things that for years Bediuzzaman has predicted in the *Risale-i Nur*, is that the atheists should avoid interfering with the *Risale-i Nur* and its students, for if harm comes to the latter, the disasters waiting in the offing will make them regret it a hundred time over. The earthquake verified this with its signature, then four more disasters occurred... May Almighty Allah bestow belief on our hearts and on the hearts of those who attack the *Risale-i Nur*, and give them minds that will recognize the truth, and save us from these dungeons and them from disasters. Amen.

Husrev

* * *

My Dear, Loyal Brothers and Companions in Disaster!

There being blessed scholars, good organizers, and sincerely devoted students among you, I felt firmly confident that you would preserve your unity and solidarity in the face of our powerful, cunning, and numerous enemies. I felt easy and was not preoccupied with you. But it has now become necessary to explain a number of matters.

The First: I was not going to send anything to Ankara, lest it delay your release. But since the court mixed up the treatises that are confidential and those that are not and the old letters and the new, and sent them to Ankara, it was essential to send to those departments *The Defences (Müdafaat Risalesi)*, which supplies extremely powerful replies concerning the

confidential treatises, especially the Sufyan and Islamic Dajjal (Antichrist) in the Fifth Ray, and *The Fruits of Belief*, which smashes the arrogant disbelief arising from naturalist philosophy and its insolent attacks on belief, so that the committee of experts there would not base their judgements on those confidential treatises and rule against us like the first committee.

The Second Point: My Dear Brothers! While writing the reply to your important letter, they gave me the same letter. I had begun the Second Point and it remained unfinished. Now I am completing it, so take note of it. If this idea is given currency by your useless lawyer, it is doubtless a plan of those who are seeking our conviction, so that like the committee of experts here, the committee in Ankara will take as basic the unpublished confidential treatises, and especially the Fifth Ray, extend them to the whole *Risale-i Nur* then confiscate it, and inferring that the matters discussed in the Fifth Ray are what all the wretched students study who read the *Risale-i Nur*, have them all convicted due to my crime. The prison governor and assistant prosecutor's making difficulties for me by preventing me from speaking and confiscating what I have written is a powerful sign that the intention is for Ankara to make the ruling against us before the irrefutable replies of the defences reach there.

The Third Point: In fact, the Chairman of the Court said that day that he was going to send the books, documents, and defences of importance, which would prolong the case, to Ankara. These have certainly arrived by now. If my two well-set-out and explicated defence speeches are sent, they may solve the case quickly; it would not be prolonged but expedited, and those with families released. But myself and those like me who have no one, we should not be released but remain in prison, for it is the best place to defend the truths of belief against the atheists and apostates.

Fourth Point: If the *Risale-i Nur* is not acquitted and my defence is not taken into consideration, your apparent denial will not save you; we are all bound together because it is all the same question. Only a very few of our friends with a slight connection with us might be saved. Eskişehir Court demonstrated this in fact. For the past year they have planted spies among us who carefully record the disclosures of simple-minded and rash students, and have employed every means to wreck us and make us regret our way, and have even mobilized Shaykh Abdülhakim against us. But they have ruined him the same as they have ruined us and Shaykh Abdülbaki and Shaykh Süleyman, who has objected to me from time to time, so your denials to them and your running away will make absolutely no difference

to what they think and what they call “discretionary conviction,” just as it made no difference in Eskişehir.

Fifth Point: We have understood certainly through our experiences of both here and Eskişehir that due to it all being the same case, our greatest need is for complete solidarity. Taking offence and being irritable and critical due to the hardships doubles the wretchedness of our plight. Regretably, it was you that I had the most confidence in and trusted most. Sometimes when I feel a twinge of anxiety, I think of Kamil Hodja and Sıddık Hodja from Istanbul and the people in the province of Kastamonu who have displayed an extraordinary loyalty, and my anxiety evaporates. Be careful that the secret organization that promotes absolute disbelief does not infiltrate you. It infiltrated the ward next to me and caused me indescribable torment. Discuss this among yourselves now without argument; I shall accept your decision. But if in your discussions you take into consideration the possibility that if my defence goes to Ankara and is studied there, the court here may come to a decision about those whose release is possible. Consider too the possibility that those who struggle against us, and who exiled Abdülbaki, Abdülhakim, and Hacı Süleyman and made Yeşil Şemsi remain here after he had been officially released, will not release people like Hafız Mehmed and Seyyid Şefik, with their firm adherence to religion and refusal to bow before the dead leader and his picture, and their demonstrating their lack of support for atheism and innovations. You should also take into consideration that it is of the greatest importance that the *Risale-i Nur* should emerge from obscurity and in a momentous general question at a time they are contesting themselves in their centres, the hesitant and bewildered people of belief should find the students behind them and should be shown that by not running away the students are bound to an unshakeable and invincible truth. Beware! Take no notice of each other’s faults; have respect instead of feeling angry, and help each other rather than being critical.

* * *

My Dear, Loyal, Faithful Brothers!

For the past few days I have changed the form my supplications take. I no longer say *طَلَبَةَ رَسَائِلِ النُّورِ الصَّادِقِينَ* in the phrase *طَلَبَةَ رَسَائِلِ النُّورِ الصَّادِقِينَ* when repeating perhaps a hundred times *وَأَغْفِرْ لَنَا* or *وَفَّقْ* So now those of our brothers who feel themselves obliged to act as though they have dispensations, or due to the anxiety and despair caused by distress, act contrarily to resolution

and fidelity by apparently denying or holding back, are not left out of those prayers.

* * *

بِاسْمِهِ سُبْحَانَهُ

My Dear Brother Hafız Ali! ¹

Do not worry about your illness. May Almighty Allah grant you healing. Amen! Your profits are high since one hour's worship in prison is the equivalent of twelve hours' worship. If you want some medicine, I have some here; I can send them to you. Anyway there is a slight illness doing the rounds. I am certain to be ill the day I attend the court. Perhaps you have taken on a little of my illness in order to help me, like the people of former times who with extraordinary self-sacrifice became ill and died in each other's places.

* * *

[A perfectly apt obituary]

My Dear, Loyal Brothers!

لِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

I offer my condolences to myself, to you, and to the *Risale-i Nur*, and I congratulate Hafız Ali and the Denizli graveyard. That heroic brother of ours who knew with knowledge of certainty the truths of *The Fruits of Belief*, has left his body behind in his grave to ascend to the stations of vision of certainty and absolute certainty, to journey round the stars and the world of spirits like the angels. He carried out his duty to the letter and he has been discharged to take his rest. May the Most Merciful of the Merciful write merits in the book of his good deeds to the number of the letters of the *Risale-i Nur*, both written and read. Amen! And may He pour down blessings onto his spirit to their number. Amen! And may He make the Qur'an and the *Risale-i Nur* pleasant, friendly companions to him in his grave. Amen! And may He bestow ten heroes to take his place in the Light Factory, ² and put them to work. Amen. Amen. Amen.

Remember him in your prayers like me. I beseech divine mercy that a thousand tongues will be employed in place of his single tongue and he will gain a thousand lives in place of the single life and tongue he lost.

* * *

1. Hafız Ali: A leading *Risale-i Nur* student in the Isparta area. He was from the village of İslâmköy, many of whose inhabitants he led in serving the *Risale-i Nur*. He fell ill and died in Denizli Prison in 1944. [Tr.]

2. That is, the village of İslâmköy. [Tr.]

My Dear, Loyal Brothers!

Endless thanks be to the Most Merciful of the Merciful that in these extraordinary times and strange place He permitted us by means of you to win the honour of being students of the religious sciences and to perform important services. It has been seen on numerous occasions by those who divine the state of people in their graves that like martyrs, some enthusiastic and serious students of the religious sciences who die when busy with their studies suppose themselves to be alive in their graves and still studying. Indeed, while observing a student who died when studying grammar and syntax, one such diviner of graves was curious what answer the student would give to Munkar and Nakir in his grave, and he heard that when the questioning angel asked him: مَنْ رَبُّكَ “Who is your Sustainer?”, the student replied: “مَنْ is the subject, and رَبُّكَ is its predicate.” He gave a grammatical answer, supposing himself to be in his *medrese*. Thus, like that incident, I know the late Hafız Ali to be a student of the religious sciences working at the *Risale-i Nur*, the highest of the sciences, at the degree of martyrs and at their level of life. With that conviction, in some of my supplications I pray for him, and like him for Mehmed Zühdi and Hafız Mehmed, saying: “O Allah! Allow them to be busy till the resurrection of the dead with the truths of belief and mysteries of the Qur’an in the guise of the *Risale-i Nur* in perfect happiness and contentment. Amen!

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear and Loyal Brothers!

I cannot forget the late Hafız Ali; his suffering upsets me terribly. In earlier times, self-sacrificing persons would sometimes die in place of their friends; I reckon he departed in my place. If people like you who follow his system were not performing his supreme service, it would be a terrible loss for Islam. My pain subsides when I think of you, his heirs, and I feel reassured. It is astonishing but his departing together with his spiritual life, indeed, with his physical life, to the Intermediate Realm, has aroused in me a longing to go to that world, and one veil more has been folded back in my spirit. Just as we send greetings to our brothers in Isparta from here and converse with them and exchange news, so the Intermediate Realm where Hafız Ali now dwells, seems to me like Isparta or Kastamonu. I heard, even,

that someone from here was sent there last night. I felt even sorrier; why had I not sent Hafız Ali greetings with him? Then it occurred to me that no means are needed to send greetings; his powerful connection is like a telephone. Also, he would come and receive them. That great martyr has caused me to love Denizli; I do not want to leave here now. He and Mehmed Zühdü and Hafız Mehmed are continuing their tasks serving belief and the *Risale-i Nur* that they carried out in their lives. They watch from very close by, and even help. Now that they have taken their places in the sphere of the great saints due to their valuable service, I mention their names and that of Hafız Mehmed, together with those of the spiritual poles in my chain, and bequeath my gifts.

* * *

My Dear and Loyal Brothers!

Your sincerity, loyalty, and steadfastness are sufficient reason for you to disregard one another's faults in the present trying circumstances, and to hide them. For the powerful brotherhood within the *Risale-i Nur* is an act so good it causes one to forgive a thousand evils. At the Last Judgement when good deeds will preponderate over evils, divine justice will forgive, so you too, seeing that good deeds preponderate, should act with love and forgiveness. For to become angry due to a single bad deed, and exasperated in harmful manner out of irritability, and upset because of the difficulties, is to be wrong in two respects. Allah willing, you will assist one another and console each other happily, which will reduce the hardship to nothing.

* * *

My Loyal, Blessed Brothers!

The reason I have not spoken with you for a few days is my suffering a severe illness due to being poisoned, the like of which I have never experienced. I shall be proud till the end of my days on account of the *Risale-i Nur* of my steadfast, staunch, unshakeable brothers in the Light and Rose areas,¹ and the devoted brothers of Kastamonu. I find them a powerful support and effective solace in the face of the afflictions of all these tyrants. If I die now, I will meet my death happily thanks to them.

The worldly cast me into prison due to their groundless suspicions that I was opposing them, but divine determining imprisoned me because I did not speak with them and did not try to reform them. If I remain in prison with

1. That is, İslâmköy (led by Hafız Ali) and Isparta (led by Husrev) respectively.

only a few friends, I shall seek an open trial which will arouse the interest of all the Islamic world, and I shall open proceedings against the departments of government in Ankara, and have numerous copies made in the new letters of *The Fruits of Belief* and the defence speeches, and shall send them to the important departments, Allah willing.

* * *

My Dear, Loyal Brothers!

Hadiths of this sort are allegorical. They are not particular and do not look to general places. Others refer to the religious differences that would afflict the Umma and indicate a single time, citing the Hijaz and Iraq as examples. In the 'Abbasid period, numerous misguided sects came into being which harmed Islam, like the Mu'tazila, the Rawāfid, Jabriyya, and atheists and heretics under various guises. During periods of serious turmoil regarding the Shari'a and tenets of belief, numerous leading figures of Islam emerged like al-Bukhari, Muslim, Imam al-A'zam, Imam al-Shafi'i, Imam Malik, Imam Ahmad ibn Hanbal, Imam al-Ghazali, Gawth al-A'zam, and Junayd al-Baghdadi, and quelled the religious dissension. The victory continued for around three hundred years, but by way of politics, the sects of the people of misguidance covertly brought down on the Muslims the dissension of Hulagu and Jenghiz. Both Hadiths, and Imam 'Ali (May Allah be pleased with him) explicitly indicate this dissension together with its date. Then since the dissension of the present time is one of the most serious, both numerous Hadiths and numerous Qur'anic allusions give news of it, together with the date. Making an analogy with this, when a Hadith mentions in general fashion the stages the Umma will pass through, it sometimes points out the date of a particular event within the generality, by way of an example. Various parts of the Risale-i Nur have made certain interpretations of allegorical Hadiths such as these, the meanings of which are not completely understood. The Twenty-Fourth Word and Fifth Ray elucidate this truth by means of principles.

* * *

My Dear, Loyal Brothers!

It was imparted to me that I should explain a truth so that you do not accuse one another of egotism or disloyalty.

At one time I observed that some of the great saints who had renounced egotism and none of whose evil-commanding souls remained, complained

bitterly about them and I was astonished. I later understood perfectly that on the death of the evil-commanding soul, its implements are handed over to veins of temperament and emotions, so that the striving of the soul can continue to the end of the person's life; and the exertion does continue. Those great saints, then, complain of this second enemy and heir of the soul. Moreover, spiritual worth, station, and virtue do not look to this world so that they should make themselves felt. In fact, since some of those at the highest station do not perceive the great divine favours bestowed on them, they consider themselves to be more wretched and bankrupt than everyone, which shows that the wonder-workings, unfoldings, illuminations, and lights which the mass of people consider to be spiritual perfection, cannot be the means to and touchstone for that spiritual worth and those stations. This is proved by the fact that although one hour of the Companions of the Prophet (UWBP) had the worth of a day of other saints, or perhaps forty days' ordeal, all the Companions experienced the same wondrous illuminations and states as the saints.

My brothers, be careful! Do not let your evil-commanding souls deceive you by comparing others to yourselves and thinking ill of them; do not allow them to make you doubt the *Risale-i Nur*'s ability to train.

* * *

بِاسْمِهِ سُبْحَانَهُ

[The unruly youths themselves confirm that nine slaps they received related to the five matters in the *Risale-i Nur*'s Guide For Youth and Fruits of Belief are a subtle instance of the *Risale-i Nur*'s wonder-working.]

The First is Feyzi, who sometimes assists me. At the start I told him: You have attended a reading of *The Fruits*, so don't get into trouble. He did get into trouble and received a slap: he could not use his hand for a week.

Yes, it's true,
Feyzi

The Second is Ali Rıza, who assists me and writes out *The Fruits*. One day I was going to teach him about what he had written. Out of laziness, he made an excuse about cooking the food and did not come. He suddenly received a slap: although his saucepan was in good shape, the bottom suddenly fell out together with the food.

Yes, it's true,
Ali Rıza

The Third is Ziya. He wrote out the topics about youth and the obligatory prayers from *The Fruits* for himself, and began to perform the prayers. But then he became lazy and gave up praying and writing. He suddenly received a slap: for no reason and in extraordinary fashion, his basket and the clothes in it, which were beside him, caught fire. No one among that crowd being aware of this until they had burnt shows that it was an intended compassionate slap.

Yes, it's true,
Ziya

The Fourth is Mahmud. I read him the topics about youth and the prayers from *The Fruits* and I told him not to gamble and to perform the prayers. He agreed. But he was overcome by laziness, and did not pray and did gamble. He suddenly received an angry slap: while gambling, he lost three or four times, and despite his poverty, had to hand over forty liras, his sack coat and his trousers to his opponent, and he still has not come to his senses.

Yes, it's true,
Mahmud

The Fifth: A boy of fourteen called Süleyman was always causing trouble and at the same time egging others on. I told him to behave himself and perform the prayers, or his conduct would get him into big trouble and put him into danger. He began to perform the prayers, but then he gave them up and began making trouble again. He suddenly received a slap; he caught scabies and had to remain in bed for three weeks.

Yes, it's true,
Süleyman

The Sixth is Ömer, who at the beginning assisted me; he began to perform the prayers and gave up singing. Then one evening, a song reached my ears which was being sung close to my door; it disturbed me as I was reciting my supplications. I was angry, went out and saw that unusually, it was Ömer. And unusually for me, I dealt him a slap. Then, unusually, the following morning, he was sent to another prison.

The Seventh: A sixteen year old called Hamza, who because he had a good voice, used to sing songs, also whetting the appetites of others and upsetting things. I told him not to do it or he would receive a slap. Then suddenly two days later his hand was dislocated and he suffered torments for two weeks.

Yes, it's true,
Hamza

There are other slaps like these, but the paper is finished and so is the meaning.

* * *

My Dear, Loyal Brothers!

An education minister raised the veil from his face and revealed absolute disbelief in another guise. He must have written that manifesto on some other prompting, before receiving the defences we last sent. I was not thinking of sending them to that department, but this has shown that it is both appropriate and necessary to do so, with my brothers' approval. For most likely, a deputy so bigoted in atheism would not be indifferent towards the documents and confidential treatises sent to Ankara. He was suddenly hit on the head by the irrefutable defences; it was excellent. Allah willing, it will give rise to a powerful movement in favour of the *Risale-i Nur* in that department too.

My Brothers! Since some people are like that, it is a sort of suicide to submit to them; it is to regret Islam, or even to shake off religion. For they are so bigoted in atheism that they are not content with people like us only submitting or pretending to submit; they tell us: "Abdicate your hearts and consciences and work for this world alone!" In such a situation, the sole solution is to rely on dominical grace, trust in Allah in patience and fortitude, send four crates of copies of the *Risale-i Nur* to that centre, and pray that with their powerful truths they will be victorious. Our experience up to now has shown that it is of no benefit to avoid one another and be upset, and to dissociate oneself from the *Risale-i Nur*, and submit to them and even join them. Don't feel anxious in any way! That deputy's blustering alarm shows his weakness and fear; he is compelled not to attack, but to defend himself.

* * *

My Dear, Loyal Brothers!

Sami Bey told me that one of our brothers from Homa, a student called Ali, died around the same time as Hafız Ali. Mehmed Ali, one of heroes of Homa, also wrote and told me. So in many of my prayers I have made that Ali a companion to the great martyr Ali.

Recently, a lady who is connected with us dreamt that three of our brothers had died. It may be interpreted like this: two Ali's and Mustafa, who in prison wanted to become a follower of the *Risale-i Nur* and was hanged, went to the hereafter in place of all of us and were sacrificed for our well-being.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Unshakeable Brothers, who know the true nature and meaning of reliance on Allah!

Although for twenty years I have felt no curiosity to either read or ask about any newspaper, with much regret I today saw, only for the sake of some of our weak brothers, a newspaper article. I understood from it that covertly and openly a number of important movements are playing false parts. Since we appear in the public eye, it is supposed we are connected with those movements. Allah willing, the four boxes of powerful, irrefutable treatises and notebooks of decisive defences will produce good results for both us, and belief and the Qur'an, and Islam. We have not meddled in their worlds and they have in no way established that we are going to meddle. Ankara was compelled to request the whole *Risale-i Nur* in order to scrutinize it.

Since this is the fact and since up to now in the service of the *Risale-i Nur* we have witnessed the manifestation of dominical grace to an undeniable degree – we have all experienced this, particular and universal; and since many of the movements of politics and the world are mustering forces against each other; and since we can do nothing except be content with the divine decree and submit to divine determining, and receive the vast and sacred consolation arising from the service of belief and the Qur'an and the *Risale-i Nur*; certainly, what falls to us before anything else is not be alarmed and not to despair and to strengthen one another's morale and not to be frightened and to meet this calamity trusting in Allah, and recognize to be molehills the mountains which the inane, clamorous journalists who make mountains out of molehills, and to give them no importance. The life of this world is without value, especially at this time and under these conditions. Whatever happens to one, one should meet it contentedly.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Two or three of my brothers have found a good way of consoling themselves. They say this:

Some of our new brothers in this prison are enduring patiently one or two or perhaps ten years of this calamity because of one or two hours

illicit activity. Some of them even offer thanks, saying that they have been saved from other sins. They say: Why should we complain about six or seven months of beneficial hardship, seeing that we are employed in the most licit activity and are serving belief through the *Risale-i Nur*? I congratulate them. Yes, it is a cause of pride and thanks to suffer difficulties for five or ten months due to having performed for five or ten years an enjoyable, pleasant, beneficial, sacred service and elevated worship and reflection with the intention of saving both one's own belief and that of others. In a Hadith it says: "For one person to come to believe through you is better for you than a plainful of red sheep and goats." ¹ You should think therefore of all the people here, in the court, and in Ankara, whose belief has been saved, and will be saved, from ghastly doubts through your writings and your service, and offer thanks in patience and with resignation.

If the Republican People's Party, which governs in Ankara, obstinately opposes the powerful parts of the *Risale-i Nur* which go there, and does not attempt to protect it with the intention of being conciliatory, the most comfortable place for us will be prison. It would indicate that the atheists have combined communism and atheism and that the government is obliged to heed them. If that were the case, the *Risale-i Nur* would draw back and halt, and calamities, material and immaterial, would begin their onslaught.

* * *

بِسْمِهِ سُبْحَانَهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(6:130) يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ

[Although these verses state that prophets were sent from the jinns, the following is Üstad's answer to a question aimed at solving this difficulty.]

My Dear Brothers!

Truly this question of yours holds much importance, but since the *Risale-i Nur*'s chief function is saving humankind from misguidance and absolute disbelief, it allots no place to matters of this sort and does not discuss

1. *Bukhārī*, Jihad, 102; *Abū Dā'ūd*, 'Ilm, 10; *Dārimī*, 'Ilm, 'Ilm, 10; *al-Munāwī*, *Fayḍ al-Qadīr*, vi, 359, No: 9609.

them. The leading figures of the first generations of Islam did not discuss them much. For such unseen, invisible matters are open to exploitation. Fraudulent persons may exploit them for their own ends, just as spiritualists nowadays perform their charlatanry calling it “calling up spirits [jinns].” It should not be much discussed therefore since such people exploit it to harm religion. Also, no prophets have been sent from the jinns after the Seal of the Prophets (UWBP). Also, the *Risale-i Nur* has tried to prove the existence of jinns and spirit beings with incontrovertible proofs in order to refute the ideas of materialism, which plagues humanity at this time. It has put the matter in third place and has left detailed discussion of it to others. Allah willing, a student of the *Risale-i Nur* may expound Sura al- Rahman in the future and solve the question.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

لِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The deaths of Hafız Ali, Hafız Mehmed, and Mehmed Zühdü were truly a great loss not only for us, but for Isparta and even for this country and the Islamic world. But up to now, as a manifestation of divine grace, whenever a *Risale-i Nur* student has been lost, two or three have immediately appeared who follow the same system. I have powerful hopes therefore that serious students will emerge who will carry out those students' duties in another form. Anyway, those three blessed people performed a hundred years' worth of duties serving the cause of belief in a short period. May the Most Merciful of the Merciful grant them mercy to the number of the letters of the *Risale-i Nur* that they wrote, published, and read. Amen!

Offer my condolences to Hafız Mehmed's relations and his blessed village for me. I have made him a companion to Hafız Ali and Mehmed Zühdü, and have included the names of the three of them among the names of those of my masters who were spiritual poles. And I have made Hafız Akif the companion of Asım and Lütfi.

* * *

بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

In accordance with an inner meaning of *الْخَيْرُ فِيمَا اخْتَارَهُ اللَّهُ* it is good this matter of ours has been delayed. For love of that dreadful dead man was being inculcated in all the schools, government departments, and in the people. This situation would have had a grievous and painful effect on the Islamic world and the future. The *Risale-i Nur*, which demonstrates with decisive proofs his true nature, now passing –outside our wills– into the hands of those at the top and those most closely connected with him and those who would be the last to give him up, and its being carefully and curiously studied, is such an event that if thousands of people like us were to be sent to prison and even to be executed, it would still be cheap with regard to the religion of Islam. At the very least, it will to a degree save the most obdurate of them from absolute disbelief and apostasy, lead them into doubting disbelief, and moderate their arrogant and insolent aggression. We said to their faces as our final words in court: “Let our heads be sacrificed for a sacred truth which millions of heroic heads have been sacrificed for!”, and claimed that we shall hold out to the very end. This cause may not be renounced. I hope that there is no one among you who would give it up. Since you have patiently endured it up to now, say: “Our fates and duties are yet to be fulfilled,” and continue to endure it. Certainly, they can not obstinately oppose the *Risale-i Nur* in order to defend their way, which is undeniably proved in *The Fruits* to consist of eternal annihilation and everlasting solitary confinement; they will rather seek ways of coming to terms or making a truce.

الصَّبْرُ مِفْتَاحُ الْفَرَجِ وَالسُّرُورِ¹

* * *

1. al-Munāwī, *Fayḍ al-Qadīr*, vi, 298; al-‘Ajlūnī, *Kashf al-Khafā’*, ii, 22.

بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

In the First Ray, the allusions the verse,

(6:122) أَوْ مَن كَانَ مِيتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

makes to both the *Risale-i Nur*, and with the word مِيتًا with three powerful signs and connections, to these unhappy *Risale-i Nur* students have been elucidated. Now, in the present events, one of those signs is being realized. For, holding up life, civilization, and pleasure, those who oppress us accuse us of giving no importance to that style of life; they make charges against us, and even want to have us imprisoned with hard labour, or executed. But they can find no legal sanction for this. As for us, we hold up death, the introduction to eternal life and its veil, and hit them over the heads with it to bring them to their senses, and work with all our strength to save them from true conviction, eternal execution, and everlasting solitary confinement. If I am given the severest penalties even because of the vehement treatises that were sent to Ankara but the people who mete out the penalties are saved by the treatises from the execution of death, both my heart and my soul will consent to it. That is to say, we want life for them in both worlds and this is what we are seeking, but they want us to die and they are seeking pretexts for this. But we are not defeated before them, because the reality of death and thirty thousand human corpses daily display as clearly and visibly as the sun the proclamations and decrees for thirty thousand eternal executions and thirty thousand solitary confinements for the people of misguidance. Let them do what they want.

According to *jaf*r and *abjad* reckoning, the verse,

(5:56) فَإِنْ حَرَبَ اللَّهُ هُمْ أَغْلِبُونَ

has given us the good news, even in the twelve years of our most bitter defeat, of our victory together with its date. Since the reality is this, we shall from now on say the following, both to the court and to the people:

We are trying to be saved from death's eternal execution, which awaits us ever before our eyes, and from the everlasting darkness of the solitary confinement of the grave, which opens its door to us and summons us inevitably. We are helping you to be saved from that awesome, inevitable calamity. The questions of politics and this world, which in your view are

the most momentous, have little value in our view and in that of reality, and are meaningless, unimportant, and worthless for those not directly concerned. Whereas the essential human duties with which we are occupied have a genuine connection with everyone at all times. Anyone who does not like this task of ours and wants to put a stop to it, should put a stop to death and shut up the grave!

The third and fourth points have not been written for now.

* * *

بِسْمِهِ سُبْحَانَهُ

It is one of the wonders of the *Risale-i Nur* that for ten years Üstad Bediuzzaman has repeatedly said: “Atheists and apostates! Don’t interfere with the *Risale-i Nur*! It is a means of repulsing disasters, like almsgiving, so attacks on it, or its ceasing from activity, weakens its defence against disaster. If you molest it, the calamities now waiting in the offing will rain down on you in floods.” There are numerous disasters we have witnessed in this connection. Whenever in the past four years the *Risale-i Nur* and its students have been attacked, a disaster or calamity has followed, demonstrating the *Risale-i Nur*’s importance and that it is a means of repulsing disaster. Among the hundreds of events Bediuzzaman predicted through the *Risale-i Nur*, disasters have put their signatures to their correctness with the hand of earthquakes; the four disasters which followed them showed that the *Risale-i Nur* is a means of repulsing calamities. May Almighty Allah bestow belief on the hearts of those who attack us and the *Risale-i Nur*, and give them minds and eyes in their heads that will see the truth; and may He save us from these dungeons and them from those disasters. Amen!

Husrev

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

It is a manifestation of dominical grace that while expecting the Education Minister to erupt and attack us, although he had not seen our defences, documents, and books, and had only sensed them; and although the highest government departments had studied our most vehement confidential treatises like the Fifth Ray and the *Addendum to The Six Attacks* (*Hücumat-ı Sitte’nin Zeyli*) in order to criticize them; and our defences’ bold, harsh and serious blows at absolute disbelief should have led Ankara to act severely

against us; they adopted a very lenient, and even conciliatory, position relative to the importance of the question. One reason for this manifestation of divine grace is this: the *Risale-i Nur* is being read with care and attention all over the country, which as a result has become a large *dershane* or place of study, and by all the important departments of government. Yes, such elevated teachings being studied at this time on such a comprehensive and universal scale is certainly a significant instance of divine favour and is a powerful sign that it has smashed absolute disbelief.

My Brothers! There may be an excuse if some weak family men who have suffered much hardship and loss withdraw a little from the *Risale-i Nur* and from us, or even give us up, but I say in consequence of the possibility that they may change after having been released: it would be a serious loss for those who have paid this price, material and non-material, for goods of such value, and have suffered much torment, to forgo those goods. And if they suddenly give up the *Risale-i Nur* and its parts, and their attachment to it, and stop protecting us and helping and serving us, it would be an unnecessary loss both for them and for us. For this reason, in addition to being cautious, it is necessary not to switch their loyalty, ties, and service.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

It is a manifestation of dominical favour and instance of divine preservation that as I have heard, the experts' committee in Ankara has been defeated in the face of the *Risale-i Nur*'s truths, and while there are numerous reasons for its criticizing it and objecting to it strongly, it has quite simply supplied the decision for its acquittal. However, the harsh expressions in the confidential treatises and the challenging words in the defences, and the fiery attacks of the Education Minister, and there being two materialist philosophers attached to the Ministry of Education on the experts' committee and a prominent scholar who supports the new measures, and for the past year a covert atheistic organization has been inciting the People's Party and Ministry of Education against us, all led us to expect violent objections and crushing penalties from the experts' committee. But then the preservation and grace of the Most Merciful came to our assistance, and pointing out to them the *Risale-i Nur*'s high station, induced them to forgo their violent criticisms. Even, with the idea of saving us from being convicted,

and so that, because of the Eskişehir affair and famous Thirty-First of March Incident I should not be regarded as having been previously convicted of political crimes, and show that we act solely for religion and belief and have no political aims, they said: “Said Nursi has long claimed to be an heir of the Prophet. He adopts the position of a regenerator in serving the Qur’an and belief; that is, he is sometimes overcome by a sort of ecstasy, and gets carried away.” With this passage and the irreligious expressions of the philosophers, they are saying to those who support religion, whoever they are: he is carrying out this duty, having inherited it from the regenerators of religion. They have used those irreligious philosophical terms in order to both criticize the excessively good opinions of me of some of our brothers, which are higher than my due; and by calling me an ecstatic, together with my vehemence, to exonerate me from political involvement and being convicted of it; and to flatter to an extent those who object to us and are hostile; and to show that the Qur’anic allusions, and wondrous indications of Imam ‘Ali, and the truths of Gawth al-A‘zam, are all powerful; and to smash the ambition, egotism, and conceit which by comparison with others they reckon is certainly present in me. From beginning to end, the *Risale-i Nur* furnishes a reply to those words as brilliant as the sun. And since our way is brotherhood and the giving up of egotism, and since we have not made any self-advertising ecstatic utterances, the New Said’s humble life in the time of the *Risale-i Nur* and his disregarding the excessively good opinions of him of his blessed brothers and moderating them with his instruction, completely refute the implications of those expressions, and dismiss them.

* * *

My Dear, Loyal Brothers!

I am not sending you the committee of experts’ unanimous decisions for the moment so that no harm comes to those who informed on us. This last experts’ committee has evidently done all it can to save us and preserve us from the evil of the people of misguidance and innovation, and has exonerated us from all the charges made against us. They give the feeling that they have grasped thoroughly what the *Risale-i Nur* teaches, and have unanimously decided that the greater part of its scholarly parts about belief are written knowledgeably, that Said explains his views both sincerely and seriously, and that the power and strength in it are not to contest the government, but only to teach the needy the truths of the Qur’an. And they inferred about the confidential treatises, which they call “unscholarly:” “He sometimes goes into ecstasy and suffers emotional disturbance and mental storms,

and should not therefore be held responsible.” And concerning the terms “the Old Said” and “the New Said,” they said there are two personalities, and inferred that in the second are an extraordinary strength of belief and knowledge of the Qur’anic truths, and for the sake of the philosophers said that “there is the possibility of a sort of ecstasy and mental disturbance,” while to save us from being charged concerning a certain violence of expression and to flatter our opponents, they said: “the possibility may be noted of an illness affecting hearing and sight which results in hallucinations.” The treatises of the *Risale-i Nur*, which are superior to other products of the mind, form sufficient answer to the suggestion of this possibility, refuting it totally. They have these in their possession, and the treatises containing the defence speeches and *The Fruits of Belief*, which have left all the lawyers in amazement. I offer many thanks that due to this possibility the allusion of a Hadith was imparted to me. Also, the experts’ committee has completely acquitted all my brothers and myself. Its members said, “They adhere to Said’s scholarly and knowledgeable works for their belief and their lives in the hereafter; we found nothing explicit or implicit in either their correspondence, or their books or treatises, suggesting any sort of conspiracy against the government.” They gave their decision unanimously, and put their signatures, philosopher Necati, (scholar) Yusuf Ziya, and philosopher Yusuf.

It is a subtle coincidence that while for ourselves, we call this prison a School of Joseph (*Medrese-i Yusufiye*) and *The Fruits of Belief*, its fruit, these two other Yusuf’s have said secretly through their tongues of disposition “we also have shared in the lessons of that School of Joseph.” Moreover, their subtle evidence for the possibility of ecstasy and hallucinations are phrases like “The Thirty-Third Word” and “The Thirty-Third Letter Containing Thirty-Three Windows,” and “his hearing his cat reciting the divine names ‘Ya Rahim! Ya Rahim! (O Most Compassionate One!)’,” and “his seeing himself as a gravestone.”

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Since according to numerous signs, we are under divine protection, and since in the face of numerous inequitable enemies, the *Risale-i Nur* has not been defeated, and has silenced to a degree the Education Minister and

People's Party, and since those who, greatly exaggerating the extent and breadth of our question, have caused alarm to the government are sure to try to conceal their slander and lies with various trumped up excuses; what we must do is to retain our patience and composure in perfect submission, and particularly not to feel disillusioned, and not to despair when sometimes the opposite of what we hoped occurs, and not to be shaken by passing storms! Yes, disillusionment may destroy the morale and enthusiasm of the worldly, but for the *Risale-i Nur* students, who see beneath the hardship, striving and distress, the favours of divine mercy, disillusionment is necessary to strengthen their efforts, their progress, and their seriousness. Forty years ago the politicians sent me to a lunatic asylum saying I was suffering from a temporary madness. I told them: I consider most of what you call sanity to be insanity; I resign from that sort of sanity. I observe in you the rule,

وَكُلُّ النَّاسِ مَجْنُونٌ وَلَكِنْ عَلَى قَدَرِ الْهَوَىٰ اخْتَلَفَ الْجُنُونُ

Now with the idea of saving myself and my brothers from serious charges, I repeat the same words to those who ascribe occasional ecstasy or a temporary insanity to me because of the confidential treatise, and I am grateful in two respects:

The First: In a sound Hadith, it says: “The ordinary people deeming, because they are beyond their understanding, the elevated states of one who has attained perfect belief to be madness, point to the perfection of his belief.”¹

The Second Respect: I would agree with complete pride and joy, not only to be called mad, but to sacrifice my mind completely, and my life, for the well-being and salvation of my brothers in this prison and for them to be delivered from darkness. If you think it suitable, even, let someone write a letter of thanks to those three persons, and tell them that we are allowing them to share in our spiritual gains.

* * *

My Dear, Loyal Brothers, and Sincere Friends in the Service of the Qur'an and Belief, and My Inseparable Companions on the Way of Truth and Reality and the Intermediate Realm and the Hereafter!

With the time drawing close for us to part from one another, because of the faults and tensions arising from annoyances, the principles of the *Treatise on Sincerity* have not been preserved. It is therefore absolutely essential

1. *Musnad*, iii, 86; *al-Hakim*, *al-Mustadrak*, i, 499.

that you wholly forgive each other. You are brothers closer to each other than the most devoted blood brother, and a brother conceals his brother's faults, and forgives and forgets. I do not attribute your uncustomary differences and egotism here to your evil-commanding souls, and I cannot reconcile it with the *Risale-i Nur* students; I rather consider it to be a sort of temporary egotism found even in saints who have given up their souls. So on your part, do not spoil my good opinion through obstinacy, and make peace with each other.

* * *

My Brothers!

It is understood from the report of the experts' committee that the *Risale-i Nur* defeats all the groups opposing us, for by repeating *The Decisive Proof* (*Hüccetullahü'l-Bâliğa*), and the *Treatise For The Elderly* and *Treatise on Sincerity*, they are attracting attention to them. Moreover, the purpose of their extremely superficial and pseudo-bigoted *hodja*-like criticisms, the answers to which are quite plain; and their saying, without grasping which matters are completely unrelated and which are in truth conformable, that "there is a contradiction between them;" and their unhesitatingly affirming and appreciating ninety per cent of the treatises despite the vehement refutations in the addendum to *The Six Attacks* (*Hücumat-ı Sitte*) of those who have issued the *fatwas* for the innovations, and the attacks on them, is only to justify themselves. Moreover, their sufficing with pointing out that my saying that persecuted, religious Christians who are killed by the enemies of religion may at the end of time be sorts of martyrs is contradictory to the Addendum's severe attacks on performing the prayers with uncovered head and making the call to prayer in Turkish, makes one feel certain that they have most definitely been defeated by the *Risale-i Nur*.

Said Nursi

* * *

The Fourteenth Ray

A Short Addendum to My Statement

I say this to Afyon Court:

As is said in my statement, which has been presented to you and been put before the law and its justice: to raid my house three times illegally, summon me for questioning and arrest me has violated the dignity of three high courts and cast aspersions on their justice, indeed insulted it. For three courts and three committees of experts have scrutinized closely over two years my books and letters of twenty years, and both we have been acquitted, and our books and letters returned. Moreover, living in complete seclusion under the most rigorous surveillance for three years after having been acquitted, I was able to write only one harmless letter a week to some of my friends. It was as though all my relations with the world had been cut, for although I had been given my freedom, I could not return to my native region. It tramples the honour of those three courts to bring up the same question again now, as though completely disregarding their just decisions. I make a plea to your court to preserve the honour of those courts, which acted justly towards me. You should find some matter with which to blame me other than “the *Risale-i Nur*,” “organizing a political society,” “founding a Sufi order,” and “the possibility of breaching security and disturbing public order,” for they constitute the same case! I have many faults. I have decided to help you concerning my blameworthiness, for I have suffered far more outside prison than inside it. I would find more comfort now in either the grave or prison. Truly I am fed up with life. Enough now of these twenty years of torment in solitary confinement, intolerable surveillance and humiliation. It will provoke divine wrath. It will put this country to shame. I am reminding you. Our firmest refuge and shield is:

(3:173) حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

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

* * *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ

[This petition, which after eighteen years' silence I am compelled to present to the court and a copy of which I am sending to Ankara, comprises my written objections concerning the indictment, which I am obliged to put forward.]

This is a summary of a short defence speech: it should be known that it is exactly what I twice told the public prosecutor and police inspector, and on the third occasion the police chief and six or seven inspectors and police, who three times came to search my house in Kastamonu; and what I said in reply to the questions of the public prosecutor in Isparta, and the courts of Denizli and Afyon. It is like this:

I told them: I have been living alone for eighteen to twenty years. I lived for eight years in Kastamonu opposite the police station, and in other places for twenty years, under constant surveillance and supervision, and the place where I was staying was searched on several occasions but not the slightest hint or sign of anything related to this world or politics was found. If there had been anything irregular on my part and the police and judiciary did not know, or they did know but ignored it, then surely they are answerable to a greater extent than me. And if not, why, although nowhere in the world recluses are bothered who are preoccupied with their lives of the hereafter, do you bother me unnecessarily to this extent, to the detriment of the country and nation?

We students of the *Risale-i Nur* do not make the *Risale-i Nur* a tool of worldly currents, nor even of the whole universe. Furthermore, the Qur'an severely prohibits us from politics. For the *Risale-i Nur*'s duty is to serve the Qur'an through the truths of belief and through extremely powerful and decisive proofs, which in the face of absolute unbelief – which destroys eternal life and also transforms the life of this world into a ghastly poison – induce even the most obdurate atheist philosophers to believe. Therefore we may not exploit the *Risale-i Nur* for anything.

Firstly: In order not to reduce to the value of fragments of glass in the view of the heedless, the diamond-like truths of the Qur'an by giving the false idea of political propaganda, and not to betray those precious truths.

Secondly: Compassion, truth and right, and conscience, the fundamental way of the *Risale-i Nur*, severely prohibit us from politics and from interfering in government. For dependent on one or two irreligious people fallen into absolute unbelief and deserving of slaps and calamities are seven or eight innocents - children, the sick and the elderly. If slaps and calamities are visited on the one or two, those unfortunates suffer also. Therefore, since the result is doubtful, we have been severely prohibited from interfering in the life of society by way of politics, to the harm of government and public order.

Thirdly: Five principles are necessary, essential, at this strange time in order to save the social life of this country and the nation from anarchy: *respect, compassion, refraining from what is prohibited (haram), security, the giving up of lawlessness and being obedient to authority*. The evidence that when the *Risale-i Nur* looks to the life of society it establishes and strengthens these five principles in a powerful and sacred fashion and preserves the foundation-stone of public order, is that over the last twenty years it has made one hundred thousand people into harmless, beneficial members of this nation and country. The provinces of Isparta and Kastamonu testify to this. This means that knowingly or unknowingly the great majority of those who try to hamper the *Risale-i Nur* are betraying the country and nation and dominance of Islam on account of anarchy. The great good and benefit for this country of the one hundred and thirty treatises of the *Risale-i Nur* cannot be refuted by the imaginary harms of two or three of its parts, which are fancied to be harmful in the superficial view of the deluded heedless. Anyone who refutes the former with the latter is an exceedingly unfair tyrant.

As for my own unimportant personal faults, I am unwillingly obliged to say this: I am someone who has lived alone and in solitude in an exile resembling solitary confinement. During this time I have not gone once of my own will to the market and well-attended mosques. Despite suffering much persecution and distress, I have not once applied to the government for my own comfort, unlike all my fellow exiles. In twenty years I have not read a single newspaper, nor listened to one, nor been curious about one. As is testified to by all my close friends and those I met with, for a full two years in Kastamonu and seven years in other places I knew nothing of the conflicts and wars in the world, and whether or not peace had been declared, or who else was involved in the fighting, and was not curious about it and did not ask, and for nearly three years did not listen to the radio that was playing close by to me. But I triumphantly confronted with the *Risale-i Nur* absolute

unbelief, which destroys eternal life and transforms the life of this world even into compounded pain and suffering; and with the *Risale-i Nur*, which issued from the Qur'an, I have saved the belief of a hundred thousand such people, as has been attested by them, and for a hundred thousand people have transformed death into discharge papers. Is there any law demanding that such a person is harassed to this degree and made to despair, and by making him weep to make hundreds of thousands of those innocent brothers of his weep too? What advantage does it offer? Is it not unprecedented tyranny in the name of justice? Is it not an unprecedented miscarriage of justice on account of the law?

If you accuse me like some of the officials who searched my house, saying: "You and one or two of your treatises oppose the regime and our principles..."

The Answer, Firstly: These new principles of yours have absolutely no right to enter the retreats of recluses.

Secondly: To reject something is one thing, not to accept it wholeheartedly is something else, and not to act in accordance with it is something quite else. Those in authority look to the hand, not to the heart. All governments have vehement opponents who do not interfere in government and public order. In fact, the Christians who were under the Caliph 'Umar's (May Allah be pleased with him) rule were not interfered with although they rejected the law of the Shari'a and the Qur'an. According to the principles of freedom of thought and conscience, so long as they do not upset the government, if some of the *Risale-i Nur* students do not accept the regime and your principles on scholarly grounds and act in opposition to them, and even if they are inimical to the regime's chief, they may not be touched legally. As for the treatises, I said they were confidential and prevented their publication. In fact, in regard to the treatise that was the cause of this affair, only once or twice in eight years in Kastamonu did someone bring me a copy. The same day I put it away somewhere. Now you are forcibly publicizing it and it has become famous.

It is well-known that if there is some fault in a letter, only the faulty words are censored, and the rest are permitted. As a result of the four months of close investigation in Eskişehir Court, only fifteen words were found in a hundred treatises of the *Risale-i Nur* that were the cause of criticism, and now on only two pages of the four-hundred-page *Zülfikâr* are explanations of Qur'anic verses about inheritance and the veiling of women, which were written thirty years ago and do not now conform to the Civil Code.

This proves decisively that they have no worldly aim, and everyone is in need of them. The four-hundred-page *Zülfikâr*, which everyone has need of, may not be confiscated because of two pages. Those two pages should be excised and the collection returned to us; it is our right that it is returned.

If you say like those who suppose irreligion to be politics of a sort and in this episode have said: “You are spoiling our civilization and our pleasure with these treatises of yours...”

I reply: It is a universal principle accepted worldwide that no nation can continue in existence without religion. Particularly if absolute unbelief, it gives rise to torments more grievous in this world than Hell, as has been proved with complete certainty in *A Guide For Youth*. That treatise has now been printed officially. If, Allah forbid, a Muslim apostasizes, he falls into absolute disbelief; he cannot remain in a state of doubting unbelief, which keeps him alive to an extent. He also cannot be like irreligious Europeans. And in respect of the pleasure of life, he falls infinitely lower than the animals, for they have no sense of the past and future. Because of his misguidance, the deaths of all past and future beings and his being eternally separated from them, overwhelm his heart with continuous pain. If belief enters his heart and he comes to believe, those innumerable friends are suddenly raised to life. They say through the tongue of disposition: “We did not die and we were not annihilated,” transforming his hellish state into Paradise-like pleasure. Since the reality is this, I warn you: do not contest the *Risale-i Nur*, for it relies on the Qur’an. It cannot be defeated. It would be most regrettable for this country.¹ It would go somewhere else and illuminate there. Also, if I had heads to the number of the hairs on it and every day one was cut off, I would not bow this head, which is devoted to the Qur’an, to atheism and absolute disbelief, I would not and could not give up this service of belief and the *Risale-i Nur*.

Certainly, any faults in the statement of someone who has been a recluse for twenty years will be disregarded. He is defending the *Risale-i Nur*, so it cannot be said he deviated from the subject. Eskişehir Court found nothing after studying its hundred treatises, both confidential and otherwise, for four months, apart from one or two points touching on a subject necessitating a light penalty, and it gave six-month sentences to fifteen people out of one hundred and twenty. I served the sentence as well. And since a few years ago all the parts of the *Risale-i Nur* came into the hands of the Isparta authorities,

1. The severe earthquakes which occurred the four times the *Risale-i Nur* was contested proved that it would be “most regrettable for this country.”

who after studying them for several months, returned them to their owners; and since after serving that sentence, nothing was found to concern the police and judiciary during my eight years in Kastamonu despite the minute searches; and since during the last search in Kastamonu some of my treatises came to light, in a condition they could never have been published, having been hidden under piles of firewood several years previously, as was verified by the group of police; and since although the Kastamonu police chief and judiciary gave their certain word to return those harmless books of mine that had been hidden, I was moved on without receiving those trusts, since on the second day the order suddenly came from Isparta for my arrest; and since the courts of Denizli and Ankara acquitted us and returned all my treatises; certainly and without doubt, as a consequence of the above six facts, it is demanded by their positions that Afyon Court and its public prosecutor take into consideration this very important right of mine, as did Denizli Court and public prosecutor. I am hopeful that the public prosecutor, who defends the rights of the people, will also defend my personal rights, which due to my relation with the *Risale-i Nur* are like important public rights; and I await this from him.

The New Said has for twenty-two years withdrawn from social life, and does not know the present laws and how defences should be carried out, and is presenting to this new court the irrefutable hundred-page defence he presented to Eskişehir and Denizli Courts; he paid the penalty for his errors up to that time, and after that in Kastamonu and Emirdağ lived in a sort of solitary confinement under constant surveillance; he is therefore now falling silent and leaving it to the Old Said to speak. And the Old Said says this:

Since the New Said has turned away from the world, he does not speak with the worldly unless absolutely compelled to defend himself, and considers it unnecessary. But numerous innocent artisans and tradesmen being arrested in this affair due to some slight connection with me aroused my extreme sympathy, since at this busy time they have been unable to earn livelihoods for their families. It upset me deeply. I swear that if it had been possible, I would have taken all their difficulties upon myself. Anyway, if there is any fault, it is mine. They are innocent. Because of this grievous situation, I say, despite the New Said's silence: since the wretched New Said answered the hundreds of unnecessary questions of the public prosecutors of Isparta, Denizli, and Afyon, it is my right to ask of the present Ministry of Justice, with the intention of defending my rights, the three questions I asked the Ministry of Home Affairs, and chiefly Kaya Şükrü, thirteen years ago.

The First: Which law states that one hundred and twenty people including myself should be arrested because of the merely verbal argument with a gendarme sergeant of a man from Eğirdir, who though not a *Risale-i Nur* student was carrying an unimportant letter of mine? Then with the exception of fifteen, the innocence of all of them was established by their being acquitted after four months of investigation by the court. According to what principles are possibilities cited instead of occurrences? According to what rule of justice are seventy unfortunates caused the loss of thousands of liras although they had previously been acquitted by Denizli Court after nine months of investigations?

Second Question: (6:164) وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى even a blood-brother cannot be held responsible for his brother's faults, so under which law of justice was it to arrest me in Ramadan because of a short treatise whose publication I had prevented, which had passed into my hands once or twice in eight years, was originally written more than twenty-five years ago, saves believers from doubting a number of important points and prevents them denying some misunderstood allegorical Hadiths, –because this treatise was found on someone I did not know a long way away from me, and the wrong meaning was given to this, and an offensive letter was found in Kütahya and Balıkesir; and to arrest now in this freezing cold numerous artisans and tradesmen for having in their possession some old, commonplace letter written by me, or for having driven me around in their carriage, or because of their friendship towards me, or for having read one of my books, and to ruin them, and cause them, and the country and nation, material loss and immaterial loss of thousands of liras, – what law demands this? Which article of which law necessitates it? I request to learn of these laws so I do not take any false step.

Yes, one reason for our arrests at both Denizli and Afyon was this: even if to suppose the impossible the Fifth Ray did look to this world and politics, –although it was written long ago while I was in the Darü'l-Hikmeti'l-İslâmiye, ¹ and the original was written even before that, with the idea of saving the belief of the ordinary people in the face of those who denied some Hadiths because they thought they were irrational, since they did not know how they should be interpreted- and even if it had been written at this time,

1. The Darü'l-Hikmeti'l-İslâmiye was a learned body set up in 1918 to find solutions for the problems confronting the Islamic world, and to provide scholarly answers for attacks made on Islam. It was attached to the Şeyhülislam's Office and was composed of nine permanent members and various officers. Bediuzzaman's appointment was ratified by the Caliph in August 1918. [Tr.]

since it was private, and was not found with me in the searches, and its predictions about the future turned out to be true, and it dispels doubts on questions of belief, and does not disturb public order, and is not confrontational, and only gives news of things, and does not specify any individuals, and sets out a scholarly truth in general form, - since this is the case, surely even if the Hadith's meaning is seen to conform to certain persons at this time, and before it was exhibited and made public in the courts it had been held to be confidential in order not to give rise to dispute, it cannot in any way constitute a crime. I also do not consider it possible that in any court of law in the world it is considered a crime to say "to reject something is one thing, and not to accept it on scholarly grounds or not to act in accordance with it is something completely different. That treatise does not accept on scholarly grounds a regime that was going to emerge in the near future."

In Short: The *Risale-i Nur* has for thirty years killed at the root absolute disbelief, which destroys eternal life, turns the life of this world into a ghastly poison, spoiling all its pleasures; it has successfully killed the atheistic ideas of the naturalists; has proved brilliantly with wonderful arguments the principles that will bring happiness to this nation in both this life and the next; and is based on the Qur'an's reality, from the divine throne. I claim, and am ready to prove it, that not one or two points of a short treatise such as that, but if it contained a thousand errors, its thousand significant good aspects would cause them to be forgiven.

Third Question: It is the rule that if in a letter of twenty words five are considered reprehensible, the five are censored and the rest are permitted. So since after scrutinizing it for four months Eskişehir Court could find only fifteen words out of a hundred thousand that to the superficial view were imagined to be harmful; and since the Cabinet questioned only the explanations of two Qur'anic verses, because they contravened the present law although they had been written thirty years previously, on two of the four hundred pages of *Zülfikâr*; and the Denizli and Ankara committees of experts questioned only fifteen errors; and since up to the present it has been the means of reforming the characters of hundreds of thousands of people, the *Risale-i Nur* has brought to pass a thousand things widely beneficial for this country and nation; -since this is so, which principle of the government of the republic does it conform to, to arrest in this work- season and bitter winter unfortunates like the Çalışkans who serve me seeking Allah's pleasure, because they have performed some small service for the *Risale-i Nur*, or written out one of its treatises because it had saved their belief, and were brotherly towards me out of kindness because I was elderly and a stranger in Emirdağ? Which of its laws would permit such a thing?

Since in accordance with the law of freedom of conscience the principles of the republic do not interfere with those without religion, surely it necessitates that they do not interfere with religiously-minded people who are not involved in the world as far as it is possible, and do not dispute with the worldly, and strive usefully for their lives in the hereafter, their belief, and their country too. I know that the politicians who govern in Asia, where the prophets appeared, will not, and cannot, ban *taqwa* and good works, which for a thousand years have been as essential for this nation as food and medicine. Humanity demands that anything not conforming to the current view in the above questions is overlooked, since, having lived in solitude for twenty years, they were asked with the head of the Said of twenty years ago.

I consider it my patriotic duty to recall the following, for the benefit of the country, nation, and public security: to arrest and make resentful in this way because of some slight connection with me and the *Risale-i Nur*, numerous people who are religiously beneficial for the country and its security, and may turn them against the government thus opening up the way to anarchy. Yes, far in excess of a hundred thousand people have saved their belief through the *Risale-i Nur* and have become harmless and highly beneficial for the nation. With their moderation and usefulness, they are perhaps to be found in every large department of the government of the republic and in every level of society. It is essential that these people are not offended but protected.

I feel a strong anxiety that certain official persons who do not heed our complaints or allow us to speak out, and repress us on various pretexts are opening up the way to anarchy to the harm of this country.

Also, for the good of the government I say this: since the courts of both Denizli and Ankara scrutinized the Fifth Ray, and did not object to it but returned it to us, it is essential for the government that proceedings are not reopened officially, giving rise to rumours and gossip. Just as I concealed the treatise before it passed into the hands of the courts and they publicized it, so the Afyon authorities and court should not make it the object of question and answer. For it is powerful and irrefutable. It made predictions, and they turned out right. Moreover, its aim is not this world, at the most one of its many meanings fits a person who is dead and gone. For the sake of the country, nation, public order, and government, I am bound by conscience to warn against making those predictions and meanings official due to bigoted friendship for him, and further publicizing it by reprimanding us.

To the Afyon Public Prosecutor and the Chairman and Members of the Court

[I am presenting to you in order to protect my rights, exactly the same nine principles which I presented to the Denizli judicial authorities.]

Twenty years ago I abandoned social life, and especially official, refined, political life such as this. I do not know what position should be taken in such situations, and I do not think of it, and to think of it causes me acute distress. But I am compelled to present this disorganized defence and petition, which is the conclusion and summary of the answers I gave to the numerous, repetitious, and haphazard questions of an unfair member of another court of law. Perhaps it lacks order and contains irrelevant and unnecessary repetitions, vehement expressions which may act against me, and sentences opposed to the new laws, which I do not know. But since it proceeds on the truth, for the sake of the truth the faults should be disregarded. This petition and defence speech is based on nine principles.

The First: Since in accordance with the republic's principle of freedom of conscience, the government of the republic does not interfere with the irreligious and dissipated, it certainly should not interfere with the religious and righteous; and since no irreligious nation can continue in existence, and with regard to religion Asia does not conform to Europe, and an irreligious Muslim does not resemble any other person without religion; and since no sort of progress or civilization can take the place of religion, or righteousness, or the learning of the truths of belief in particular, which are the innate need of the people of this country, who for a thousand years have illumined the world with their religion and heroically preserved their firmness of faith in the face of the assaults of the whole world, and cannot be made to forget that need; surely no government of this nation in this country can intervene in the *Risale-i Nur* in respect of justice and the law and public order.

Second Principle: Since it is one thing to reject something and something quite different not to act in accordance with it; and all governments have fierce opponents; and there were Muslims under Zoroastrian rule and Jews and Christians under the Islamic government of the Caliph 'Umar; and all those who do not cause trouble to the government or disturb public order have personal freedom, and this may not be curtailed, and governments

look to the hand and not to the heart; and since those who want to upset public order and the administration and interfere in politics will doubtless concern themselves with the newspapers and current affairs in order to learn about the movements, situations, and events that will assist them so they make no false moves; and since the *Risale-i Nur* so restrains its students that as my close friends know, for twenty-five years it has made me give up reading the newspapers and even asking about them or being curious and thinking about them; and since for ten years now I have withdrawn from social life to such an extent that apart from the German defeat and the spread of communism I have heard no news about what is happening in the world and the current situation; certainly and without doubt no one can attack me and my brothers like me on grounds of governmental wisdom, the laws of politics, and principles of justice; and if they do, it is bound to be due to delusions, or out of hatred or obduracy.

Third Principle: I am obliged to give the following lengthy details because of the meaningless and unnecessary objections of the public prosecutor of the former court, which he made due to a misunderstanding concerning not the law, but his bigoted love of a certain dead person.

Firstly: Before it fell into the hands of the government, I treated the Fifth Ray as confidential. Moreover, it was not found in any of the searches. Also, its purpose was only to save the ordinary people from doubts concerning their beliefs and from denying allegorical Hadiths. It looks to worldly aspects of the Hadiths only indirectly, in third or fourth place. The predictions it makes are true. Moreover, it does not contest the politicians and worldly; it only makes predictions. Also, it does not specify anyone. It explains in general fashion a true meaning of a Hadith. But they applied that general truth to a fearsome person living in this century. They therefore objected to it, supposing it had been written in recent years. In fact, the original of the treatise was previous to the *Darü'l-Hikmet*. But it was set in order some time later, and included in the *Risale-i Nur*. It was like this:

Forty years ago, the year before the Proclamation of the Constitution,¹ I came to Istanbul. The Commander-in-Chief of the Japanese army had asked some questions of the Istanbul *ulema* at that time. The Istanbul *hodjas* asked me about them. They asked me many things in that connection.

For instance, they asked me about a Hadith which says: “At the end of time, a fearsome person will rise in the morning and on his forehead will be

1. The Proclamation of the (Second) Constitution in July, 1908. [Tr.]

written: ‘This is an infidel.’”¹ I told them: “This extraordinary person will come to lead this nation; he will rise in the morning, put a [brimmed] hat on his head, and make others wear it.”

After receiving this answer, they asked me: “Won’t those who wear it be infidels?” I said: “They will be made to wear the brimmed hat and be forbidden to prostrate in prayer. But the belief in the heads of those wearing the brimmed hat will make the hat prostrate, and Allah willing, will make it Muslim.”

They then said: “This person will drink water and his hand will be pierced, and it will be known through this that he is the Sufyan.” I said to them in reply: “It is commonly said about someone who is very extravagant that he has a hole in his hand. That is, he cannot hold onto anything; it flows from him and is lost. Thus, this fearsome man will be addicted to *rakı*, it will make him ill, he will become excessively extravagant and accustom others to being the same.”

Then someone asked: “When he dies, Satan will proclaim loudly to the world from Dikilitaş in Istanbul that so-and-so has died.” So I said: “The news will be broadcast by telegraph.” However, I heard shortly afterwards that the radio had been invented, and I realized that my answer had not been completely accurate. Eight years later while in the Darü’l-Hikmet, I said: “Satan will broadcast it to the world by radio.”

They then asked me questions about the Barrier of Dhu’l-Qarnayn, Gog and Magog, the Beast (*dābbat al-arḍ*), the Antichrist (*Dajjal*), and the second coming of Jesus (Upon whom be peace), and I replied to them. In fact the answers are written in part in my old treatises. Some time later, Mustafa Kemal twice summoned me to Ankara² by code by means of the former governor of the province of Van, my old friend, Tahsin Bey, in recognition of my published work *The Six Steps* (*Hutuvât-ı Sitte*). I went. Since Shaykh Sanusi³ did not know Kurdish, it was proposed I should take his place as general preacher of the Eastern Provinces on a salary of three hundred liras. I was also offered a position as a deputy, and my former post together with

1. *Bukhārī*, Fitan, 26; Muslim, Fitan, 101, 102; *Tirmidhī*, Fitan, 62; *Musnad*, iii, 115; 211, 228, 249, 250; v, 38, 404-5; vi, 139-40. For this and the other Hadiths about the signs of the end of time, see, *The Fifth Ray* in the present work.

2. In 1922, during the Independence Struggle. [Tr.]

3. Sayyid Ahmad Sanusi. He took over the leadership of the Sanusiyya movement in North Africa in the early 1900’s, and fought alongside the Ottomans against Italian aggression in 1911. As a staunch supporter of the caliphate, he was invited to Istanbul in 1918, and was subsequently appointed general preacher in eastern Turkey and greatly assisted the Turks in the War of Independence. [Tr.]

the other members of the Darü'l-Hikmet within the Directorate of Religious Affairs. Moreover, being endorsed by one hundred and sixty-three out of two hundred deputies, one hundred and fifty thousand liras were allotted for the Medresetü'z-Zehra, my university in the East, the foundations of which I had laid in Van, and this was accepted. However, since I saw that the predictions of the original of the Fifth Ray were in part realized in a person there, I was compelled to forgo those most important duties. Telling myself that the person could not be opposed or confronted, I gave up the world and politics and the life of society, and dedicated all my time to saving religious belief. However, a number of tyrannical and unjust officials forced me to write two or three treatises which looked to the world.

Later, in connection with some questions asked by some persons about allegorical Hadiths which give news of the events at the end of time, I rearranged that old treatise. It received the name of the Fifth Ray. The *Risale-i Nur* is not numbered chronologically. For example, the Thirty-Third Letter was written before the First Letter, and the original of the Fifth Ray and some other parts were written previously to the *Risale-i Nur* itself. Anyway, the illegal, unnecessary, and inaccurate objections and questions of a public prosecutor, asked out of bigoted love of Mustafa Kemal, forced me to provide these explanations outside the subject. I am giving here as an example some of the entirely personal and unlawful things he said in the name of the law. He said:

“Aren’t you sincerely sorry that you insulted him in the Fifth Ray with expressions like ‘swilling down *rakı* and wine like a water pump’?” I say in reply to the completely meaningless and mistaken bigotry arising from his love: “The victory and honour of the heroic army cannot be ascribed to him; he can have only a share of it; like it would be tyrannical and an awesome injustice if the booty, possessions, and rations of an army were all given to its commander. Yes, just as he accused me of not loving that unjust and extremely faulty man, quite simply accusing me of being a traitor, so I accuse him of not loving the army, for he ascribes all its honour and moral booty to the man he loves, depriving the army of all glory. The reality is that positive things, and instances of good and virtue, should be distributed among the community and army, and the negative things, destruction, and faults ascribed to the chief. For the existence of something is dependent on the existence of all its conditions and elements, and the commander is only one of the conditions. While the non-existence of the thing and its falling apart, occurs through the non-existence of one of its conditions and one of

its elements being spoilt and destroyed. Instances of good and virtues for the most part are positive and pertain to existence. The leaders cannot lay claim to them. Instances of bad and faults are destructive and pertain to non-existence, and the leaders are answerable for them. While the reality is thus, just as if a tribe is mocked if, when it wins victories Hasan Ağa is applauded, and when it is defeated it is blamed, and this is judged to be the reverse of the truth; in just the same way, in the name of the court the public prosecutor imputed a fault to me that was completely the reverse of the truth and reality.

Similarly to his mistake, a little previously to the Great War while I was in Van, a number of religious, Allah-fearing persons came to me. They told me: "Some of the military commanders act contrarily to religion. Come and join us, we are going to rebel against them."

I told them: "Bad conduct and irreligion like that is particular to commanders like them; the army cannot be held responsible for it. There are perhaps a hundred thousand saints in the Ottoman Army; I shall not draw my sword against it. I will not join you." They left me, drew their swords, and the fruitless Bitlis Incident occurred. A short time later war broke out. The army took part in it in the name of religion; it entered the *jihad*, and a hundred thousand martyrs from it rose to the degree of sainthood. They confirmed what I had said, signing the decrees for their sainthood with their blood. Anyway, I was compelled to relate this at some length. The extraordinary attitude of a public prosecutor who acted derisively towards myself and the *Risale-i Nur* due to unimportant, mistaken feelings and partiality, in the name of justice, one incontrovertible mark of which is imperviousness to all feelings and outside influences, drove me to make this long statement.

Fourth Principle: After scrutinizing for four months hundreds of copies of treatises and letters, Eskişehir Court could only give sentences of six months to fifteen men out of one hundred and twenty, and one year to myself for fifteen words in one or two treatises out of a hundred. They acquitted us of founding a Sufi order and organizing a political society and in the hat question. We anyway had served the sentence. Then in Kastamonu they found nothing in numerous searches. And a number of years ago in Isparta all the parts of the *Risale-i Nur* without exception, both confidential and otherwise, fell into the hands of the authorities. They were all returned to their owners after three months of scrutiny. A few years later, all the parts of the *Risale-i Nur* remained for two years in the courts of Denizli and Ankara, then they were all returned to us. Since that is the fact, those who accuse myself and the *Risale-i Nur* students emotionally, maliciously, and unlawfully in

the name of the law like him, are accusing before us both Eskişehir Court, and Denizli Court, and Ankara Criminal Court, making them partners in our crime, if there is one. For if we had been guilty, those three or four authorities did not see it despite their close scrutiny or they disregarded it, and two courts did not see it having studied it minutely for two years, or they disregarded it, which makes them more guilty than us. However, if we had had any desire to interfere in the world, it would not have been with the buzzing of a fly, it would have exploded and boomed like a cannon.

Yes, anyone who accuses of political intrigue a person who defended himself vehemently and without restraint in the military court after the Thirty-First of March Incident ¹ and in the Speaker's office in the face of Mustafa Kemal's anger, saying he was hatching his schemes for eighteen years without allowing anyone to detect it, surely does so for some malicious purpose. We are hopeful that like the Denizli public prosecutor, the Afyon public prosecutor will save us from the malice and accusations of such people and demonstrate true justice.

Fifth Principle: A fundamental principle of the *Risale-i Nur* students is that as far as is possible they do not interfere in politics, or matters of administration, or government activities, because for them, working seriously for the Qur'an is worth everything, and is sufficient.

Also, no one who enters politics, among the overwhelming currents that now prevail, can preserve his independence and sincerity. He is bound to become subject to one of the currents, and it will exploit him for worldly ends. It will corrupt the sacredness of his duty. Also, in the material struggle, due to the utter tyranny and despotism that is the rule this century, he would have to crush numerous innocent supporters of a person because of the error that person had made. He would otherwise be defeated. It would also seem in the view of those who had given up their religion for the world, or who exploited it, that the Qur'an's sacred truths, which can be the tool of nothing, were being exploited for political propaganda. Also, every class of people, supporters and opposers, officials and common people, should have a share of those truths and all are in need of them. The *Risale-i Nur* students have therefore to avoid politics and the material struggle completely, and not be in any way involved in them, so that they may remain completely impartial.

1. The name given the revolt which broke out in the army in Istanbul in 1909 and resulted in the dethronement of Sultan Abdülhamid. Despite playing a pacifying role, Bediüzzaman was arrested following the revolt along with many others and tried, but was acquitted. [Tr.]

Sixth Principle: The *Risale-i Nur* should not be attacked in this matter because of my personal faults or those of some of my brothers. It is bound directly to the Qur'an, and the Qur'an is bound to the supreme throne. Who has the ability to stretch out his hand and unfasten it? Also, as is indicated by thirty-three Qur'anic verses, Imam 'Ali's (May Allah be pleased with him) three miraculous prophecies and the certain pronouncements of Gawth al-A'zam (May his mystery be sanctified), the *Risale-i Nur* has performed an extraordinary service for this country and is a source of material plenty and spiritual effulgence for it, and cannot therefore be held responsible for our petty, personal faults, and it should not be held responsible. Otherwise both material and spiritual loss will be caused to this country which it will impossible to repair.

Allah willing, the assaults and diabolical machinations against the *Risale-i Nur* of the atheists hostile to us will be foiled, for its students cannot be compared with others, they cannot be scattered nor be made to give it up; through Allah's grace, they will not be defeated. If the Qur'an had not prohibited them from physical defence... those students, who are everywhere and have won public favour, which is like the life-blood of this nation, would never get involved in petty, fruitless incidents like the Shaykh Said ¹ and Menemen incidents. ² If, Allah forbid, they were persecuted to the point they were compelled and the *Risale-i Nur* attacked, the atheists and dissemblers who deceive the government would regret it a thousand times over.

In Short: Since we do not interfere in the worlds of the worldly, they should not interfere in our work for the hereafter and our service of religious belief.

[I am relating here by way of defence an old memory and pleasant anecdote that was neither divulged in Eskişehir Court, nor written in the official records, nor included in my defence speeches.]

They asked me there: "What do you think about the republic?" I replied: "As my biography which you have in your hands proves, I was a religious republican before any of you, with the exception of the chairman of the court, was born. A summary is this: like now, I was living at

1. The famous Shaykh Said Revolt which broke out in February, 1925 in eastern Turkey. Bediuzzaman strongly advised its leaders against undertaking any such action against the government, as it would "... make Ahmed kill Mehmed, and Hasan kill Husayn." [Tr.]

2. A minor incident which occurred in the town of Menemen in western Turkey 1930, but was blown up out of all proportion and brutally suppressed. Bediuzzaman was in no way involved in it. [Tr.]

that time in seclusion in a remote tomb. They used to bring me soup, and I would give breadcrumbs to the ants. I used to eat my bread having dipped it in the soup. They asked me about it and I told them: the ant and bee nations are republicans. I give the breadcrumbs to the ants out of respect for their republicanism.”

Then they said to me: “You are opposing the righteous early generations of Islam.” I told them in reply: “The four Rightly-Guided Caliphs were both caliphs and presidents of the republic. For sure, Abu Bakr the Veracious (May Allah be pleased with him) was like a president of the republic for the Ten Promised Paradise, and the Companions of the Prophet (UWBP). But it was not just an empty name and title, they were heads of a religious republic which bore the meaning of true justice and freedom in accordance with the Shari‘a.”

I told them: Mr. Prosecutor and Members of the Court! You are accusing me of holding an idea opposite to that which I have held for fifty years. If you ask me about the secular republic, what I understand by it is that secular (laic) means to be impartial; that is, a government which, in accordance with the principle of freedom of conscience, does not interfere with the religiously- minded and pious, the same as it does not interfere with the irreligious and dissipated. I withdrew from political and social life twenty-five years ago, and what form the government of the republic has taken, I do not know. If, I seek refuge with Allah, it has assumed a fearsome form whereby, on account of irreligion, it passes and accepts laws to incriminate those who work for their belief and lives in the hereafter, then I announce to you fearlessly and warn you that if I had a thousand lives, I would be ready to sacrifice all of them for belief and life in the hereafter. Do whatever you will! My last word is (3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** In response to your wrongfully condemning me to capital punishment or hard labour, I say: as the *Risale-i Nur* has discovered and shown with absolute certainty, I am not being executed; I am being discharged and departing for the world of light and happiness. As for you, our covert enemies, wretches who oppress us on account of misguidance! Since I know you are condemned to eternal extinction and everlasting solitary confinement, and I have seen this, I have taken my revenge on you totally, and am ready to surrender up my spirit with a perfectly easy mind!

Seventh Principle: In consequence of superficial investigations held in other places, Afyon Court looked on us as a political society. My reply is this:

Firstly: As is testified to by all those who have befriended me, I have read no newspaper for nineteen years, nor listened to one, nor asked about one, and for the past ten years five months have received no news except about the German defeat and the terror of communism, and I have not been curious, and have not known. Such a person surely has no connection whatsoever with politics, and no relations with any political society.

Secondly: The one hundred and thirty parts of the *Risale-i Nur* are there for all to see. Understanding that they contained no worldly goal and no aim other than the truths of belief, Eskişehir Court did not object to them with the exception of one or two of the parts, and Denizli Court objected to none at all, and despite being under constant surveillance for eight years the large Kastamonu police force could find no one to charge apart from my two assistants and three others, and those charges were merely pretexts. This is a decisive proof that the students of the *Risale-i Nur* are in no way a political society. If what is intended by “society” in the indictment is a community concerned with religious belief and the hereafter, in reply we say this:

If the name community is given to university students and tradesmen, it may also be applied to us. But if you call us a community that is going to breach internal security by exploiting religious feelings, in response we say:

In no place over a period of twenty years in these stormy times *Risale-i Nur* students have breached internal security or disturbed public order, and no such incident has been recorded by either the government or any court; this fact refutes this accusation. If the name community is given meaning it might breach internal security in the future through strengthening religious feelings, we say this:

Firstly, foremost the Directorate of Religious Affairs, and all preachers, perform the same service.

Secondly, it is not disturbing the peace and breaching security, the students of the *Risale-i Nur* protect the nation from anarchy with all their strength and conviction, and maintain public order and guard security. The evidence for this has been cited in the First Principle.

Yes, we are a community, and our aim and programme is to save firstly ourselves and then our nation from eternal annihilation and everlasting solitary confinement in the Intermediate Realm, and to protect our compatriots from anarchy and lawlessness, and to protect ourselves with the firm truths of the *Risale-i Nur* against atheism, which is the means to destroying our lives in this world and in the next.

Eighth Principle: Saying its treatises contain some sharp expressions, they accuse us as a result of deficient and superficial study of the *Risale-i Nur* carried out in other places. In reply I say this: since our aim is belief and the hereafter, it is not confrontation with the worldly. And since the sharpness particular to these very insignificant one or two treatises was not intentional -we bumped against the worldly while advancing towards our goal- it certainly does not infer political prejudice. And since possibilities are one thing and occurrences are something else, and what we have been accused of is “possibly” disturbing public order, not having disturbed it, it is meaningless, for anyone may kill someone else. And since over a period of twenty years in their scrupulous investigations into twenty thousand people and thousands of copies and letters, and in their searches, neither Eskişehir, nor Kastamonu, nor Isparta, nor Denizli could find anything constituting a real crime, Eskişehir Court was compelled to find us guilty because of one short treatise under one article of an elastic law, and could only give six-month sentences to fifteen people out of a hundred in such a way that they should have sentenced all who teach religion. I wonder if the twenty confidential letters one of your people had written over a year were scrutinized, wouldn't they contain twenty incriminating sentences which would shame him? But the fact that in twenty thousand copies of the treatises and letters from twenty thousand people they could not find twenty truly incriminating sentences shows that the *Risale-i Nur*'s aim is solely the hereafter. It has no business with this world.

Ninth Principle: As with the matters which Denizli Court's just prosecutor included in the indictment because of the unfair and superficial records of other places, so with Afyon Court -as indicated by what we experienced while being questioned- pretexts have been made so that we have been charged concerning the same matters, and undated letters, and correspondence over twenty, fifteen, and ten years, and the Fifth Ray -decisive answers about which are found in the Third Principle above and in the Second Question of my petition above- and four or five treatises out of the hundred and thirty of the *Risale-i Nur*, and a number of letters and treatises which were scrutinized by Eskişehir Court and for which the sentences were served, were later covered by the pardon and were acquitted by Denizli Court. Can it be said about someone who with a speech outside the War Ministry during the Thirty-First of March Incident brought to order eight battalions which had not heeded the Şeyhülislam and ulema, that he strove for eight years – as stated by the police report- and only succeeded in deceiving twenty or

thirty people? For instance, in the large town of Kastamonu he was able to hoodwink only five people? For during the Denizli affair, in Kastamonu they pulled out all my papers and books, both confidential and otherwise, from under the firewood, and after studying them for three months could find no one in that large town other than Feyzi, Emin, Hilmi, Tevfik, and Sâdık. Because Feyzi and the others had performed some personal services for me for Allah's sake, they sent them to prison, together with the three brothers and three or four others they found in Emirdağ, who had assisted me for three and a half years. If I had done what that superficial report stated, I would have deceived not five or ten people but five hundred or perhaps five thousand, or even five hundred thousand. As in Denizli Court I pointed out the many errors in the police reports, so too here I am pointing out one or two examples:

They accused us of "corrupting religion" because, following an Islamic custom practised since the age of the Prophet, I had compiled a *Hizb al-Qur'ani* like a large *An'am*¹ out of the hundreds of well-known verses which form the sources of the *Risale-i Nur*.

Also, they want to incriminate us by showing that the *Treatise on Islamic Dress* (*Tesettür Risalesi*) was written and published this year, whereas I have already served a year's sentence for it, and I treated it as confidential, and as noted in the police report, it was pulled out from under piles of firewood. Also, although the well-known person did not respond and was silent in the face of the objections and harsh words I said to him in the Speaker's office in the Assembly in Ankara, with gross exaggeration the prosecution applied to him literally the natural, necessary, general, and confidential criticisms in my explanations of forty years previously concerning a Hadith which describes his errors, after his death, making it into an indictable offence for us. Can there be any comparison between the sake or memory of someone who is dead and gone and who no longer has any connection with the government, and Almighty Allah's laws of justice, which are a manifestation of His sovereignty?

Also, freedom of conscience which, of the principles adopted by the government of the republic, is the one we have most relied on and defended ourselves with, has been made something we have transgressed against, as though we are opposed to it.

1. It had formerly been a common practice to gather together in a single volume for constant reading Sura al-An'am and other meritorious suras and verses from the Qur'an. [Tr.]

Also, because I criticised the evils and faults of civilization, unimaginable things are ascribed to me in the police reports: as though I do not accept the use of the radio,¹ aeroplane and railway, they accuse me of being opposed to modern progress.

Making a comparison with these examples, Allah willing, like the just and fair Denizli public prosecutor, Afyon Court will show how contrary to justice this treatment is, and will attach no importance to the delusions in those police reports.

The strangest error is this: in one place I said: although humankind should have responded with endless thanks to Almighty Allah's supreme bounties of the aeroplane, railway, and radio, they did not, so He rained down bombs on their heads from the planes. The radio is also a supreme bounty, and thanks for it may be shown by making it a universal reciter of the Qur'an with millions of tongues, allowing all the people on the face of the earth to listen to it. Also, I said when explaining in the Twentieth Word that the Qur'an makes predictions about the future wonders of civilization, that one of its verses indicates that the infidels will defeat the Islamic world with the railway. Although I had urged Islam to lay hold of these wonders, some of the prosecutors in previous courts, accused us of being against modern progress, and made the aeroplane, railway, and radio the basis of charges against us.

Also, although it is completely unrelated, someone said about the name Risaletü'n-Nur, which is a second name of the *Risale-i Nur*, that "it is a message (*risalet*) from the light of the Qur'an, that is, it is inspired by it, and is an heir performing the function of divine messengership, of the Shari'a." In another place in the indictment, it was given the wrong meaning and made the basis of other charges, as though I had said: "the *Risale-i Nur* is a divine messenger (*resûl*)."

I have also proved with decisive arguments in twenty places in my defence speeches that even if it were for the whole world, we would not exploit either religion, or the Qur'an, or the *Risale-i Nur*, and they may not be exploited, and that we would not change one of their truths for rule over the whole world, and that is how we are in fact. There have been thousands of indications of what I claim over the last twenty years. But from the way the interrogations at Afyon are going, and its indictment, we are being accused

1. I said that in order to offer supreme thanks for a supreme divine bounty like the radio, it should "recite the Qur'an so that all the people on the face of the earth could listen to it, and the atmosphere might become a *hâfiz* of the Qur'an."

due to other police reports of expending all our efforts on worldly intrigues, and hastening to the hateful games of this world, and making religion the tool of lowly things and degrading its sacredness, and making these our aim.

Since it is thus, with all my strength I say: (3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ**

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

An Addendum to My Written Objections to the Charges Made Against Us by Afyon Court

[Those I address in this objection are not the Afyon prosecutor and Court, but the spiteful and suspicious officials who due to the false and defective reports of public prosecutors in other places and informers and detectives, have turned against us the extraordinary situation here and in the office of the examining magistrate.]

Firstly: Just how far from justice it is to call the *Risale-i Nur* students, who are innocent and have no connection with politics, a political society, which is completely baseless and never even occurred to us, and to accuse the unfortunates who embraced the *Risale-i Nur* and have no aim other than belief and the hereafter, of publishing works for that society, or being active officers or members of it, or of reading the *Risale-i Nur* or teaching it to others, or of writing it out, thus deeming them guilty of some crime, and to send them to court - a proof of how far this is from justice is as follows:

In accordance with the principles of freedom of thought and freedom of scholarship, those who read the harmful works written to oppose the Qur'an by Doctor Dozy and other atheists are not considered to have committed crimes, yet those who have great need to learn the truths of the Qur'an and belief and long to do so, and read and write out the *Risale-i Nur*, which teaches those truths as clearly as daylight, are considered guilty of crimes. Also, they based their allegations on a few sentences in one or two treatises which we had treated as confidential before they were exhibited in court so that among a hundred other treatises a wrong meaning should not be given them, and accusations were made concerning them. However, with the exception of one of those treatises, Eskişehir Court scrutinized them and objected to only one or two matters in the *Treatise on Islamic Dress*,

and the exception is replied to extremely decisively in both my petition and my objections to the indictment; and the fact that “we have light in our hands, not the club of politics” was proved conclusively from twenty angles in Eskişehir Court; and Denizli Court scrutinized all the treatises of the *Risale-i Nur* without exception and did not object to any of them. Nevertheless, those unfair prosecutors extended those three or four sentences to the whole *Risale-i Nur*, and just as they confiscated the four-hundred-page *Zülfikâr* because of two pages, so they stated those who read and write out the *Risale-i Nur* were guilty of a crime and accused myself of contesting the government. I call on those close to me and the friends who meet with me to testify that for more than ten years, apart from two leaders, one deputy, and the governor of Kastamonu, I have have not known who the leaders of the government were, or who its ministers, commanders, officials, and deputies were, and I have shown no curiosity to find out. However, one or two years ago, one or two persons displayed an interest in me and I learnt of five or six of the leading members of the government. Is it in any way possible for someone not to know the people he is contesting, and to have no wish to know them, to attach no importance to learning whether they are friend or foe? It is understood from this that they dream up totally baseless pretexts to ruin me whatever happens.

Since that is the case, I say not to the court here but to those unjust people: I don’t give tuppence for your severest penalty; it has no importance whatsoever. For I am seventy-five years old and have one foot in the grave. To exchange one or two years of innocent life of persecution for the rank of martyrdom would be the greatest happiness for me. Thanks to the thousands of proofs of the *Risale-i Nur*, I believe with the utmost certainty that for us death is our discharge papers. Even if outwardly it is execution, for us one hour’s distress would be the key to eternal happiness and mercy. But as for you, covert, cruel enemies who confuse the judiciary on account of atheism and preoccupy the government with us for no reason! Be certain of this and tremble! For you are being condemned to eternal annihilation and everlasting solitary confinement. We see that our revenge is being taken on you in compounded fashion. We pity you even. Yes, surely the reality of death, which has emptied this town a hundred times into the graveyard has demands greater than life. To find a way of being delivered from its certain execution is the greatest human need, more important than anything. Those who on trite pretexts impute guilt to the *Risale-i Nur* students, who have found this way for themselves, and to the *Risale-i Nur*, which provides that

way with thousands of proofs, -how guilty they are themselves in the eyes of truth and justice even lunatics would understand.

There are three matters which deceive these unjust people and give rise to the delusion of a political society, which is completely irrelevant:

The First: The fact that since early days my students have been fervently attached to me like brothers, has given rise to the erroneous impression of a society.

The Second: Some of the *Risale-i Nur* students have acted as though they were an Islamic group, such as is found everywhere and is permitted by the laws of the republic and is not harassed by it, and this has been imagined to be a society. But those limited three or four students have not intended any sort of political society, only to serve belief together sincerely as brothers and to support each other in working for the hereafter.

The Third: Because those unfair people know themselves to be misguided and overcome by love of this world, and because they find some of the government's laws convenient for themselves, they say to themselves: "Most probably Said and his friends oppose the government's laws, which suit our caprices, although such caprices are illicit, as they are in the eyes of civilization. In which case, they are a political society which opposes the government."

So I say: You wretches! If the world was eternal, and human beings were going to remain in it permanently, and their only duty was politics, perhaps there would be some meaning in your slander. But if I had undertaken this work with a view to politics, you would have found not ten sentences in a hundred treatises, but a thousand, to be political and combative. If to suppose the impossible, like you we had been working with all our strength for worldly aims and pleasures and politics, which not even Satan could make anyone accept, even if it had been thus, since these twenty years there has been no incident in which we were involved, and the government looks not to the heart but to the hand, and all governments have fierce opponents, you cannot deem us guilty in the name of the law. My last word is

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

* * *

[After our acquittal in Denizli Court I lived alone and did not concern myself with politics. This new affair, which has resulted in our being sent to Afyon Prison, is therefore unlawful in ten ways, as I shall explain.]

The First: Although the *Risale-i Nur* has been scrutinized by three courts and three committees of experts, and seven departments of government in Ankara and their legal bodies, and although all the treatises were unanimously acquitted without opposition, and Said and his seventy-five companions were all acquitted without being sentenced to a single day's imprisonment, to again seize those treatises as though they were pernicious writings is totally contrary to the law, as anyone the slightest bit reasonable would understand.

The Second: A man who lived for three and a half years all alone and a stranger in Emirdağ after having been acquitted, with his door locked from the outside and bolted on the inside, who accepted only one out of a hundred people on essential business, and even gave up the work of writing he had pursued for twenty years and wrote no more -he had the lock on his door smashed by detectives for political purposes and they broke in on him, but they could find nothing other than an Arabic prayerbook and a wall-hanging. Anyone with even a grain of fairness would understand how illegal it was to harass him in this way.

The Third: As he said in court: if there is someone who, as is confirmed by seventy witnesses, for seven years knew nothing of the Second World War and was not curious about it nor asked about it, and now for ten years has been in the same state of mind, and for twenty-five years has read no newspaper nor listened to one, and for thirty years has said:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَالسِّيَاسَةِ and has avoided politics with all his strength, and if in twenty-two years of the most torturous distress, in order not to attract the attention of politicians or become involved in politics, has not once applied to the government to alleviate his conditions –if there is such a person, is it in conformity with any law to raid his place of seclusion as though he were plotting political intrigues, and cause him unheard of suffering while he was ill? Anyone with an iota of conscience would pity him in that state!

The Fourth: Eskişehir Court studied the *Risale-i Nur* for six months because we had been charged with organizing a political society and

founding a Sufi order, and due to that suspicion and because of the personal hatred towards us of the great leader it urged certain members of the judiciary to act against us, yet that court acquitted us of founding a political society and Sufi order and the *Risale-i Nur* charges, and only making a pretext of a short piece called *Treatise on Islamic Dress*, gave sentences of six months to fifteen out of a hundred students, not in accordance with the law but arbitrarily. And although until the investigations had been completed they remained in prison for four and a half months, that is, they served prison sentences of one and a half months, and ten years later Denizli Court again on a number of pretexts like organizing a political society and founding a Sufi order, and after scrutinizing closely twenty years' worth of letters and writings, sent five boxes of books to Ankara Criminal Court, and although those books and letters were the subject of two years' close scrutiny by Ankara and Denizli Courts, they passed a unanimous decision for their acquittal concerning the political society and Sufi order ¹ and other pretexts, and returned all the books to their owners. They also acquitted Said and his companions. So anyone who has not lost his humanity will understand just how illegal it is to look on him as a political activist and accuse him of being a plotter, and to provoke the officers of the court against him.

The Fifth: Because of the compassion which is the basis of my way and that of the *Risale-i Nur* and for thirty years has been a principle by which I have lived, I do not censure the tyrants who persecute me so that no harm comes to the innocent, let alone cursing them. Even when angry at some of those depraved wretches who oppress me out of vicious hatred, or even the irreligious tyrants, my compassion prevents me from responding with a curse, let alone physically. For those cruel tyrants have parents and children; I do nothing to them so that no material harm comes to those four or five elderly unfortunates and innocents. Sometimes I even forgive them. It is because of this compassion that I absolutely never interfere in government or disturb public order. Moreover, I have recommended this so strongly to

1. The basis and aim of the *Risale-i Nur* is certain realized belief and the essential reality of the Qur'an. For this reason, three courts of law have acquitted it in regard to being a *tarikât* (Sufi order). Furthermore, no person has said during these twenty years: " Said has given me *tarikât* [instruction]. " Also, a way to which for a thousand years most of this nation's forefathers have been bound may not made something for which [the members of the nation] are answerable. Also, those who combat successfully those covert dissemblers who attach the name of *tarikât* to the reality of Islam and attack this nation's religion, may not themselves be accused of being a *tarikât*. As for a society or community, it is a fraternity which looks to the hereafter within Islamic brotherhood. It is not a political society, as three courts have ruled. They have acquitted it in that respect.

all my friends that some of the fair-minded police of three provinces have admitted that “the *Risale-i Nur* students are police of a sort; they preserve order and maintain public security.” There are thousands of witnesses to this fact, and they have confirmed it through twenty years’ experience and thousands of students have corroborated it by never having been involved in any incident recorded by the police, so which law permits that unhappy man’s house to be raided as though he were a revolutionary and *komitadji*, and for pitiless men to insult him, and despite not finding anything in his house, as though he were a multiple criminal gather up his most precious, miraculous Qur’an and the inscriptions hanging on his wall as though they were pernicious writings? What benefit demands turning thousands of religious people who thus serve public order with their good morals against government and public order because of some baseless suspicion?

The Sixth: Endless thanks be to Allah that thirty years ago, through His grace and the effulgence of the Qur’an, a person realized just how valueless and meaningless are the fleeting fame and glory of this world, and its egotistical self-admiration and celebrity, and since that time has struggled with all his strength against his evil-commanding soul, and to be self-effacing and give up egotism, and not to be artificial and hypocritical. Those who have served him or befriended him are perfectly certain of this and testify to it. For twenty years he has fled with all his might from people’s good opinions and their attention, which everyone takes too much pleasure in, and contrary to everyone else has rejected praise and acclaim and being accorded a spiritual rank. He has also rejected the excessively good opinions of him of his closest brothers, and has wounded their feelings by not accepting the praise and commendation expressed in their letters. He has shown himself to be devoid of virtue, and has ascribed all virtue to the *Risale-i Nur*, a Qur’anic commentary, and hence to the collective personality of the *Risale-i Nur* students, thinking of himself as only a lowly servant. This proves that he has not tried to make himself liked, and he has not wanted to and has rejected it. So under what law has he been deemed guilty because without his consent some of his friends in a distant place had an excessively good opinion of him and eulogized him and awarded him a high spiritual rank; and because of what a preacher said in the region of Kütahya whom he does not know; and because of a letter with a forged signature which had been sent to Kütahya, where I have never sent any letter; and because of an offensive book in Balıkesir, the author of which is unknown? Would any law in the world permit sending officials to break the lock of a wretched, aged, ill stranger’s

room as though he had committed a serious crime, and allow them to justify this by finding only a book of supplications and a wall- hanging? Would any politics allow such aggression?

The Seventh: Would any law permit for an unfortunate who, although at this time inside the country when there are so many lively political parties and currents, internal and external, and the ground is ready to take advantage of this, that is, to win numerous diplomats and politicians as supporters in place of his handful of friends, told all his friends, solely in order not to get involved in politics, nor damage his sincerity, nor attract the government's attention to himself, nor to become preoccupied with the world: "Beware! Don't get carried away by those political currents! Don't get involved in politics! Don't disturb public order!"; and although two currents caused him harm and distress because he withdrew in this way, the old one because of its groundless fears, and the new, because it says he does not help it – despite all this he never interfered in the worldly's world and was busy with his life of the hereafter, and wrote not even one letter in twenty-two years to his own brother in the village of Nurs in his native region, nor ten letters in twenty years to his friends in those provinces – so which law permits that anyone intervenes to this extent with his preoccupation with the hereafter?

Would any law permit collecting up copies of the *Risale-i Nur*, in which three courts of law have found nothing indictable, although under the liberty laws the publications of those without religion and the communists are not interfered with despite being extremely harmful for the country and nation and morality. For the *Risale-i Nur* has been striving for twenty years to maintain the country and nation's social life and morality and security; and has been effectively struggling to regain for this nation its true support, the Islamic world's brotherhood and its friendship, and to strengthen these; and such parts of the *Risale-i Nur* as *Zülfikâr* and *The Staff of Moses* (*Âsâ-yı Mûsa*), which having been studied for three months by the Directorate of Religious Affairs on the orders of the Minister for Internal Affairs for the purpose of having it criticized, fully appreciated its value and had it put in the department library as "an important work;" and *The Staff of Moses*, which was placed on the tomb of the Prophet Muhammad (Upon whom be blessings and peace), as a sign of its acceptance was seen there by the Hajjis. Would any law, conscience, or justice permit these to be collected up as though they were injurious papers and sent to court?

The Eighth: Then a person who although he was given complete freedom after twenty-two years of distressing and unjustified exile, did not

return to his native region where he had thousands of friends and relations, but preferred solitude and exile so that he should have no contact with social life and politics; and who gave up the very meritorious congregation of the mosque in preference to performing the prayers on his own and remaining in his room; that is, his state of mind made him avoid the people's adulation; and as is testified to by twenty years of his life and confirmed by thousands of valuable Turks, preferred one pious Turk to numerous negligent Kurds, and who even proved in court that he would not exchange a hundred negligent Kurds for one Turkish brother with powerful belief like Hafız Ali; and who in order not to be the object of their respect and veneration, never met with people so long as it was not essential and did not go to the mosque; and for forty years has worked with all his strength and all his works for Islamic brotherhood and so that Muslims would love one another; and who, since the Turkish nation is the Qur'an's standard-bearer and is praised by the Qur'an, has great love for that nation and has passed his life among its people -in order to insult this person with the tongue of officialdom and make propaganda and scare away his friends, the former governor said: "He is a Kurd and you are Turks. He is a Shafi'i and you are Hanafi's," trying to frighten everyone into abandoning him. And although over twenty years and in two courts he was not forced to change his manner of dress, and the army peaked cap was modified, a brimmed hat was forcibly placed on the head of that recluse – what benefit is there is all this? What law permits it?

The Ninth: is very important,¹ and very powerful, but it touches on politics so I am remaining silent.

The Tenth: This is an attack, which no law permits, and is without advantage, and is only making mountains out of molehills due to some meaningless delusion, and is no part of any law. Concerning this too I am remaining silent so as not to touch on politics, which according to our way we are unconcerned with.

In the face of treatment which is thus illegal in ten ways, all we say is

(3:173) حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Said Nursi

1. The fact that there were Christians and Jews in Islamic governments, and Muslims in Christian and Zoroastrian governments shows that opponents who do disturb public order or interfere in government cannot be legally interfered with. Moreover, one is not answerable for possibilities. Otherwise everyone would have to be sent to court and tried because of possibility, for everyone might kill other people.

I have a few more points I want to submit to the authorities of Afyon, and to its Court and Police

The First: Most of the prophets appearing in the East and in Africa, and most of the philosophers emerging in the West and in Europe is a sign of pre-eternal divine determining that in Asia religion is dominant and philosophy is in second place. In consequence, even if those ruling in Asia are not religious, they should not interfere with those who work for religion; they should encourage them.

The Second: The All-Wise Qur'an is the intellect and power of thought of the head of the earth. If, I seek refuge with Allah, the Qur'an were to depart from the globe, the globe would go mad. It is not far from reason to suppose that another planet colliding with its head emptied of reason, would cause doomsday to erupt. Yes, the Qur'an is a chain, a "rope of Allah," binding the earth to the divine throne. It preserves the earth more than gravity. Thus, the *Risale-i Nur*, which is a true and powerful commentary on the Qur'an of Mighty Stature, is a supreme divine bounty which has been demonstrating its effectiveness for twenty years in this century, an insuppressible miracle of the Qur'an. The government therefore should not be interfering in it and trying to scare its students away from it, but protecting it and encouraging people to read it.

The Third: In Denizli Court I said the following in connection with all the believers assisting with prayers for forgiveness those who have departed for the past, and their bequeathing good works on their spirits:

When you are asked by millions of believing plaintiffs at the Supreme Tribunal: "Why did you want to ruin with imprisonment and persecution the *Risale-i Nur* students, who were striving to save the country and nation from anarchy and irreligion and immorality and their compatriots from eternal annihilation, although because of the liberty laws you looked tolerantly on the publications of atheists and communists and political societies that produce anarchists, and did not bother them?" What answer will you and those who want to convict and ruin the *Risale-i Nur* students, who serve the truths of the Qur'an, give? I am asking you the same thing! I said that to them and those just and fair-minded people acquitted us, demonstrating the fairness of the judicial system.

The Fourth: I was expecting to be taken for interrogation to a place of consultation, in either Ankara or Afyon, where questions would be asked and answered about matters of overriding importance and the *Risale-i Nur*'s relation to them. Yes, matters connected with finding ways of

restoring the brotherhood, love, and good will of three hundred and fifty million Muslims for this nation and country, and their moral assistance for it. An indication that the *Risale-i Nur* is the most effective means of achieving this is the following:

In Mecca this year, a scholar of great eminence translated the main collections of the *Risale-i Nur* into both one of the Indian languages and Arabic, and sending them to India and Arabia, said: “Just as he strives through the *Risale-i Nur* to secure unity and Islamic brotherhood, our most powerful support, so he demonstrates that the Turkish nation is always progressive in religion and belief.”

I was also expecting that momentous questions would be asked like “What is the extent of the service the *Risale-i Nur* can provide in the face of the danger communism poses to this country, because it turns into anarchy? How can this blessed country be defended against this terrible torrent?” It should have been thus, but having been blown up out of all proportion due to the petty and personal slander of the spiteful, matters holding not the slightest importance and which are in no way crimes, were discussed, which caused me distress in these serious conditions, the like of which I have never before suffered in my life. Meaningless questions were asked about one or two minor personal matters which three previous courts had previously examined then acquitted.

The Fifth: The *Risale-i Nur* cannot be contested or defeated. It has been silencing the most obdurate philosophers for twenty years. It demonstrates the truths of belief as clearly as the sun. The rulers of this country should profit from its strength.

The Sixth: Destroying my unimportant character because of my personal faults, and through contemptuous treatment poisoning public opinion about me does not harm the *Risale-i Nur*, in fact it strengthens it in some ways. For in place of my mortal tongue are the undying tongues of a hundred thousand copies of the *Risale-i Nur*, and they cannot be silenced; they will speak out. And as they have up to now, the thousands of powerful tongues of its sincere students will continue that sacred, universal service till the end of the world, Allah willing.

The Seventh: As I stated in the previous trials putting forward the proofs, our enemies and those who oppose us both officially and unofficially, deceiving the government, making some of its leading members suspicious about us and causing the judiciary to move against us, are either seriously deceived or have been deceived by others, or are exceedingly treacherous

revolutionaries working on account of anarchy, or cunning atheists struggling against Islam and the truths of the Qur'an on account of apostasy. Calling absolute despotism "the republic" in order to attack us, and making the regime a screen to absolute apostasy, and calling absolute dissipation "civilization," and calling arbitrary compulsion on account of disbelief "the law," they have both ruined us, and deceived the government, and pre-occupied the judiciary with us for no reason. Referring them to the wrath of the All-Compelling and Glorious One, we take refuge in the citadel of **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** so as to defend ourselves against their evil.

The Eighth: Last year the Russians sent numerous people to make the Hajj as propaganda in order to show that they are more respectful towards the Qur'an than other nations and, because of religion, to try to turn the Islamic world against the religious people of this country. But the main collections of the *Risale-i Nur* were being spread at that time in both Mecca, and Medina, and Damascus, and Egypt, and Aleppo, attracting the appreciation of the religious scholars, which both negated the communist propaganda, and showed to the Islamic world that like formerly the Turkish nation and its brothers are supporting religion and the Qur'an and are the elder brothers of the other peoples of Islam and their heroic commander in the service of the Qur'an. Those collections from the *Risale-i Nur* demonstrated this in those sacred centres. Will it not bring the earth to anger if this valuable national service of the *Risale-i Nur* is responded to with torments in this way?

The Ninth is a brief summary of a matter that was proved and elucidated in my defence in Denizli.

If through his genius and intelligence a great military commander arrogates to himself all the positive virtues of the army and ascribes to the army his own negative evils, the courageous actions and virtues of the soldiers, which equal them in number, will be reduced to one, while the commander's evils will be equal in number to the soldiers, which is an awesome wrong and contrary to the truth. This being so, I said to the public prosecutor in our previous trials, who was attacking me because of the slap a Hadith I expounded forty years earlier dealt that person: "It's true I'm offending him due to predictions made by Hadiths, but I'm also defending the army's honour and preserving him from serious error. As for you, for the sake of one single friend of yours, you are affronting the honour of the army, which is the Qur'an's standard-bearer and an heroic commander of the Islamic

world.” Allah willing, the prosecutor saw the matter more fairly and was saved from his error.

The Tenth: It is because in the administration of justice the essence of justice and the rights of everyone who applies have to be preserved without discrimination and the duty of those involved is to work solely for the sake of right, that during his caliphate, Imam ‘Ali (May Allah be pleased with him) sat together with a Jew in court and they were tried together. On another occasion, a just judge saw that an official was angry with a delinquent thief when he was cutting off his hand as demanded by the law. He immediately sacked the official, and full of regret said: “Officials who up to now have been influenced by their feelings in this way while executing the law have perpetrated great wrongs.” Yes, even if in executing the law he does not pity the convicted man, he should not be angry; if he is, he is acting tyrannically. If he carries out capital punishment angrily, even if it is in retaliation (*kisas*), he becomes a sort of murderer.”

Thus, in courts of law it is this pure, unbiased truth which rules. But although three courts have acquitted us, and perhaps if they knew, ninety per cent of this nation would testify that the *Risale-i Nur* students are harmless and beneficial for nation and country, the students are being angrily and contemptuously mistreated, despite being innocent and much in need of consolation and the indulgence of the law. But since we have decided to meet every calamity and insult with patience and forbearance, we are silent, referring it to Allah and saying: “Perhaps there is some good in this.” However, I was afraid that these innocent unfortunates being treated in this way due to unfounded suspicions and the malicious reports of informers would lead to the visitation of disaster, and I was therefore obliged to write this. Anyway, if there is any fault in this matter, it is mine. These unfortunates assisted me solely seeking Allah’s pleasure and to save their religious belief and lives in the hereafter. For them to receive such treatment when they were deserving of praise and appreciation, is enough to make anyone angry.

Moreover, it is amazing, but again they are making unsupported assertions about a political society. However, both three courts have scrutinized this aspect of the case and acquitted us, and neither the courts, nor the police, nor the experts’ committees have discovered any sign of any society that could justify such an accusation: the *Risale-i Nur* students are a brotherhood which looks to the hereafter, like the students of a teacher, or university students, or the students of a Qur’an teacher who is teaching them to memorize the Qur’an. Those who have made charges against them calling them

a political society, have to look on all tradesmen, preachers, and school-children as belonging to such societies. I therefore see no necessity to defend those imprisoned here as a result of such meaningless and baseless charges.

However, there is nothing at all to prevent me defending the *Risale-i Nur* with the same facts that I have defended it with three times previously, for it closely concerns both this country and the Islamic world, and it is the beneficial cause of plenty and blessings, material and spiritual, for this nation and country. No law or politics prohibits this or could prohibit it.

Yes, we are a society, but we a society which every century has three hundred and fifty million members. Every day with the obligatory prayers, its members demonstrate five times with perfect veneration their attachment to the principles of that sacred society, and their wish to serve it. In accordance with the sacred programme of (49:10) **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** they hasten with their supplications and spiritual gains to assist one another. Yes, we are members of that holy and vast society. And our particular duty is to convey in confirmatory form to the people of belief the Qur'anic truths of faith, and save them and ourselves from eternal annihilation and perpetual solitary confinement in the Intermediate Realm. We have absolutely no connection with any worldly, political, plotting society, political or revolutionary, as has been imputed to us; we do not condescend to any such meaningless, purposeless secret society. In any event, four courts of law have investigated this down to the finest details, and then acquitted us concerning it.

Said Nursi

* * *

My written objections, which form a supplement and addition to my defence, and were sent to six departments of government in Ankara, and presented to Afyon Criminal Court

I say this to Afyon Court: Enough now! My patience is exhausted! It is a cruel and unprecedented wrong that in addition to having harassed me for twenty-two years without reason by holding me under constant surveillance in exile in total isolation and solitary confinement, to have illegally imprisoned the *Risale-i Nur* students three times and caused us the loss of hundreds of thousands of liras because of unfounded suspicions and utilizing possibilities instead of facts. And this, in spite of the fact that other than two or three matters six courts have been unable to find anything contrary to the law in the hundred parts of the *Risale-i Nur*. The future and its generations will curse the tyrants who have been responsible for it. Up to now I have found consolation since it is my conviction that they will condemn them and cast them down to the depths of Hell at the Last Judgement, and holding my silence I have endured it. Otherwise, we could have defended our rights to the full.

Six courts over fifteen years have scrutinized the *Risale-i Nur* and our correspondence, and five of them in effect acquitted us on all points. Only Eskişehir Court made a pretext of five or ten words in the short treatise about the veiling of women, a single matter, and gave a light sentence under a flexible law. When they did this, I wrote the following in the correction which after the Appeal Court I sent officially to Ankara as the sole example of illegality:

A long time ago, following the consensus and rulings of three hundred and fifty thousand Qur'anic commentaries, I expounded the Qur'anic verses about the veiling of women, which for one thousand three hundred and fifty years have taught and enjoined a powerful, perpetual Islamic practice and sacred principle of three hundred and fifty million people, in order to defend them against an atheist's objections and his criticisms of Qur'anic civilization. If there is any justice in the world, the court will surely quash the conviction of someone and the sentence passed on him for expounding the verses, since he was following the way taken by our forefathers for one thousand three hundred and fifty years; it will surely remove this extraordinary stain from the legal establishment of this Islamic state.

I wrote this in the addendum containing my corrections and showed it to the public prosecutor. He was horrified and said: "There is no need for this. Your sentence was short and only a small part of it remains. There is no need to send this."

Thus, you have understood the truly strange examples like this one in my defence and objection, which has been presented to you and the departments of government in Ankara. What I seek and hope from Afyon Court is this: I await from you in the name of true justice that you decide on the complete freedom of the *Risale-i Nur*, whose service and effulgence profits the nation and country as much as an army. Otherwise, I have to inform you that when the five or ten of my friends who were sent to prison because of their relations with me are released, I have the idea of committing some offence which will necessitate the heaviest penalty, compelling me to bid farewell to this life. It is like this:

Although for the good of the country and nation, the government should give me full protection and assist me, the fact that it is pressurizing me suggests that part of the communist organization and the secret atheistic society that have been working against me these last forty years, with which it has now combined, have both gained control of important positions, and are opposing me. It worries me, for there are numerous signs that the government either does not know of this, or it is permitting it.

Chairman of the Court! With your permission, I shall ask you a question about which I am extremely curious: why, although I have in no way been involved in politics, have the politicians deprived me of all civil rights, all liberties, and even all the rights of life? And why have they forbidden my very careful brothers and loyal assistants to have any contact with me, who tried to protect me against those plans to assassinate me while I was being held for three and a half months in total isolation, and to defend me against my covert enemies who have poisoned me eleven times, and have even prevented me, although I am elderly, alone, in exile, and ill, from studying my blessed, harmless books, which I always had with me?

I pleaded with the public prosecutor to give me my books, but he did not give them although he promised. They compelled me to remain alone in a huge, locked, and freezing ward with nothing to occupy myself, and instead of the officials and menials concerned being friendly and comforting, they quite simply encouraged them to look on me hostilely. A small example is this: I wrote a petition to the prison governor, public prosecutor,

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

Said Nursi
who is ill, wretched, and
in total isolation.

* * *

The Indictment contains four basic points concerning me

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

I reject this with all my strength. Moreover, all my brothers will testify that I have never accepted anyone's suggestion that I was the Mahdi. In fact, when the experts' committee of Denizli Court said "If Said was to declare himself Mahdi, all his students would accept it," Said stated in his objections, saying: "I am not a Sayyid, and the Mahdi will be a Sayyid," thus refuting them.

Second Point: Publishing things secretly.

Our covert enemies should not misconstrue things, for there is nothing that touches on politics and public order. Also, they should not make the duplicating machine and the old letters a pretext. Six courts of law and various departments of government in Ankara understood the blow dealt by the *Risale-i Nur*¹ at Mustafa Kemal, and they did not bother about it and acquitted us, returning all our books to us including the Fifth Ray. Moreover, his bad deeds were pointed out in order to preserve the army's worth. One person was disliked in order to affectionately praise the army.

The Third: "He encourages the breaching of public security."

This extraordinary accusation is refuted by the facts that over a period of twenty years six courts and the police of ten provinces have not recorded a single instance when any of the hundred thousand Nurju's and hundred thousand copies of parts of the *Risale-i Nur* breached public security or disturbed public order, and they have not found any such thing. It is meaningless to reply to a few unimportant matters in this new indictment, for three courts of law have acquitted us on these very points and they have been replied to repeatedly. Since charging us with these matters is the equivalent of charging Ankara Criminal Court and the courts of Denizli and Eskişehir, which acquitted us concerning them, I leave it to them to reply. But there are two or three further matters.

The First: Although it was studied for two years in the closest detail by Denizli and Ankara Criminal Courts and they acquitted us and returned the book, this Indictment applies one or two matters in the Fifth Ray to a commander who is dead and gone and shows them to be indictable offences.

1. The wrong meaning has been given in the indictment, for it has deemed an offence some instances of the *Risale-i Nur*'s wonderworking (*kerâmet*) which took the form of slaps. As though disasters like the earthquakes that occur when the *Risale-i Nur* is attacked are blows dealt by the *Risale-i Nur*. Allah forbid! We never said such a thing, nor wrote it. What we said in many places supported by proof was that like acceptable almsgiving, the *Risale-i Nur* is a means of repulsing disasters. Whenever it is attacked, it hides itself; then calamities seize the opportunity and assault us. Yes, confirmed by thousands of *Risale-i Nur* students and what they have observed, supported by hundreds of incidents and events and their coincidences,* which in no way could have been attributed to chance, as well as numerous indications and coincidences of the Qur'an, some of which were even pointed out in court, I have formed the certain conviction that those coincidences are a divine bestowal indicating the *Risale-i Nur*'s acceptability and are a sort of wonder of the *Risale-i Nur* on account of the Qur'an.

* Coincidences (*tevâfukat*): the unintentional correspondence of words or letters in lines or patterns on one or several pages, or the coinciding of apparently unrelated events. [Tr.]

So we say: absolutely no law can deem it an offence to make a fair, general criticism which might be made applicable to a person who dead and gone and has no connection with the government.

Manipulating the facts, the prosecution has taken one aspect of that general interpretation and applied it to that commander. No law can consider it a crime if one hundredth of a meaning which may be understood as referring to someone is found in a confidential and private treatise. Moreover, the treatise expounds allegorical Hadiths in wondrous fashion. Since those explanations were written thirty or forty years ago, and decisive answers have been given in my defence and objections, which have been presented to three other courts besides yours and to six departments of government in Ankara, and have received no criticism, surely it cannot be considered to be at variance with any law if explanations of the Hadith's true meaning turn out to fit a faulty individual.

Also, the merits of the reforms in which that person had a part, the faults of which he was the cause, are not only his, they are also the army's and the government's. He only had a share of them. Just as it is surely not a crime to criticize him for his faults, so it cannot be said that it is attacking the reforms. Also could it possibly be a crime not to like someone who turned the Aya Sophia Mosque into a house of idols -despite its being an eternal source of this heroic nation's honour, and shining like a jewel in its *jihad* and service of the Qur'an, and being a vast and precious souvenir of the nation's swords-and who also transformed the Şeyhülislam's Office into a girls' high school?

The Second Matter with which I am charged in the indictment

Three courts of law have acquitted me on this matter; and as I pointed out forty years ago when elucidating the wondrous interpretation of a Hadith, the Şeyhülislam of men and jinn, Zembilli 'Ali Efendi, stated: "It is not permissible to put a brimmed hat on one's head, even as a joke," and all the Şeyhülislams and all the Islamic ulema considered it impermissible. The mass of Muslims were therefore in danger when they were forced to wear such hats (that is, they either had to renounce their religion or rebel); but since in one section of the Fifth Ray, which was written forty years ago, it says "The wearing of the brimmed hat will be enforced, and prostration in prayer will be forbidden. But the faith in the heads of those wearing it will make the hat prostrate, Allah willing, making it Muslim," it saved the mass of Muslims both from rebellion and revolt, and from voluntarily renouncing their religion and belief; and although no law at all can propose such a thing to those living in seclusion; and in twenty years none of six provincial authorities have forced me to wear it; and officials in their offices and

women and children and people in the mosques and the majority of villagers are not compelled to wear it; and it has now been officially taken off the soldiers' heads; and in many provinces now berets and knitted hats are not prohibited; nevertheless, it has been put forward as a reason for the conviction of myself and my brothers. Could any law in the world, any principle, any good, consider this completely meaningless charge to be a crime?

The Third Matter with which I am charged

Incitement to breach public security in Emirdağ. My objection to this is as follows:

Firstly is my irrefutable list of objections, which has been presented to the court here and to six departments of government in Ankara with this court's knowledge and permission. I am now stating it exactly in answer to the indictment.

Secondly: As is testified to by all those who met with me in Emirdağ and is confirmed by its people and police, in my solitude I avoided involvement in politics with all my power. I even gave up writing and corresponding with others. I wrote nothing apart from two pieces, one on repetition in the Qur'an, the other about the angels. And I used to write one letter a week to one place to encourage people in the *Risale-i Nur*. In fact, in three years I wrote only three or four letters to my own brother, who is a mufti and for twenty years was with me as my student, and was very anxious about me, and sent me congratulations for the religious festivals. And although for twenty years I have not written once to my brother who is in my native region, I am accused in the indictment of breaching security, and once again, of "opposing the reforms." In reply I say this:

The fact that in twenty years six courts of law and the police of ten provinces connected with the matter have not recorded any incident involving the disturbance of public order and breaching of security in connection with the twenty thousand or perhaps a hundred thousand people who enthusiastically read the twenty thousand copies of the *Risale-i Nur*, shows that it looks on a single possibility out of thousands as being established fact. But if there is no sign of anything concerning one possibility out of two or three, there can be no crime. And it is not one possibility out of thousands, but everyone including the prosecutor who attacks me, could kill numerous people; they could disturb public peace and order on account of communism, and breach security. That is to say, it is contempt of court and the law to put forward extraordinary and exaggerated possibilities in place of actualities.

Furthermore, every government has opponents. It is no crime to oppose a government purely intellectually. The government looks to the hand,

not to the heart. Especially someone who has performed great services for this country and nation and caused no harm, and latterly played no part in the life of society, but has been made to live in absolute isolation, and whose works have been appreciated and applauded in the most important centres of the Islamic world.¹ I fear that those who level these quite extraordinary, groundless accusations at such persons are unknowingly being exploited on account of anarchy, indeed, communism.

I have understood from certain signs that with the idea of belittling the *Risale-i Nur* and due to groundless suspicions about the Mahdi question, which has political associations, our covert enemies are investigating completely baseless suggestions that the *Risale-i Nur* is being exploited for this. Perhaps it is because of these suspicions that I am made to suffer such torments. I say to those tyrannical secret enemies and to those who listen to them out of hostility to us: Allah forbid! Again, Allah forbid! Both my seventy-five-year life, and especially these last thirty years, and the one hundred and thirty parts of the *Risale-i Nur*, and the thousands of people who have offered me their sincere friendship testify that at no time have I overstepped my mark in such a way and made the truths of belief a means of winning rank, fame, and renown for myself.

Yes, the *Risale-i Nur* students know and I have pointed out proofs of it in the courts that, not to gain for myself any position or fame, and win spiritual rank and a high rank in the hereafter, but in order to serve the believers with all my conviction and strength in the question of belief, I am ready to sacrifice not only my life in this world and its transient ranks, but -if necessary- my life in the hereafter and its everlasting ranks, which everyone seeks; and even, in order to be a means of saving certain unfortunates from Hell, -if necessary- to forgo Paradise and myself go to Hell. Just as my true brothers

1. In the eightieth of the hundred errors about these works in the indictment, the prosecution says: "The interpretations in the Fifth Ray are incorrect."

The Answer: In the Fifth Ray, it is said: "Allah knows best, one interpretation is this." What this means is: "It is possible that one meaning of the Hadith is this." Logically, this cannot be proved wrong. It can be proved wrong only by proving its impossibility.

Secondly: Although for the past twenty years, indeed forty years, those who opposed me, and then those who tried to oppose the *Risale-i Nur*, have not refuted my interpretations on grounds of either logic or scholarship, and thousands of learned people -the religious scholars who oppose me together with the *Risale-i Nur* students- have confirmed them, and have not said "he's been smitten by the evil-eye," I refer it to your fair-mindedness to judge just how unjust it is for those who do not know how many suras there are in the Qur'an to meet them incredulously.

In Short: The meaning of interpretation is one probable or possible meaning of a Hadith or Qur'anic verse out of many.

know this, so I have proved it in some respects in the courts. Accusing me in this way of insincerity in my service of the *Risale-i Nur* and belief, and depreciating the *Risale-i Nur* and devaluing it, will deprive this nation of its sublime truths.

If, because they imagine this world is eternal and that like themselves everyone exploits religion and belief for the world, these wretches ascribe worldly motives to someone who challenges all the people of misguidance in this world, is ready to sacrifice his lives both in this world, and if necessary, in the next; and as he claimed in the courts would not exchange a single truth of belief for rule of the whole world; and out of sincerity and its mystery flees with all his strength from politics and all ranks, material and spiritual, which hint of politics; and has endured unequalled torments for twenty years; and due to his way, has not condescended to any involvement in politics; and with respect to himself considers himself far inferior to his students, and believes himself to be truly wretched and unimportant - if because of the extraordinary strength of belief they have obtained from the *Risale-i Nur*, some of his sincere brothers ascribe to him in their private letters some of the virtues of the *Risale-i Nur*, because he is their interpreter; and in consequence of a custom which has absolutely no political overtones they afford him a high rank -like people call ordinary persons they love "My lord! My benefactor!,"- and they think much better of him than he deserves; and follow the old, acceptable custom practised between master and students, which is not objected to and has the meaning of thanks, and praise him excessively; and write exaggerated eulogies, which has long been the custom to write at the ends of acceptable books; if they do these things, can it in any way be considered a crime? For sure it is opposed to the truth in a way since it is exaggeration, but he is a stranger, alone, with numerous enemies, and there are numerous things to make him lose his helpers. So purely in order to strengthen their morale in the face of so many opponents and to prevent them fleeing and not to destroy the enthusiasm of those who praised him excessively, he changed part of what they had written so that it referred to the *Risale-i Nur* and did not reject it outright. It may be understood therefore just how far from the truth, the law, and fair-mindedness certain officials have fallen when they try to make the above person's service of belief look to this world, despite his age and his being at the door of the grave. My last word is:

لِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Said Nursi

Supplement

I saw that it was written on the back of the last report concerning the investigations of the examining magistrate: “Four months ago the decision was taken by the Cabinet to officially prohibit the distribution of *The Miraculousness of the Qur'an*, that is, the Twenty-Fifth Word, on the pretext that its explanations of three verses against civilization were not in conformity with the present Civil Code.”

My reply to this: *The Miraculousness of the Qur'an* is now part of *Zülfikâr*, and on only two pages of the four hundred pages of *Zülfikâr* are explanations of the three verses, which reply in a way that cannot be objected to, to some of civilization's criticisms of the Qur'an, and were included in three of my old treatises. One of the verses is about the veiling of women; the second, (4:11) فَلَا مِيرَاثُ لَهُ is about inheritance; as is the third,

(4:176) فَلِلَّذِينَ كَفَرُوا ثَلَاثُ حُكُومٍ I expounded the wisdom of these verses' meanings in a way that would silence the philosophers, in two pages twenty years ago, and in my other treatises thirty years ago. It is therefore our legal right, instead of banning the four-hundred-page *Zülfikâr* on the suspicion that it was written now, to excise those two pages from it and return the book to us - just as if a letter contains one or two harmful words, those words are cut out and the publication of the rest is permitted. We seek our rights from your just court in this matter.

Since nobody could find the opportunity to come to read me the forty-page indictment, which was given me a month ago, they read it to me today, 11th June, for the first time. I listened to it, and I saw that the list of my objections which I wrote for you two months ago, and the Appendix and Addendum to my objections of nearly a month ago, had been given to both six departments of government in Ankara, and to your office. Those objections refute and demolish that indictment. I see absolutely no necessity to rewrite the objections to it. I only say now, in order to recall to the prosecution, the following two or three points:

The reason I did not take the indictment into consideration and reply to it was to avoid insulting the honour of the three just courts that had acquitted us and being in contempt of them. For those courts acquitted us after studying in the minutest detail all the points in the present indictment. To completely disregard their acquittals is to insult the honour of the judiciary.

Second Point: Due to its gross misrepresentations, attaching unimaginable meanings to one or two matters out of thousands, the prosecution accuses us of certain offences. However, those matters are in the large collections of the *Risale-i Nur*. The ulema of al-Azhar University in Cairo, the leading scholars of Damascus, the exacting scholars of Mecca and Medina, and of Aleppo and so on, and especially the investigative scholars of the Directorate of Religious Affairs, have all seen them and have praised them appreciatively and put their signatures to them. So it was with astonishment and bewilderment that I saw the pseudo-scholarly objections in the indictment. Even if I had made some errors and the indictment was correct in what it imputed, although thousands of scholars had not spotted them or objected to them, they still would not constitute a crime; they would only be scholarly errors. Moreover, three courts have acquitted the entire *Risale-i Nur* and ourselves. Only Eskişehir Court gave light sentences to myself and fifteen out of a hundred of my companions because of fifteen words in the Twenty-Fourth Flash, which is about the veiling of women. I wrote in the addendum to my objections that if there is justice on the face of the earth, it would not accept my being convicted for expounding that verse and complying with what was laid down in three hundred and fifty thousand Qur'anic commentaries. As though collecting water from a thousand streams and in its cleverness, the prosecution tried to use against us a number of points in books and letters written over twenty years. That makes the, not three, but five or six courts which acquitted us on this point our accomplices in this imaginary crime. I am reminding the prosecution not to insult the honour of those just courts.

The Third: Even if explicitly, to criticize and object to a leader who is dead and gone, whose relations with the government have ceased, and who was the cause of certain faults in the reforms, cannot be a legal offence. But there was not anything explicit; the prosecution applied my general statements to him through its misrepresentations. It publicized those confidential meanings, which we do not tell to everyone, and drew everyone's attention to them. If there is any crime involved, the prosecution is guilty. Because it is inciting the people, and attracting their attention to those meanings.

The Fourth: Due to baseless suspicions, repeating the same old story, collecting water from a thousand streams, the prosecution investigated hints of a secret society, despite our unequivocal acquittal on this point by three courts. However, while there are numerous political societies which are harmful for this nation and country, which they permit and look on tolerantly,

to call a secret society the solidarity of the *Risale-i Nur* students with their fellow-students, which as established by the testimony of thousands of witnesses and signs and the fact that six provinces did not interfere with us, is solely for the good of the country, nation, and religion, on account of happiness in this world and the next, and to strive against the currents from inside and outside the country which are bent on corruption, and like the prosecution to accuse them of “exploiting religion and inciting the people to disturb public order and breach security,” although in twenty years not one single such incident has been recorded in connection with the *Risale-i Nur* students, will bring not humankind, but the earth to anger, thus rejecting such an accusation. However, there is no need to say anything further. My written objections and its addendum, which were written long before the indictment, are my reply to it.

*Prisoner Said Nursi,
Afyon Prison.*

* * *

بِسْمِهِ سُبْحَانَهُ

I say this to Afyon Court and the Chief Criminal Judge:

Because since my early youth I could not endure to be dominated, I severed my relations with the world. Now life has become a great burden for me with this meaningless, unnecessary oppression. I do not have the power to endure the persecution of thousands of officials outside. I am fed up with this sort of life. With all my strength I am requesting you to sentence me. To enter the grave is not within my power, and I have to remain in prison. You too know that the unsubstantiated crimes the prosecution accuses me of are non-existent. I cannot be convicted because of them. However, I have serious faults before my true duties, for which I can in effect be convicted. If it is appropriate to ask, I shall reply to your question. Yes, my only crime out of my serious faults is this: it occurred to me here in Afyon Prison that in the view of reality it was an unforgiveable fault that, because I had not looked to the world, I had not performed the weighty duty with which I had been charged in the name of the country, nation, and religion, and my not knowing this did not excuse me.

The fact that three courts have acquitted us in this respect shows just how far from truth and justice those have fallen who give the name of a worldly, political society to the *Risale-i Nur* students' disinterested attachment to the

Risale-i Nur and its interpreter, which looks purely to the hereafter, and try to show that they are guilty of a criminal offence. We too say:

The basis and foundation of human society and particularly the Islamic nation are the sincere bonds between relatives, and the concerned attachment between tribes and groups, and due to Islamic nationhood the spiritual brotherhood and mutual assistance between believers, and the devotion to one's nation, and unshakeable attachment to and partiality for the truths of the Qur'an and those who propagate them. It is only by denying these bonds, which ensure the life of society, and by accepting the "red peril" – which scatters the terrible seed of anarchy from the North, which ruins the younger generation and nationhood, and drawing to itself everyone's children, destroys kinship and nationhood, and opens up the way to the complete corruption of human civilization and the life of society – that the *Risale-i Nur* students can be called a political society, which is an indictable offence. For this reason, true students of the *Risale-i Nur* proclaim openly their sacred attachment to the truths of the Qur'an and their unshakeable bonds of brotherhood which look to the hereafter. Because they are happy to accept any penalty they may receive because of that brotherhood, they admit in your just court the truth as it is. They do not stoop to defend themselves with lies, sycophancy, and cunning.

Prisoner
Said Nursi

* * *

An Addendum to the Addition to My Written Objections to the Indictment Presented to Afyon Court

Firstly: I tell the court that since the new indictment is based on the old indictments of Denizli and Eskişehir Courts, and on the superficial investigations of the superficial 'committees of experts,' who were opposed to us, I claim in your court that if I cannot prove one hundred errors in this indictment, I shall be happy with a hundred-year sentence. Now I have proved my case; if you wish I can present you with the table of more than a hundred errors.

Secondly: When during the Denizli trial, our books and papers had been sent to Ankara and I was full of anxiety and despair that the judgement would be given against us, I wrote to my friends the following piece, which has been added at the end of some of my defence speeches: "If the officers of the law who are studying the *Risale-i Nur* with the idea of criticizing it

strengthen or save their belief through it, bear witness that I forgive them. For we are here to serve. The *Risale-i Nur*'s function is to strengthen and save belief. We are charged with serving belief without differentiating between friend and foe, and without taking sides."

Judges of the Court! In consequence of this truth, the powerful, irrefutable proofs of the *Risale-i Nur* have directed the hearts of the people of the court towards itself; whatever you do against me, I forgive you; I will harbour no grudge. It is because of this that although I have been riled by the extreme tyranny and repression I have suffered, and the contemptuous treatment and defamation of my person, which have been to an extent I have never previously experienced, I have endured it and have not even spoken ill of those involved. The collections of the *Risale-i Nur*, which you have in your possession, form my irrefutable, incontestable defence and my objections to all the charges made against us and the crimes of which we are accused.

It is astonishing that although the leading scholars of Cairo, Damascus, Aleppo, Medina and Mecca, and the exacting scholars of the Directorate of Religious Affairs have studied the *Risale-i Nur* collections minutely, and offering no criticisms have praised and applauded them, the clever persons who compiled the indictment against us showed through an extraordinary and obvious error -stating that the Qur'an contains forty suras- just how superficially they considered the matter. Despite hundreds of thousands of the people of reality affirming the *Risale-i Nur*, under these severe conditions, and myself in exile, alone and wretched and the object of fearsome attacks, that prosecutor, who does not even know how many suras there are in the Qur'an, said: "Although the *Risale-i Nur* attempts to expound the Qur'an and interpret Hadiths, it has no scholarly substance or value in teaching its readers in a part of it..." It is understood just how far his criticisms are from the law, reality, justice and equity.

I also make this complaint to you, that although for two hours you made us listen to the entire forty-page indictment, which contains hundreds of errors and wounds our hearts, despite my insistence you did not allow me two minutes to read one and a half pages in reply, which were the complete truth. In the name of justice I therefore request that you permit me to read my entire list of objections.

Thirdly: Every government has opponents, but so long as they do not disturb public order, they may not be touched legally. Is it at all possible then that myself and those like me who are disenchanted with the world

and work only for the grave should give up spending the remainder of their lives within the bounds taught by the Qur'an, on the way our forefathers followed for one thousand three hundred and fifty years, in a way permitted by the rules sanctified at all times by three hundred and fifty million believers, - that we should give up that way, and being coerced by our enemies and their subterfuges, merely for this brief and fleeting worldly life, support the savage laws and principles of an immoral, dissolute civilization, indeed, of a sort of communism, and adopt them as our way? No law anywhere, and no one the tiniest bit fair, would force us to accept them. We only say to those who oppose us: Don't bother us and we won't bother you!

It is due to this fact that I support neither intellectually nor on scholarly grounds the arbitrary commands of a commander, called laws, which have made Aya Sophia into a house of idols and the Şeyhülislam's Office into a girls' high school. And for myself I do not act in accordance with them. But although for twenty years I have been severely oppressed during my torturous captivity, I have not become involved in politics, nor provoked the authorities, nor disturbed public order. Although I have hundreds of thousands of *Risale-i Nur* friends, not a single incident has been recorded involving the disturbance of the peace. I am fed up with life due to the utterly humiliating and unjust treatment directed at my person here in my exile in the last period of my life, such as I have never before suffered and which has galled me. I feel disgust at freedom even, under this oppression. I have written you a petition saying that contrary to everyone else, I want not my acquittal but to be convicted and given not a light sentence, I want the heaviest penalty. For in order to be saved from this unparalleled, extraordinarily tyrannical treatment, there is no solution for me other than entering either the grave or prison. But since suicide is not permitted, and the appointed hour of death is unknown and outside my power, I am resigned to the imprisonment I now suffer in absolute solitary confinement. ¹ However, I am not presenting this petition for the present, for the sake of my innocent companions.

Fourthly: Confirmed by all that I have written in the *Risale-i Nur* these thirty years of my life, the period I have called that of the New Said, and the facts concerning my person, and testified to by the fair-minded people and friends who have met with me with serious intention, I state this: As far as I have been able I have tried to restrain my evil-commanding soul from indulging in self-advertisement, fame-seeking, and pride, and perhaps a hundred times I have wounded the feelings of the *Risale-i Nur* students

1. The same situation has now continued for seventeen months.

who have excessively good opinions of me. As is confirmed by both my close friends and my brothers, and the signs they have observed, I told them: "I possess nothing, I am the wretched herald of the jeweller's shop of the Qur'an." Let alone winning worldly rank for myself and high position and fame, even supposing I was given high spiritual rank, being frightened of the possibility of my soul taking a share in the service I perform and spoiling my sincerity and pure intention, I decided to sacrifice those ranks and positions for my service. Yet despite my acting in this way, and my not accepting the gratitude of some of my brothers for their benefiting from the *Risale-i Nur* – which has been presented in your high court as though it were some political matter of great moment – you have made their respect for me, which is greater than that of a son for his father, the subject of interrogation. You have driven some of them to deny it. You have made us listen in astonishment. Can it be imagined a crime for some unfortunate to be praised although he himself is not happy at this and does not consider himself worthy?

Fifthly: I tell you certainly that to accuse the *Risale-i Nur* students of belonging to a political society and of political involvement when they have absolutely no connection with any society, association, or political movement, is knowingly or unknowingly to struggle against us on account of a secret atheistic organization which for forty years has been working directly against Islam and belief, or in the name of a sort of communism which produces anarchy in this country. For three courts of law have acquitted in that respect all the *Risale-i Nur* students and the treatises of the *Risale-i Nur*. Only, Eskişehir Court gave me one year, and out of one hundred and twenty others, fifteen of my friends six months each because of a single matter in a short treatise about the veiling of women, or perhaps because of the sentence: "According to what I have heard, in the centre of government a shoeshiner behaved impudently towards the semi-naked wife of an important person, and his astonishing unmannerliness dealt a slap in the shameless face of someone opposed to the veiling of women," which was written long ago. That means, to accuse the *Risale-i Nur* and its students now is to charge and convict three courts, and to be contemptuous of them.

Sixthly: The *Risale-i Nur* cannot be combated. All the Islamic scholars who have seen it have confirmed that it is a veracious commentary on the Qur'an, that is, it consists of powerful proofs of its truths. It is a miracle of the Qur'an this century, and a firm barrier for this nation and country against the perils from the North. I have understood therefore that it is a duty of your court not to scare off its students, but with regard to public rights,

to encourage them, and I await this from you. Thanks to freedom of scholarship, the books and journals of the irreligious and some political atheists, who are harmful for the nation, country, and public security, are not interfered with, so it surely is not a crime to be a student of the *Risale-i Nur* and save the belief of the innocent, needy youth and preserve them from immorality; indeed, the government and Ministry of Education should applaud and encourage it.

My last word: May Almighty Allah allow the judges to execute the law with true justice. Amen.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173) نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Said Nursi

* * *

My Last Word

I say this to the Judges of the Court:

I have understood from both the indictment and from my long solitary confinement that in this matter it is mostly my person that is under consideration, and it has been seen fit to destroy my character, as though my person were harmful to the government, public security, and the country, and making religion a screen, I harboured worldly aims, and was pursuing some sort of politics. In the face of this, I tell you the following with complete certitude:

Because of these unfounded suspicions, do not injure the *Risale-i Nur* students by slandering my person, for they are devoted to the *Risale-i Nur* and to this country and nation, and are of great value for them. For if you do, it could be the cause of considerable immaterial harm for this country and nation, indeed, the cause of their being exposed to danger. I tell you this certainly too: whatever is visited on my person in the way of insult, humiliating treatment, slander, torture, and prison sentences, on account of the way I now follow I have decided to accept it – on condition no harm comes to the *Risale-i Nur* and its students because of me. There is also reward in this for me in the hereafter. While weeping, I am also pleased since in this way I may be saved from the sins of my evil-commanding soul. If these wretched innocent people had not been sent to prison along with me, I would have spoken out with great vehemence in your court. You have seen too that the person who wrote the indictment wants to destroy my character with his misrepresentations and exaggerations, and partly misinterpreting what is written, by showing that all my books and letters, confidential and otherwise, written over these twenty to thirty years of my life were written this year, and had never been seen by any court, or been pardoned, or been subject to the passage of time. I have said a hundred times that my person is faulty, and the reason that although they have defamed me on every occasion it has had no effect on public regard for me, which is enough to perturb the politicians, is this: there is an intense and overwhelming need here at this time for a number of people to teach religion and strengthen belief, people who will sacrifice the truth for nothing, make it a tool of nothing, and take no share for their own souls. Only in this way may what they teach about faith be profited from and come to be believed in with complete certainty.

Yes, it seems that at no time or place was the need so great, for the danger has come in full force from outside. Although I have admitted and proclaimed that I myself have not met this need, they have supposed that I have

met it to an extent not because of any virtue of mine, but because of the severity of the need and others not being in the forefront. For a long time I have looked on in astonishment and wonder, but only now understood the wisdom in this public regard, of which I am in no way worthy – despite my fearsome faults. The wisdom in it is this:

Here at this time, the *Risale-i Nur* and the collective personality of its students have directed that severe need to themselves. They have supposed my person to be a representative of the *Risale-i Nur*'s wondrous reality and its sincere and pure personality –despite my share of its work and service being only a thousandth– and they have given me the attention. But this is both harmful for me, and a burden. It is also not my right. But I have remained silent and have accepted the harm for the sake of the *Risale-i Nur* and its collective personality. Also, because of my service to it, they have considered my unimportant person to be included in the predictions about the *Risale-i Nur*, which is a mirror reflecting the All-Wise Qur'an's miraculousness at this time, and the collective personality of its sincere students, made through divine inspiration by some of the saints such as Imam 'Ali (May Allah be pleased with him) and Gawth al-A'zam (May his mystery be sanctified). It seems I was mistaken, for in some places I attributed some of their kind attention to my person, and did not direct it towards the *Risale-i Nur*. The reason for this was my weakness; I apparently accepted part of it for myself to prevent the things that might scare away those who help me multiplying and to increase their confidence in what I said. I warn you! There is no need to defame my transitory person, which is at the door of the grave; there is no necessity to give it so much importance. In any event you cannot combat the *Risale-i Nur*, so do not combat it! You cannot defeat it. You will cause great harm to this nation and country by combating it. Anyway you cannot scatter its students. For the defender of the Qur'an at this time and its heroic actions –which in the view of the Islamic world are like the heroes of former times– will not allow the sons of this land's forefathers, who gave forty to fifty million martyrs on the way of defending the Qur'an, to abandon it. Even if they apparently withdraw, those sincere students are still bound to it with all their lives and spirits. They will not abandon the *Risale-i Nur*, which is a mirror of that reality, thereby harming this nation, country, and public security.

My last word is:

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

A Petition Sent to the Cabinet

I have a request of the greatest importance to present to the Cabinet.

I request the Cabinet that the fifteen-page Fifth Ray, which was originally written years ago and was later included at the end of the more than three-hundred-page collection called *The Illuminating Lamp* (*Siracü'n-Nur*), and was the reason for the collection being collected up by the Cabinet, be removed from *The Illuminating Lamp*. For it has been established that the work is in many ways useful for the disaster-stricken, the elderly, and those who have fallen into doubt concerning their faith. I request that the piece which is imagined to be harmful is banned, but permission is given for the remaining three hundred pages to be published, so that the calamity-stricken and the elderly can receive solace from it and the needy can profit from the truths of belief that it contains.

Moreover, in the four-hundred-page *Zülfikâr*, two pages written thirty years ago expounding two verses about inheritance and the veiling of women in reply to the philosophers of Europe, and one line about banks in *Signs of Miraculousness* (*Ishârât al-I'jâz*), published thirty years ago, about the verse (2:275) وَأَحْلَ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا and approximately a line written thirty years ago while I was in the Darü'l-Hikmet, among the six questions asked of the Şeyhülislam's Office by the head cleric of the Anglican Church - I request that these passages are excised and the *Zülfikâr* collection, which has been confiscated on the pretext of those two pages and one line -because they are not in conformity with the present Civil Code- is returned. For it has been highly praised by the Islamic world and its benefits have been seen in fact, and it proves wonderfully three of the pillars of belief. This is what we request and it is our right. Just as if five words of a letter are censored, the remainder are permitted, so we are seeking this important legal right of ours. We demand that together with the Qur'an and the lovers of faith who through the *Risale-i Nur* serve the nation, country and public security, we are delivered from the oppression of those who make mountains out of molehills concerning us. Also, I have not seen a copy of *The Six Attacks* for eighteen years, which I wrote when full of anger at the severe repression I was suffering at that time; saying it was confidential I did not give permission for it to be published. Anyway it came into the hands of three or four courts, and they returned it to its owners.

Said Nursi

بِسْمِهِ سُبْحَانَهُ

[This is written to thank the experts' committee of the Directorate of Religious Affairs. I shall explain three points in order to assist in amending their minor criticisms, the answer of which is clear.]

The First: I thank those scholars in three ways. For myself I am grateful to them.

Firstly: Apart from the Fifth Ray, their summarizing appreciatively the other thirteen parts of *The Illuminating Lamp Collection*.

Secondly: Their refuting the allegations made against us of founding a Sufi order, setting up a political society, and breaching security.

Thirdly: Their corroborating my case in court. That is, I told the court: If there is any fault, it is mine. The *Risale-i Nur* students are sincere and innocent, and work at the *Risale-i Nur* for their faith. Thus, their committee of experts also exonerates the *Risale-i Nur* students, and ascribes all the fault to me. So I say to its members: May Allah be pleased with you! Only, they made partners in my crime the late Hasan Feyzi and the late Hafız Ali, and two or three others who are the heirs of those two blessed martyrs and work according to their system. But they were wrong in one way. For they were ahead of me not in faults but in the service of belief, and were given to me by divine grace as assistants, out of mercy for my weakness, and were free of my faults.

Second Point: The committee of experts said that some of the narrations in the Fifth Ray are “dubious” and others are “false”, and that some were misinterpreted. This was written in the same way as the indictment in Afyon, which was against us. But I proved in a table fifteen pages long that it contained eighty-one mistakes. The respected committee of experts should see the table. An example of one of the mistakes is as follows:

The prosecutor said: “All the interpretations are wrong, and the narrations are either false (*mawḍū'*) or dubious.”

And I say: To interpret a Hadith means saying that such-and-such a meaning is possibly or probably intended by the Hadith. According to logic, it is possible to refute the possibility of that meaning only by proving its impossibility. But just as the meaning has been seen this century and has been realized, so one aspect of the universality of the Hadith's allusive level of meaning has observedly shown one flash of its miraculous predictions to be true at this time, and can therefore in no way be denied or objected to.

It has also been proved in the table that the prosecutor's saying that "all the narrations are either false or dubious" is wrong in three respects.

The First: It is wrong in ten respects to deny such narrations in their entirety, for Imam Ahmad ibn Hanbal, who memorized a million Hadiths, and Imam *Bukhari*, who memorized five hundred thousand, did not have the courage to deny them, and anyway such a denial is not possible; and the prosecutor has not seen all the books of Hadiths; and most of the Umma every century have awaited the appearance of what those narrations signify or to witness one aspect of their general meanings; and they have just about been accepted by the Umma; and a number of aspects and samples of them which are completely true have appeared and been seen.

The Second Respect: The meaning of *mawḍū'* is that a narration is not a Hadith with an authenticated chain of authorities. It does not mean that its meaning is wrong. Since among the Umma, especially the people of reality and those who have had uncovered to them the realities, and some of the Hadith scholars and those qualified to interpret the law, have accepted them and awaited the appearance of what they indicate, surely those narrations contain truths which look to everyone, like proverbs.

The Third Respect: What question or narration is there that in one of their books the scholars, whose ways and schools are all different, have not objected to it? For example, one of the narrations about the appearance of several Dajjals (Antichrists) within Islam is the following Hadith, which foretells explicitly the dissension of Hulagu and Jenghiz:

لَنْ تَزَالَ الْخِلَافَةُ فِي وَلَدِ عَمِي صِنُو أَبِي الْعَبَّاسِ حَتَّى يُسَلِّمُوهَا إِلَى الدَّجَالِ

"The 'Abbasid Caliphate will long continue, until it falls into the hands of the Dajjal." ¹ Like this Hadith, which states that after five hundred years a Dajjal will appear in Islam, numerous narrations give news of the figures that will appear at the end of time. Nevertheless, some of the *mujtahids* who were of different schools, or whose ideas were extreme, did not accept them, saying they were either unauthenticated or dubious. Anyway, the reason I have cut this long story short is related to the *Risale-i Nur*, for just as four severe earthquakes coincided ² with the *Risale-i Nur* being attacked, demonstrating the earth's wrath, so during the hours I was writing this reply, two severe earthquakes occurred here. It was like this:

1. See, al-Hindī, *Kanz al-'Ummāl*, xiv, 271, No: 33,436; *Musnad al-Firdaws*, iii, 447; *Majma' al-Zawā'id*, v, 186; *Jam'u'l-Fawā'id*, i, 849.

2. *Tevâfuk*: See page 414, fn. 1 above.

It was two earthquakes coinciding with the suffering I was experiencing from the wounds caused by the surgical operation of the experts' report, which had been given me that evening, and from my pitiful difficulties at having no contact with others and having to write myself with my wretched pen. Yes, I received that evening the report from the Directorate of Religious Affairs, on which I had placed most trust during my eight months of distress in solitary confinement, and had expected would come to our assistance. This morning I understood that with the most trivial matters they had helped not me but the public prosecutor. I saw that they said: "Said said that the last four earthquakes were instances of the *Risale-i Nur*'s wonder-working." Then, when intending to write, as I had written in the table of errors: "Like acceptable almsgiving, the *Risale-i Nur* is a means of calamities being repulsed. Whenever it is attacked, calamities seize the opportunity and occur. Sometimes too the earth rages," two severe earthquakes ¹ occurred here, which made me give up writing the piece, so I am leaving it and passing on to the third Point.

Third Point: Exacting, veracious, and fair-minded scholars of the experts' committee! A long-standing and acceptable practice among scholars is their writing eulogies and praises, sometimes exaggerated, sometimes the opposite, at the ends of fine works written by others, and publishing them, and the authors in question being grateful and pleased at the writers of such eulogies, and their rivals also not accusing them of boasting. So I have been unable to equate it with careful study, precise knowledge, kind assistance, and fairness, that you should have considered it self-advertisement that I did not altogether reject the eulogies written by some special and sincere students of the *Risale-i Nur* in the style of the late Hasan Feyzi and the martyr Hafiz Ali, which they wrote with the idea of assisting me in my helplessness, weakness, aloneness, and exile in the face of so many unfair people attacking and objecting to me savagely, and to encourage the needy to embrace the *Risale-i Nur*. I was sorry at this. Those pure-hearted friends of mine never thought of politics, but verified by mathematical reckoning said: "One aspect and minor meaning of the Hadith's universal allusive meaning at this time is the *Risale-i Nur*," which cannot be said to be wrong. For time is proving it right. In any event, even if it was very exaggerated or even wrong, it would still only be a scholarly mistake. And everyone can

1. These two earthquakes coincided with Friday, 18.9.1948, in the morning. Signed in the name of the *Risale-i Nur* students being held in Afyon Prison, Halil Mustafa Mehmed Feyzi Husrev

write his own opinions. You know how many various views and opinions are written in the works of the twelve schools of the Shari'a, and particularly in the Hanafi, Maliki, Shafi'i, and Hanbali Schools, and of the nearly seventy authorities of the sciences of theology (*kalām*) and the principles of religion. However, never at any time has the need for agreement between the scholars of religion been as great as it is at present, and for them to avoid dispute. Now we are compelled to leave aside conflict in secondary matters and not to make them the subject of dispute.

* * *

I have three questions to ask of the equitable *hodjas* of the committee of experts:

The First: Is a person guilty of an offence if someone praises him with a good intention? Especially if he does not want it – could it be thought self-love if as far as he can he either rejects such praise or directs it towards someone else, but in order not to lose his sincere friend, does not scold him, and responds with silence and saying that the praise is a hundred times greater than his due?

The Second Question: At this time of terrible attacks on religion and momentous religious questions, should a lover of the truth from among the *Risale-i Nur* students be deserving of such blame and insult because of a harmless, minor scholarly error and a mistaken view? Is it permissible that while awaiting from masters like yourselves a gentle warning, the student who wrote the eulogy should be dealt a blow in this way with the hand of the judiciary?

The Third Question: Are these criticisms of yours, related to only one or two matters, fitting for the *Risale-i Nur*, which these twenty years has never been shaken by its innumerable opponents and has strengthened the belief of thousands of needy people? Also I remind those exact scholars of the following: because they saw a letter of mine at the top of Ahmed Feyzi's eulogy, they criticize me in their report as though I had written the eulogy to myself. But the letter was written in order not to accept the praises for myself, and to have them cut out of the eulogy, and I did cut out a part of them. Others I was going to modify, but being forced to hurry, I sent the letter to one of my brothers without completing it. He then put the letter at the beginning of the eulogy. Then when it was being sent to a private person, it was seized by the government. Is such a private eulogy, which was purely scholarly and a personal view, and was sent from friend to friend with the

idea of consulting about modifying it, deserving of such vehement objections? Moreover, the two small collections bound in red and black consisted of a number of confidential letters written privately to friends in order to congratulate, encourage, and gratify them. Anyway, one or two people had been interested in them, and had gathered them together in a book so they should not get lost. In the searches it fell into the hands of the police. Is there any need to put forward absurd suppositions about such letters, make them the subject of interrogation, and try to relate them to politics? Is it not like being blind to the terrible dragons assaulting the Qur'an, and not even looking at them, and trying to combat pestilential mosquitoes?

Does it not infer by ignoring Saraçoğlu, who calls religion and the training of Muhammad "poison", and by disputing *The Illuminating Lamp*, which demonstrates the Qur'anic reality as clearly as the sun and proves it to be the perfect cure for mankind's wounds, assisting in the confiscation of that collection? We await from persons like yourselves balm for our wounds, and your insight and assistance, and we are not offended at your minor criticisms.

Prisoner,
Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

[This forms the introduction to the pieces that follow it.]

With the idea of helping a little to refute with true, fair evidences Afyon Court's decision against us and turn the Appeal Court in our favour, and in order to indicate briefly some of the errors in the indictment, we have written exactly the pieces from the confidential treatises which they mentioned as being offences; pointing out the errors, we show those who are convicting us to be guilty of an offence.

For instance: In order to have me sentenced to the heaviest penalty, they wrote at the end of the indictment as an index of all my crimes: "The matters Said Nursi rejects: One: the abolition of the Empire and Caliphate." This is both wrong and an oversight. For fifteen years ago in Eskişehir Court I replied to a question about my writing in the Twenty-Sixth Flash, the *Treatise For The Elderly*: "I was grieved at the passing of the sovereignty of the caliphate," and my reply silenced the court. Anyone who considers to be a crime an unimportant memory, faded with time, which was covered by the pardon and has been acquitted, is himself guilty.

As documentary evidence for this imaginary crime, they showed a Hadith from one of the Flashes, which is also found in *The Miracles of Muhammad* (UWBP):

لَنْ تَزَالَ الْخِلَافَةُ فِي وُلْدِ عَمِّي صِنُو أَبِي الْعَبَّاسِ حَتَّى يُسَلِّمُوهَا إِلَى الدَّجَالِ¹

That is, after the four Rightly-Guided Caliphs there will be corruption. I wrote in one of my old treatises that this Hadith contained three miraculous prophecies. Then in the indictment, it gave as my crime: “In one of his treatises Said says: ‘After the caliphate will be tryanny and corruption.’” You superficial committee! Anyone who considers it a crime to explain the miraculous prediction of a Hadith which foretells the widespread spiritual and material corruption among humankind of the present and an event that will cause chaos on the earth, is himself guilty both spiritually and materially.

They also wrote that “a person is guilty of political reaction if he calls the reforms innovation, misguidance, and atheism, such things as the closure of the Sufi *tekkes* and *zaviyes* and the religious schools; the acceptance of secularism; the establishment of nationalist principles instead of Islam; the wearing of the brimmed hat; the banning of Islamic dress for women; the enforced use of the Latin alphabet in place of the Qur’anic alphabet; the *ezan* and *kâmet* being recited in Turkish; the prohibition of religious instruction in schools; the recognition of equal rights for women and in inheritance; and the abolition of polygamy.

Unfair committee! The Qur’an of Miraculous Exposition has every century been the sacred, heavenly guide of three hundred and fifty million people, the programme of all their happiness, and the sacred treasury of the life of this world and the next. If it is possible to deny numerous of its explicit verses, which do not bear interpretation, about the veiling of women, inheritance, polygamy, the recollection of Allah, instruction in religious knowledge and its dissemination, and the preservation of the marks of religion, and to make guilty of crimes all the authoritative Islamic interpreters of the law and all the Şeyhülislams, and if you can annul the passage of time, quash the numerous court acquittals, and the legal pardons, and abolish confidentiality and the private side of things, and freedom of conscience and freedom of thought, and intellectual and scholarly

1. *Musnad*, iv, 273; v, 220, 221; Qāḍī Iyāḍ, *al-Shifā’*, i, 340.

opposition, and remove them from this country and its governments, you can make me guilty of these things. Otherwise in the court of truth, reality, and justice you will be awesomely guilty!

Said Nursi

* * *

[Although it is against them, a piece the court astonishingly showed to be against us.]

I say in this court of law that if there is any justice on the face of the earth, it will reject the unjust decision to convict a man who, basing it on the agreement and confirmation of three hundred and fifty thousand Qur'anic commentaries and following the beliefs of our forefathers for one thousand, three hundred and fifty years, expounded a divine rule that has been considered most sacred and genuine in the social life of three hundred and fifty million Muslims every century for one thousand three hundred and fifty years; it should quash the judgement.

* * *

[A piece which the court wrote in its decision with astonishment and appreciation, as though it were against us, but which in fact condemns them.]

In the Twenty-Sixth Letter, Said Nursi speaks of himself like this: "This wretched brother of yours has three personalities which are far from each other.

" *The First*: In regard to being the herald of the elevated treasury of the All-Wise Qur'an, I have a temporary personality which pertains solely to the Qur'an. The extremely exalted character demanded by the position of herald is not my character; I do not possess such a character. It rather consists of the qualities necessitated by the position and the duty. Whatever you see in me of this sort of quality, is not mine, so do not consider me as possessing it; it belongs to the position.

" *The Second Personality*: Through Almighty Allah's grace, a personality is given me at the time of worship, when I am turned towards the divine court; this personality displays certain marks. These marks arise from "knowing one's faults, realizing one's want and impotence, and seeking refuge in utter humility at the divine court," which are the basis and meaning of worship. With this personality, I know myself to be more wretched,

powerless, wanting, and faulty than everyone. Should the whole world praise and applaud me, they could not make me believe that I am good or possess perfection of any sort.

“*The Third*: I have my true personality, that is, the degenerate personality of the Old Said, that is, certain veins of character inherited from the Old Said. Sometimes it inclines to hypocrisy and desires rank and position. Also, because I do not come of a noble family, lowly characteristics are to be observed, like my being frugal to the point of miserliness. My brothers! I am not going to describe the many secret faults and ills of this personality, lest I chase you away altogether. 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 most exalted 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

* * *

[This is a piece that badly scared the court, so that they recorded it against us in the judgement. However, those vehement words were written fifteen years ago and were afterwards softened with the following.]

This sentence should make them see fairly: “My brothers! For the sake of the innocent and the elderly, don’t take revenge on those who kill me wrongfully. The torments of the grave and Hell are enough for them.”

“In view of the treatment you have meted out to me, and your beliefs, 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 always ready to sacrifice our lives 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 win 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 the scruffs

of their necks, 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! Know that if you do, vengeance shall be taken on you many times over, and tremble! I hope from divine mercy that my death will serve religion more than my life, and my death explode over your heads like a bomb, scattering you! Cause me trouble if you have the courage! If you do anything, you shall see!” It concludes with a Qur’anic verse.

* * *

[The court recorded this against me, despite being a passage which accuses them of being extreme.]

In Ankara, Mustafa Kemal entered the office of the Speaker of the Assembly furiously angry. He said: “We summoned you here so that you might explain your important ideas to us. But you came and wrote things about the five daily prayers, and sowed discord amongst us.” Said told him: “Those who do not perform the prayers are traitors, and the pronouncements of traitors are to be rejected,” but by way of apology Mustafa Kemal swallowed his anger. Although his feelings and principles had been wounded, no one laid a finger on the Old Said, those imperious commanders were even frightened of him. It is written that this occurred through the wondrous power of the future collective personality of the *Risale-i Nur*’s future heroic students, and was a shining instance of the *Risale-i Nur*’s wonder-working.

* * *

[A passage which was recorded against us, but which makes the court guilty.]

It is said “We do not support either intellectually or on scholarly grounds the arbitrary commands, called laws, of the commander who made Aya Sophia into a house of idols and the Şeyhülislam’s Office into a girls’ high school, and in respect of my person, I do not act in accordance with them.”

It is said in his petition dated 29.8.1948: “An idea occurred to me, it was like this: the fact that although for the good of the nation and country the government should be protecting and helping me, it is oppressing me, suggests that the secret atheistic organization which struggles against me together with the section of the communist organization which has combined with that organization have gained hold of important official

positions and are now confronting me. As for the government, either it is uninformed of this, or it permits it. Could it possibly be a crime not to love a man who has turned Aya Sophia into a house of idols, which is an eternal source of pride for an heroic nation, and a shining decoration in the world showing its services to the Qur'an and *jihad*, and a vast and precious souvenir of their swords, and has also turned the Şeyhülislam's Office into a girls' high school?"

* * *

[The piece the court reckoned was the most likely to have Said convicted. It attached entirely the wrong meaning to these words, which Said had used in Denizli Court against his covert enemies; and altering it to refer to the government, put it forward as a reason for his conviction.]

He called "some of the new laws of the state, which has carried out the reforms, 'arbitrary compulsion on account of disbelief;' the republic, 'absolute despotism;' the regime, 'absolute apostasy and communism;' and civilization, 'absolute dissipation.'"

* * *

[A piece included with astonishment and appreciation in the court's decision.]

Writing out the Risale-i Nur yields numerous benefits, both in this world and in the next. These are:

1. To strive morally against the people of misguidance.
2. To assist Üstad Bediuzzaman in disseminating the truth.
3. To serve Muslims in respect of belief.
4. To acquire knowledge through the pen.
5. To practise worship in the form of reflective thought, one hour of which may on occasion be the equivalent of a year's worship.
6. To enter the grave in a state of belief.

It also yields five sorts of worldly benefits:

1. Plenty in one's sustenance.
2. Ease of mind and happiness.
3. Plenty in one's livelihood.
4. Success in what one does.

5. By virtue of being a *Risale-i Nur* student, to share in the prayers and supplications offered by all *Risale-i Nur* students. This will soon be understood by the young, and the university will turn into a *Risale-i Nur* school.

* * *

[It is astonishing but they considered this sincere devotion to be a crime.]

One of the two plans followed by the covert dissemblers: To destroy my good name; as though in that way the *Risale-i Nur* would be depreciated.

The Second: To prevent the spread of the *Risale-i Nur* by causing the *Risale-i Nur* students to become anxious and slack. Never fear! Let the heads of wretches like ourselves be sacrificed for a sacred truth for which millions of heroic heads have been sacrificed!

* * *

[It is extraordinary but Hasan Feyzi's most sincere and entirely true preface and eulogy, which was conformable with reality and of no harm but great benefit to many, was said to constitute an offence, and on its being included at the end of one of the collections of the *Risale-i Nur*, was given as the reason for the collection's seizure.]

Hasan Feyzi wrote a letter, a summary of which is this:

"O *Risale-i Nur*! There is no doubt that you are the tongue of Truth, and inspiration of Truth, and have been written with His permission." "I am no one's property. I was taken from no book, I was stolen from no work. I belong to the Sustainer and to the Qur'an. I am a wondrous Light pouring forth from an immortal work." "You are a most effulgent book of truth and mercy. You adorn and honour some of your special, sincere students with the decorations of the saints and purified scholars. Moreover, your treatises have not entered the courts as a criminal or suspect, but as a teacher, instructor, and guide. In every session of justice you have displayed splendidly, brilliantly, your power and forcefulness, your greatness and pride. You lavied them with the water of belief and the Qur'an."

"O Ustad, the *Risale-i Nur*'s Servant and Interpreter! Ustad, Allah's servant, spiritual son of Imam 'Ali (May Allah be pleased with him), and disciple of Gawth al-A'zam (May his mystery be sanctified)! Raise me to the elevated degree of your knowledge!" "Only a month's worth of provisions, around a kilo, wrapped in paper and hanging from a nail. He attains to an inexhaustible existence within his deprivation. He abstains

from accepting gifts. If he had accepted alms and charity, he would have been a millionaire today.”

[They questioned only one of the reasons for the naming of the *Risale-i Nur*. They said that they saw no one with the name of Nur among his close students. As it says in the reply in the footnote, Nuri Benli and Küreli Nuri the Clockmaker are now distinguished in their service of the *Risale-i Nur*. That is to say, they cannot criticize it, so are compelled to base their allegations on the most trivial matters.]

The reason that in the Twenty-Sixth Word, the thirty-three Words, thirty-three Letters, thirty-one Flashes, and thirteen Rays are called the *Risale-i Nur* is this: throughout my life the word Nur (light) has everywhere confronted me. For instance, my village was Nurs, my late mother's name was Nuriye, my Naqshi master was Sayyid Nur Muhammad, one of my Qadiri masters was Nuruddin, one of my Qur'an masters was Nuri, and of my students those most attached to me have been those with Nur in their names. (But how strange it is that there is no one among the important *Risale-i Nur* students with the name Nuri.) ¹ And what elucidates and illumines my books most are the comparisons about light. And what has solved most of my difficulties related to the divine truths is the luminous name of Nur, out of the most beautiful names. And my particular leader in my passionate enthusiasm for the Qur'an and my restricting my service to it, is 'Uthman Dhi'l-Nurayn (May Allah be pleased with him).

* * *

[*The Six Attacks (Hücumat-ı Sitte)* and its Addendum were both written twenty years ago, and in the face of fierce and tyrannical aggression, and are highly confidential, and were written when I was angry, and during the Second World War, all of which justify the anger. So it is far from any justice to look on it as a crime as though it had been written now, and to seize it.]

Written at the head of the Addendum to The Six Attacks is this: “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!

1. At that time it was thus; now twenty years have passed.

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.”

“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 *kâmet* was interrupted during the private worship of myself and one or two brothers in the mosque I myself had repaired. ‘Why are you reciting the *kâmet* in Arabic and making the call to prayer secretly?’ they asked. My patience was exhausted in keeping silent. So I say, not to those unscrupulous vile men who are not worth addressing, but to the heads of the pharaoh-like society who with arbitrary despotism plays with the fate of this nation: O you people of innovation who have deviated from the straight path of religion, I want the answer to six questions.

“*The First*: Every government in the world, every people which rules, even cannibals, and the chief of a band of brigands, have some principle, some law, by which they rule. So according to which principle do you carry out this extraordinary aggression? Show your law! Or do you accept as the law the arbitrary whims of a handful of contemptible officials? Because no law can interrupt private worship in that way; there cannot be such a law!”

* * *

[It is regrettable that they objected to one or two sentences in *The Seven Signs* (*İşârât-ı Seb‘a*), which is both old, and confidential, and true, and that they attempted to have it seized and us prosecuted. But the truth it contains is so powerful it should be proclaimed to all the world and mankind for the good of society.]

“The biggest fool in the world is he who expects progress, prosperity, and happiness from irreligious anarchists like them. One of those fools who occupied a high position, said: ‘We said “Allah! Allah!” and remained backward. Europe said “Guns and cannons,” and advanced.’

“According to the rule, ‘a fool should be answered with silence,’ the answer for such people is silence. But because behind certain fools are inauspicious clever people, we say this:

“O you wretches! This world is a guesthouse. Every day with their corpses, thirty thousand witnesses put their signature to the decree ‘Death is a reality’ and they testify to the assertion. Can you kill death? Can you contradict these witnesses? Since you can’t, death causes people to say:

‘Allah! Allah!’ Which of your guns and cannons can illuminate the everlasting darkness confronting someone in the throes of death in place of ‘Allah! Allah!’, and transform his absolute despair into absolute hope? Since there is death and we shall enter the grave, and this life departs and an eternal life comes, if guns and cannons are said once, ‘Allah! Allah!’ should be said a thousand times.”

* * *

[It is amazing but they turned around a sentence in the Sixteenth Flash which was in our favour, so that it was against us, and showed they were inclined to seize that valuable treatise.]

From the Sixteenth Flash: “As for the calamity of war, it would cause great harm to our service of the Qur’an. Like the One Powerful Over All Things sweeps and cleans in a minute the atmosphere filled with clouds and shows the shining sun in clear skies, so He may also dispel these black and merciless clouds and show the truths of the Shari’a like the sun, and give them without expense or trouble. We await it from His mercy that He will not sell them to us expensively. May He give intelligence to the heads of those at the top, and belief to their hearts; that would be enough. Then matters would put themselves to rights.”

“Since what you hold in your hand is light, not a club, and light cannot be objected to, nor fled from, nor can harm come from showing it, why do you advise caution to your friends, and prevent them showing many light-filled parts of the *Risale-i Nur* to people?”

“The heads of most of those at the top are drunk and they cannot read them. And even if they do read them, they cannot understand them; they give them the wrong meaning, and interfere. They should not be shown them until they come to their senses lest they interfere. Therefore, I advise my brothers to be cautious and not to give the truths to those who are unfit.”

* * *

[Although the veiling of women is a Qur’anic command, and a most powerful reply has been given concerning it, and the piece was written long ago, and a prison-sentence has been served for it, they are again citing it as an offence. They are also calling a criminal offence, and attempting to confiscate, a truth written on its own from the *Treatise For The Elderly* which is of the greatest value and useful for everyone and was included in *A Guide For Youth*. These show that they have been unable to find anything.]

After explaining that the veiling of women is a command of the Qur'an, it says in the Twenty-Fourth Flash, which is about that subject: "The fact that, according to news received, the bare-legged wife of a high-ranking man in the world was accosted by a common shoe-shiner in the country's capital, in the marketplace in daylight in front of everyone, deals a slap in the shameless faces of those opposed to the veiling of women!"

While in the Twenty-Sixth Flash, about the elderly, it says: "I climbed to the top of Ankara citadel, which was far more aged, dilapidated, and worn out than me. It seemed to me to be formed of petrified historical events. The old age of the season of the year together with my old age, the citadel's old age, mankind's old age, the old age of the glorious Ottoman Empire, and the death of the caliphate's rule, and the world's old age all caused me to look in the most grieved, piteous and melancholy state in that lofty citadel at the valleys of the past and the mountains of the future. ... As I sought consolation looking to the right, that is, to the past, my father and forefathers and the human race appeared in the form of a vast grave and filled me with gloom rather than consoling me. ... I looked at the present day. It appeared ... as a coffin bearing my half-dead, suffering and desperately struggling corpse."

* * *

[They criticized the following where they should have applauded it, citing it as an offence.]

"I spent most of the salary I had received from the Darü'l-Hikmeti'l-İslamiye, and had put aside a small amount to go on the Hâjj. The plenty resulting from frugality and contentment rendered that scanty money sufficient for me. It prevented me being humiliated. There is still a little left of that blessed money."

It is written that the Twenty-Second Flash is marked as confidential and is for my closest and most sincere and loyal students: "**First Indication:** Why is it that although you do not interfere in the world of the worldly, they interfere in your hereafter on every opportunity?" "It is the authorities of the province of Isparta and its people that should answer this question."

* * *

[Those who deemed a crime this innocent, sincere, astonishing hope and desire, born of the compassion resulting from belief, are surely themselves guilty of a crime.]

Said says in one of his signed letters: “I used to be astonished at the innocent seven to ten-year- old children who would run up to me when they saw me driving around in the phaeton and hold onto my hands, and I wondered what the reason was. Then suddenly it was imparted to me that with a premonition of the future, the group of young innocents sensed that through the *Risale-i Nur* they would find happiness and would be saved from spiritual dangers.

* * *

[To deem this piece a crime although the beginning is in my favour and the end is a wish and hope, is beyond all fairness.]

It is written that a number of verses and Hadiths allude unanimously to a luminous truth this century, and point to a supreme regenerator of religion who is to come at the end of time; that the most important of the three duties of that person and community will be to save belief, and that there will be no harm in their disregarding the two duties which dominate the broad sphere, such as reviving the Shari‘a and setting up the caliphate. However, this might lead the *Risale-i Nur*’s opponents, particularly the politicians, to criticize and attack it, for which reason he has cut out a part of the short treatise of our precise brothers, together with some of its sentences, and will send it in amended form.

In a signed letter, Said Nursi writes:

(48:3) وَيُصْرِكُ اللَّهُ نَصْرًا عَزِيزًا (48:1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا in Qur’anic script over the gate of the War Ministry, which was made into the University, were covered over by marble slabs and have now been brought to light, is a sign that the Qur’anic script will again be permitted, and the aim followed by the *Risale-i Nur* will be achieved. It is also a sign that the university will become a *Risale-i Nur Medrese*.”

* * *

[This is Husrev's footnote at the end of my letter entitled "The *Takbirs* of the Hajjis, which furnishes a perfect reply to their criticisms of my explanations.]

In the letter signed by Said Nursi, with the heading "The *takbirs* of the Hajjis on Arafat," is the reply to "a significant number of the *Risale-i Nur* students asking persistently about a prominent guide from the Prophet's Family who is to come at the end of time; they suppose him to be you. For your part, you consistently refuse to accept their ideas and shrink from such a suggestion. This is a contradiction. We want the answer to this matter."

The reply: The collective personality of the sacred community which the Mahdi descended from Allah's Messenger (UWBP) will represent, will have three functions: to save belief, to revive the marks of Islam under the title of the caliphate of Muhammad (UWBP), and to modify to some extent the laws of the Shari'a of Muhammad (UWBP). He will attempt to carry out this vast duty. Since the *Risale-i Nur* students see the first duty being fulfilled completely in the *Risale-i Nur*, saying that the second and third duties are in second and third place, they rightly suppose the *Risale-i Nur*'s collective personality to be a sort of Mahdi. Since some of them suppose its wretched Interpreter is a representative of that collective personality, they sometimes call him by the same name. Indeed, they say that it is understood from interpretation and study of the predictions of some of the saints, that the *Risale-i Nur* is that very guide of the end of time. There is confusion on two points, and they have to be interpreted.

The First: In reality the latter two duties are not of the same degree as the former. However, influenced by this century's ideas in particular the mass of people and the politicians consider the caliphate of Muhammad (UWBP) and Islamic Unity to be immeasurably more extensive than the first duty. Every century a sort of Mahdi and Regenerator has appeared who gave guidance, but they have performed only one of the three functions and so have not been awarded the title of the Great Mahdi.

The Second: That supreme person of the Last Days will be a descendant of the Prophet (UWBP). For sure I am like a spiritual son of Imam 'Ali (May Allah be pleased with him), and I have received instruction from him in the realities; and since in one sense the Family of Muhammad (UWBP) includes true *Risale-i Nur* students, I too may be thought of as belonging to the Prophet's Family. But it is not permissible in the *Risale-i Nur* way to desire any sort of egotism or personality or personal rank, or to win fame

and renown. Even if rank in the hereafter were given me, I would feel myself compelled to leave it aside in order not to spoil the sincerity of the *Risale-i Nur*. A semi-consenting reply is given,¹ and the ascription of Mahdship is clearly and decisively rejected.

* * *

[The events in this piece are facts, and since in extraordinary fashion three minutes after my saying: Don't upset me, the earth will become angry!, there was an earthquake, this should be applauded in amazement, as is demanded by compassion, and not be made the object of criticism.]

It is said: "Ten hours after having given my statement for four hours and suffering considerable discomfort, virtually at the same time, the fire in the Ministry of Education broke out, which caused loss worth two million liras and demonstrated that the *Risale-i Nur* is a means of repulsing calamities. For if it is attacked, the calamities find a way and strike."

In letter number one hundred and forty-one, it proves that the fires in the Ministry of Education in Ankara and in a garage, in a factory in Izmir, and a large building in Adana being burnt to the ground after I had given my statement for four and a half hours were not coincidence, then it says: "Don't deprive me of my treatises, or both I and this country will pay for it; the earth will vent its anger with earthquakes. Three minutes after saying this an earthquake occurred which lasted three seconds, and the Ministry of Education was engulfed in flames; numerous earthquakes have coincided with aggression against the *Risale-i Nur* and its students, as has been proved four times by courts of law, which cannot be chance or coincidence. Numerous incidents have shown that the *Risale-i Nur* is a means of calamities being repulsed in this country."

In letter number one hundred and forty-seven: "This time, the winter displayed its fury when we were attacked. The weather raged with storm and was bitterly cold, but when the assaults ceased and the Nurjús experienced an expansiveness, those bitterly cold days began to smile like the first days of spring. ... The burning down of the Ministry of Education was a universal blow.

* * *

1. Inequitable Court! Could there be any reply more decisive than this?
Signed, *Husrev*, in the name of the *Risale-i Nur* students.

[A situation worthy of congratulation should not be objected to.]

One of the numerous meaningless questions they asked me this time in court, was: “How do you live?” I replied: “Through the plenty resulting from frugality. A person who one Ramadan in Isparta lived on one loaf of bread, a one-kilo bag of yoghurt, and one kilo of rice would not stoop to embracing the world for his livelihood and would not be obliged to accept gifts.”

* * *

[As with the defence Zübeyir ¹ read in court, his brilliant eulogy drove them to appreciate it, Allah willing, for amazed, they included it in the judgement.]

In a section with the heading: “Our young people want to be taught truth and reality, and to have the highest morality,” on page thirteen, Zübeyir Gündüzalp wrote by typewriter: “The *Risale-i Nur* is a masterpiece written not through the author’s will, but inspired by the Creator in order to save the Muslims of the twentieth century and all humanity from the dark, oppressive ideas.”

On page twelve: “If it is said to a person serving the *Risale-i Nur*: ‘Copy out these books instead of the *Risale-i Nur*, and I’ll give all the wealth of Ford,’ he would reply, without even raising the nib of his pen: ‘If you gave me all the world’s wealth and its sovereignty too, I would not accept it.’”

On page fifteen: “If we are attached to honest writers a hundred times over, our attachment to a great person like Bediuzzaman who guides us in this world and the next, is immeasurable, total.”

On page twelve: “The collective personality of the *Risale-i Nur* has diagnosed the social, spiritual, and religious sicknesses of this age, and at a divine command has offered to all humanity at this time the All-Wise Qur’an’s truths in a way that will cure its chronic social ills.”

On page forty-four: “Bediuzzaman said that someone who studies these treatises for a year may become an important scholar. Yes, that is how it is.”

On page fifty-four: “The judges who study the *Risale-i Nur* do not make incorrect judgements.”

1. Zübeyir Gündüzalp (1920-1971) was born in Konya Province, and became a student of Bediuzzaman while working as a telegraphist for the Post Office. He later became one of his closest students, displaying complete devotion to Bediuzzaman and sincerity in his service of the *Risale-i Nur*. He became one of the leading figures of the movement after Bediuzzaman’s death. [Tr.]

[This piece is entirely in my favour and is the exact truth, and should not have been included with the offences in the court's decision.]

Ahmed Feyzi amended part of his work, but having to hurry he sent it without completing the corrections. In it, it is said: "Does it not infer by ignoring Saraçoğlu, who calls religion and the training of Muhammad (UWBP) "poison", and disputing *The Illuminating Lamp*, which demonstrates the Qur'anic reality as clearly as the sun and proves it to be the perfect cure for humanity's wounds, that you are assisting in the confiscation of that collection?"

It says the following in the conclusion of one of his defence speeches, presented to the court on an unknown date. He stated that neither himself nor the students were occupied with politics; the writings shown to be aggressive were confidential; there was freedom of thought and of conscience; that even if the above appeared to be criticism of some laws, this did not constitute a crime; many of the treatises under consideration were written a long time previously; they had been scrutinized by committees of experts and had been found to be innocuous; that just as there had previously been convictions for them in Eskişehir Court, so they had been acquitted in Denizli Court, so it was not right that they should be tried again for the same offence; the *Risale-i Nur* students had up to now been involved in no activities that would disturb public order; and that since no one was named explicitly in the Fifth Ray and its purpose was only to inform, this did not constitute a crime either.

Further examples may be thought of in the same way.

Said Nursi

* * *

To the Judges of the Court of Appeal

[Again they did not permit me to speak in the session held to discuss the possible quashing by the Appeal Court of Afyon Court's unjust decision concerning us. They made us listen to a third severe indictment. They also did not allow anyone to come to help me with writing. Despite my poor handwriting and my being ill, I am presenting this complaint to your court – which has acted justly towards us twice previously – as a supplement to my petition concerning the appeal.]

بِاسْمِهِ سُبْحَانَهُ

A petition to the supreme tribunal of the resurrection; and a complaint to the divine court; the Appeal Court of the present should also listen as well as coming generations and the enlightened future teachers and students of the universities. Of the hundreds of torments and calamities I have suffered these twenty-three years, I am setting ten before the court of justice of the All-Glorious Sovereign together with my complaints.

The First: Despite my faults, I have dedicated my life to this nation's happiness and the saving of its religious belief. Saying, let my head too be sacrificed for a truth, that is, the truth of the Qur'an, for which millions of heroic heads have been sacrificed, I worked with the *Risale-i Nur* with all my strength. Through divine assistance, I persisted in the face of all the cruel torments. I did not withdraw.

For example: One instance of the exceedingly cruel treatment I have received during my trial and imprisonment in Afyon: although three times, and every time for nearly two hours, they forced myself and the innocent *Risale-i Nur* students, who were awaiting solace from justice, to listen to the slanderous, malicious indictments, they did not allow us more than one or two minutes to defend our rights, despite my repeated requests for five or ten minutes.

I have been kept for twenty months in total isolation, with only one or two of my friends being permitted to visit me for three or four hours. For only a small part of my defence speeches did I have anyone to help me with the writing. Then they were forbidden as well, and punished exceedingly brutally. They compelled us to listen to the prosecutor's biased indictment, which was like water gathered from a thousand streams, and which I proved contained eighty-one errors in fifteen pages arising from twisted meanings and slander and lies. They did not permit me to speak. If they had permitted me, I would have said:

Although as required by freedom of thought and freedom of conscience, you do not interfere with Jews, Christians, and Zoroastrians, and particularly now with anarchists, apostates, and dissemblers, hiding behind the screen of communism, who both deny your religion, and insult your forefathers accusing them of misguidance, and accept neither your Prophet (UWBP) nor the laws of the Qur'an; and although through the Qur'an's instruction millions of Muslims in the lands and under the rule of an imperious, bigoted Christian state like Britain, reject all the false beliefs and infidel rules of the English, their courts do not interfere with them; and although opponents of all governments openly publish their ideas without those governments bothering them; and although both the Isparta authorities, and Denizli Court, and Ankara Criminal Court, and the Directorate of Religious Affairs, and the Appeal Court twice, no, three times, have all scrutinized these forty years of my life, and my one hundred and thirty treatises, and my most private treatises and letters, and they had in their possession for two or three years all the copies of the *Risale-i Nur*, confidential and otherwise, yet they could not show a single matter necessitating the smallest penalty; and although despite the fact I am extremely weak, oppressed, defeated, and am enduring the harshest conditions, our innocence has been proved by the *Risale-i Nur* collections you hold as well as our four-hundred-page defence, which have been shown to be a most powerful, sound, and veracious guide for two hundred thousand true and devoted students benefiting this country, nation, and public security; - in spite of all these, under which law, what conscience, what good, what crime do you convict us, contemptuously giving us the harshest sentences and severest solitary confinement? Certainly you shall be questioned about this at the Last Judgement.

The Second: One reason they put forward for punishing me was my expounding the Qur'an's explicit verses about veiling, inheritance, recitation of the divine names, and polygamy, written to silence those who object to them in the name of civilization.

Fifteen years ago I wrote the following piece to Eskişehir Court and the Appeal Court, which was also included in the court's decision. I repeat the piece as a complaint to the supreme tribunal at the Last Judgement, and as a warning to the enlightened teachers of the future, and together with *The Shining Proof* (*Elhüccetü'z-Zehrâ*) as a sort of addition to my petition to the Appeal Court, which twice has acted fairly in acquitting me and has listened to my cry for justice, and to the committee of judges who did not permit me to speak and due to the malicious indictment which I proved

contained eighty errors, convicted me to two year's hard labour and solitary confinement together with two year's further exile elsewhere under close surveillance:

I say this that if there is any justice on the face of the earth, the Appeal Court will quash this decision which convicts someone who expounded Qur'anic verses which in each century for one thousand three hundred and fifty years have acted as sacred, true divine principles in the social life of three hundred and fifty million Muslims, and expounded them relying on the consensus and affirmation of three hundred and fifty thousand Qur'anic commentaries and following the beliefs of our forefathers for one thousand three hundred years. Is it not a denial of Islam and a betrayal of our millions of religious and heroic forefathers to convict, because he expounded those verses, someone who according to reason and learning does not accept certain European laws applied temporarily due to certain requirements of the times and who has given up politics and withdrawn from social life, and is it not to insult millions of Qur'anic commentaries?

The Third: One reason they cited for our conviction was breaching security and disturbing public order. Putting forward the remotest possibility, one in a hundred or even a thousand, in place of actual events, and attaching the wrong meanings to forty to fifty words from some confidential treatises and private letters out of the hundred thousand words and sentences of the *Risale-i Nur*, they present these as evidence, and accusing us want to have us punished.

Calling to witness those who have known my life these thirty to forty years and the thousands of select (*hâs*)¹ students of the *Risale-i Nur*, I say: to accuse of disturbing public order someone who, – at a time the commander of the British occupation forces in Istanbul was sowing discord among Muslims, even deceiving the Şeyhülislam and some leading men of religion and inciting the Committee of Union and Progress and the Freedom and Accord Party to struggle against each other, thus paving the way for the Greek victory and defeat of the National Movement, – foiled that insidious plan of the commander by printing and publishing through the efforts of Eşref Edib his work *The Six Steps* (*Hutuvat-ı Sitte*) against the British and Greeks, not retreating even in the face of threat of execution; who did not flee to Ankara even when summoned because of the above service by the leaders there; who attached no importance when a prisoner- of-war to the Russian

1. In his writings, Bediuzzaman mentions *hâs* (select) by which he probably meant those that loyally and devotedly served the *Risale-i Nur*, and *erkan* (leading; lit. pillars), those who in addition to their devoted service played a more organizing role. [Tr.]

commander-in-chief's order for his execution; who with a speech during the Thirty-First of March Incident induced eight regiments to obey their officers;¹ and in the Military Court, disregarding the threat of execution said in reply to the presiding pashas' questions of: "You too are a reactionary, you too wanted the Shari'a?", "If constitutionalism consists of one party's despotism, then let all men and jinn witness that I am a reactionary and ready to sacrifice my very soul for a single matter of the Shari'a," causing those high-ranking officers to appreciate and admire him, and while expecting his execution, they decided on his acquittal, then on being released, he did not thank them but went on his way shouting: "Long live Hell for all tyrants!"; and as is written in the decision of Afyon Court, when Mustafa Kemal angrily said to him in the office of the Speaker of the Assembly:² "We summoned you here so you would tell us of your elevated ideas, but you came and wrote some things about the five daily prayers and sowed conflict among us," he replied: "After belief, the obligatory prayers are the most elevated question. Those who do not perform the prayers are traitors, and the pronouncements of traitors are to be rejected;" who said this in the presence of forty to fifty deputies, and forced that fearsome commander to swallow his anger and make a sort of apology; and in connection with whom not one matter has been recorded by the police and authorities of six provinces connected with the disturbance of public order; and among whose hundreds of thousands of students not the smallest incident has been witnessed (apart from one insignificant incident concerning a rightful defence in which one unimportant student was involved); in connection with none of whose students any crime has been heard; and whichever prison he has been sent to has there reformed the other prisoners; and as testified to by these twenty-three years of his life and three provincial authorities and three courts acquitting him and a hundred thousand of his students, who know the value of the *Risale-i Nur*, affirming it verbally and by action, despite hundreds of thousands of copies of it being distributed throughout the country, the *Risale-i Nur* has produced only benefits and caused no harm; and who is a recluse, single, a stranger, elderly, poor, and sees himself at the door of the grave; and who with all his strength has given up transitory things, and has sought ways of atoning for his former sins and making his life eternal, and attaches not the slightest importance to worldly rank, and who, so that no harm will come to the innocent and the elderly, out of his compassion does

1. See page 391, fn. 1.

2. Before finally going there sometime in the final months of 1922, Bediuzzaman was on several occasions secretly summoned to Ankara by Mustafa Kemal during the Independence Struggle, in recognition of his effective struggle against the occupying forces. [Tr.]

not curse those who torment and torture him; - those who say about such a man: "This old recluse disturbs the peace and breaches public security; his aims are the intrigues of this world, and his correspondence is for this world, in which case he is guilty" and who convict him under such severe conditions are surely themselves guilty from the ground to the heavens, and they shall give their account at the Last Judgement!

Can it be said about a man who with a speech induced eight mutinying regiments to obey their officers, and with a single article persuaded thousands of people to support him, and was not frightened before the three above-mentioned formidable commanders, and did not fawn to them, and in courts of law declared: "If I had heads to the number of hairs on my head and every day one was cut off, I would not surrender to atheism and misguidance and betray my country and nation and Islam; I would not bow this head before tyrants, for it has been dedicated to the Qur'an," and was concerned with no one in Emirdağ apart from five or ten brothers of the hereafter and three or four servants – could it be said about such a man, as it does in the indictment: "This Said was working secretly in Emirdağ; he poisoned the minds of some of the people giving them the idea of disturbing the peace; twenty men gathered round him and wrote private letters praising him, which shows that he was hatching a revolt and was involved in covert politics against the government"? I refer it to your consciences to understand just how far from right, justice, and fairness those who torment him have deviated by, with unprecedented animosity and hatred, throwing him into prison for two years, in solitary confinement, and by not allowing him to speak in court.

Is it at all possible that someone who has received public attention a hundred times greater than is his due, and brought thousands of men to obedience with one speech, and induced thousands of people to join the İttihad-ı Muhammedî Society with one newspaper article, and made fifty thousand people listen admiringly to his address in Aya Sophia Mosque ¹ - that such a man should work at it for three years in Emirdağ and deceive only five or ten people, and fill his grave, which he is approaching, with unnecessary darkness rather than with light? Is it at all possible that he should do this? Satan himself could not make anyone accept it!

The Fourth is their citing my not wearing the brimmed hat as an important reason for my conviction. ² They did not allow me to speak, otherwise

1. These events occurred in early 1909. [Tr.]

2. According to the famous Hat Act passed 25 November 1925, the wearing of European headgear became compulsory, and all other headgear was banned. [Tr.]

I would have said this to those who were trying to punish me: I stayed as a guest for three months in the police station in Kastamonu. At no time did they say to me: “Wear the brimmed hat!” And although in three courts of law I did not wear the hat and did not remove my own headgear, they did not interfere with me. And on that pretext for twenty-three years a number of irreligious tyrants have inflicted a very distressing and severe penalty on me unofficially. And children, women, villagers, officials in their offices, and those who wear the beret are not compelled to wear the hat. And there is no physical benefit in wearing it. Yet because of their fabrications and allegations a recluse like myself has paid a twenty-year penalty for not wearing headgear that all the *mujtahids* and Şeyhülislams have prohibited. Those people who are trying to have me punished again because of a meaningless custom related to dress, and with force, repetition, and insistence to have me found guilty because of my dress – despite, saying there is personal freedom, their comparing to themselves those who drink *rakı* in public in Ramadan during the day and do not perform the obligatory prayers, and not bothering them – surely after suffering the everlasting extinction of death and perpetual solitary confinement of the grave, at the Last Judgement they will be questioned concerning this error.

The Fifth: Anyone who has heard this third indictment and seen the judgement that we published will confirm that on pretexts as flimsy as a fly’s wing, they are trying to confiscate some of the treatises of the *Risale-i Nur*, which is alluded to favourably by thirty-three Qur’anic verses, was applauded by such saints as Imam ‘Ali (May Allah exalt him) and Gawth al-A‘zam (May his mystery be sanctified), is affirmed by a hundred thousand believers, and in twenty years has won a highly beneficial rank for this nation and country without causing any harm. Even, making a pretext two pages about two correct explanations of two verses, which were written long ago and have been covered by pardons, it was even the cause of the four-hundred-page *Zülfikâr* and *The Miracles of Muhammad* (*Mu‘cizat-ı Ahmediye*) being seized, which has strengthened and saved the belief of a hundred thousand people and is extremely beneficial and valuable. And now, giving the wrong meaning to one or two words out of a thousand, they are trying to have that infinitely useful treatise seized. As for us, we say:

لِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173)

The Sixth: To those who deem me guilty of a crime because some of the *Risale-i Nur* students have seen the wondrous proofs of the *Risale-i Nur* and profited from its irrefutable teachings about belief, which are at the degree of knowledge of certainty, and as encouragement, congratulations, appreciation, and gratitude, praise me excessively and have an over-favourable opinion of me, I say this: at a time I was a powerless, weak, semi-literate, lonely exile subject to derogatory propaganda designed to scare the people away from me, I found for myself some of the cures of the Qur'an and its sacred truths related to belief which were a perfect remedy for my ills. Then concluding that they were also just the medicine for this nation and the sons of this land, I wrote them down. Since I have very poor handwriting and was much in need of assistants, divine grace sent me loyal and staunch helpers.

If I had completely rejected their good opinion of me and sincere praise and offended them by rebuking them it would have been like contempt for and hostility towards those lights taken from the treasury of the Qur'an. Thinking too it would cause those diamond-penned stout-hearted assistants to leave me, I directed their praise and applause for my bankrupt person to the *Risale-i Nur*, a miracle of the Qur'an to which in truth the praise is due, and to the collective personality of its leading students. But I did offend them in a way by saying that they were affording me a share a hundred times greater than my due. Could any law impute guilt to a man because others praise him although he eschews it and is not happy at it? For this is what the officials are doing, who act in the name of the law.

It was written on page fifty-four of the court's judgement, which was written against us but which we published: "That great person of the end of time will be a descendant of the Prophet (UWBP), and we students of the *Risale-i Nur* can be considered to be members of the Prophet's Family only in meaning. Also, there can be no egotism of any sort in the way of the *Risale-i Nur*, nor any wish for position and personal rank, or fame and renown. Even if I were offered high rank in the hereafter, I would feel myself compelled to refuse it in order not to damage the sincerity of the *Risale-i Nur*." And on pages twenty-two and three it is written: "Knowing one's faults and realizing one's poverty and impotence, and humbly seeking refuge at the divine court; with that personality I know myself to be more wretched, impotent, and faulty than everyone. So even if all the people praised and lauded me, they could not make me believe that I am someone good, of high spiritual and moral rank. Lest I frighten you off, I shall not tell you the many secret ills and bad characteristics of my third, true, personality. Out of His grace,

Almighty Allah employs this personality in the mysteries of the Qur'an like a lowly private soldier. Endless thanks be to Allah. The soul is lower than everything, and the duty higher." Despite all this being written in the court judgement, they find me guilty of being called a supreme guide due to the praises of others, which in fact refer to the *Risale-i Nur*, and are thus deserving of paying an awesome penalty due to the error.

The Seventh: Although Denizli Court and Ankara Criminal Court and the Appeal Courts unanimously acquitted us and all the treatises of the *Risale-i Nur* and returned them and our letters to us, and they said "Even if the Appeal Court's decision to quash the decision and Denizli's acquittal were wrong, since they have been made final, the case cannot be retried," I was sent to Emirdağ, where I spent three years as a recluse. There, so long as there was no necessity, I spoke only with the two or three tailor apprentices who were assisting me, and rarely, for five or ten minutes with certain religiously-minded people. I wrote no letters other than once a week to one place as encouragement in the *Risale-i Nur*, and wrote only three letters in three years to my Mufti brother. I gave up writing pieces, which I had been doing for twenty to thirty years, except for two points, twenty pages in length, which were useful for the people of the Qur'an and for belief. One was about the wisdom in the repetitions in the Qur'an, and the other, about the angels; I wrote no other treatise. Only, I gave permission for the treatises which the courts had returned to be made into large collections, and since five hundred copies of *The Supreme Sign*, which had been printed in the old letters, had been handed over to us by the court, and since duplicating machines were not officially banned, I gave permission to my brothers to duplicate them so they could be published for the benefit of the Islamic world, and I busied myself with correcting them. I was certainly not concerned with politics in any way. Moreover, although official permission had been given for us to return to our native region, contrary to all the other exiles I accepted the hardship of exile in order not to become involved in politics and the world, and did not return. The treatment I have received these last twenty months proves that the person who is trying in this third indictment to find such a man guilty by means of the baseless accusations, lies, and misinterpretations is ruled by two fearsome meanings. But I shall not utter them for now. What I do say is this: the grave and Hell are sufficient, and I refer it to the Last Judgement.

The Eighth: Since the Fifth Ray was returned to us after remaining for two years in the hands of Denizli and Ankara Courts, it was added at the

end of the large collection called *The Illuminating Lamp* together with my defence, which had led to our acquittal in Denizli Court. For sure, previously we had held it to be confidential, but since the courts had advertised it and returned it after acquitting us, I permitted its duplication seeing that it was thus harmless. The original of the Fifth Ray was about allegorical Hadiths and was written thirty to forty years ago. For sure some Hadith scholars stated that some of the Hadiths that were well-known by the Umma were dubious, but since it was their apparent meanings that had been objected to, the piece was written solely to save the believers from doubting them. Then since some time later some of its wondrous interpretations became clear for all to see, I held it to be confidential so that it should not be given the wrong meaning. Then numerous courts studied it minutely, and together with publicizing it, returned it to us. So I refer it to the consciences of those who have convicted us arbitrarily to see just how far it is from justice, right, and fairness to now again find us guilty because of it. And saying, (3:173) **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** I refer them to the Last Judgement.

The Ninth: This is very important, but since those who have convicted us have studied the *Risale-i Nur*, I have not written it so as not to upset them.

The Tenth: This is powerful and important, but again so as not to offend them, I have not written it for now.

Said Nursi,
who is being held in absolute
solitary confinement

* * *

[Part of a petition written during the Eskişehir trial fifteen years ago
and sent to the Cabinet.] ¹

You who “bind and loose”!

I have suffered an injustice the like of which has rarely been seen in the world. To remain silent before such an injustice is disrespect for right. I am compelled therefore to divulge a most important fact. Demonstrate the fault I have committed so that the law demands either my execution or a hundred and one year’s imprisonment, or prove that I am completely mad, or else give complete freedom to myself, my treatises, and my friends, and collect our losses from those who caused them!

1. A petition was sent to the Cabinet fifteen years ago concerning this same matter. Now, since it has again arisen, I am obliged to send it again to the departments of government concerned.

Yes, every government has a law and a principle according to which penalties are given. If there is nothing in the laws of the government of the republic to necessitate the heaviest penalty for myself and my friends, we should be given our complete freedom, as well as recompense and appreciation and an apology. For if my important service of the Qur'an, which is clear and open, is against the government, I should receive not a year's sentence in this way and a number of my friends, six months each, I should be given the death sentence or a hundred and one year's imprisonment and those earnestly attached to me and my work should be given the heaviest penalties. But if our service is not against the government, we should receive not penalties, charges and imprisonment, but appreciation and recompense. For it is service the nature of which may be understood through its one hundred and twenty treatises, and its challenging the great philosophers of Europe and overthrowing their principles. Certainly, such effective service will either produce ghastly results inside the country, or it will yield most advantageous, elevated, and scholarly fruits. In which case, I cannot be given a year's sentence for playing a childish prank of hoodwinking, and deceiving public opinion, and concealing the intrigues of tyrants and their lies about us. Those like me either receive capital punishment, proudly climbing the gallows, or they remain free in the position of which they are worthy.

Yes, a clever thief can steal diamonds worth thousands, so he would not sentence himself to the same penalty for stealing a fragment of glass worth virtually nothing. No thief would do that, indeed, no conscious creature. Such a thief is cunning, not utterly stupid in that way.

Sirs! According to your delusions, I am like that thief. Rather than living in seclusion in a poor village in one of the districts of Isparta for nine years and putting in danger myself and my treatises which are the aim of my life by turning against the government the ideas of five to ten ingenuous unfortunates, who have been given very light sentences along with me, I could have held a high position in either Ankara or Istanbul like formerly and manipulated thousands of people towards the aim I was following. Then I would not have been convicted so abjectly, but would have been involved in the world with the pride and dignity befitting my way and duty.

I do not say this out of pride or to boast, but ashamedly, to point out the errors of those who, recalling some of my old self-advertisement and hypocrisy, want to abase me so that the position I hold lacks all importance and cannot be profited from. So I say to them:

As someone who, as confirmed by his old defence, which was published under the name of *The Testimonial of Two Schools of Misfortune*, reduced to obedience with a speech eight rebelling regiments during the Thirty-First of March Incident; and as was reported in the newspapers of the time, with an article called *The Six Steps* performed the important service of turning the ideas of the Istanbul ulema against the British and in favour of the National Movement; and delivered an address to thousands in Aya Sophia, making them listen to him; and was greeted with tumultuous applause by the Assembly and deputies in Ankara, and had one hundred and sixty-three deputies assign one hundred and fifty thousand liras for his religious school and university; and without quailing responded completely firmly to the angry President in the Speaker's office and invited him to perform the obligatory prayers; and while in the Darü'l-Hikmeti'l-İslamiye was unanimously considered worthy by the Union and Progress government of the duty of effectively inviting the philosophers of Europe to accept Islamic wisdom; and *Signs of Miraculousness (Isharat al-I'jaz)*, the work he wrote on the front during the War and has now been seized, appeared so valuable to Enver Paşa, who was commander-in-chief at the time, that with respect shown by no one else and the idea of sharing in the good and glory of that memento of the War, which was racing to the future, he contributed the paper to have the work printed so that the exploits of its author during the War would be remembered - such a man would not descend to disgracing the dignity of his learning, the sacredness of his service, and his thousands of valuable friends by tainting himself with a petty crime like a horse-thief, abductor of girls, or pickpocket so that you could sentence him to a year's imprisonment and treat him like a stealer of goats or sheep. He would prefer execution to suffering under the arbitrary persecution of a malicious detective or common policeman the year's sentence now given him together with being held under supervision for a year, after having been tormented for ten years without reason with oppressive surveillance - although he could not endure to be dominated by the Sultan. If such a man had been involved in the world and if he had harboured such a wish and if his sacred service had permitted, he would have interfered in it to an extent ten times greater than the Menemen Affair and Shaykh Said Revolt.¹ The booming sound of a cannon heard by all the world would not have subsided to the buzz of a fly.

Yes, I make the following point for the attention of the government of the republic: this situation has been brought about through the intrigues,

1. See page 392, fns. 1, 2.

machinations and propaganda of the covert organization which drove me to this misfortune. The evidence that widespread propaganda and terror and a conspiracy have been orchestrated against us in a way never before seen in any event is this, that although I have a hundred thousand friends, not one of them has been able to write me any letter for six months, or to send any greetings, and the fact that due to the informing of plotters who are trying to deceive the government, interrogations and searches have been continually carried out from the eastern provinces to those in the west.

The plan these intriguers hatched was evidently to organize an incident that would be the cause of thousands like me receiving the heaviest penalties. However, the result was a penalty that recalled an incident of petty pilfering perpetrated by the commonest person. Of one hundred and fifteen people, fifteen innocent men were given sentences of five or six months. Would any rational creature in the world prick the tail of a fierce lion or terrible dragon with his brilliantly sharp diamond sword, and make it turn on him? If his intention was self-defence or combat, he would use his sword somewhere else.

With your deluded view, you conceive of me as such a man, for that is the way you have charged me and sentenced me. If I act in a manner so contrary to intelligence and reason, this great country should not be terrorized and public opinion turned against me with propaganda, I should be sent to a lunatic asylum like a common madman. But if I am someone of the importance you afford me, my keen sword would not be pointed at the tails of the lion or the dragon to make them attack him, he would rather defend himself as far as he could. Just as I have indeed voluntarily chosen seclusion these last ten years, and tolerating difficulties beyond human endurance, have interfered in no way whatsoever in matters of government, nor have I wanted to interfere. Because my sacred duty prohibits me.

O you who bind and loose! Is it at all possible that in the one hundred and twenty treatises of a person who, as was written in the newspapers twenty-five years ago, with one newspaper article caused thirty thousand people to accept his ideas, and drew the attention of the huge Operation Army on himself, and replied with six words to the questions of the chief cleric of the English, who wanted six hundred, and gave a speech after the Constitutional Revolution as though he were a leading diplomat, – would only fifteen words related to politics and the world be found in the one hundred and twenty treatises of such a man? Is it at all reasonable to accept that this man follows politics and his aim is this world and he is troubling the

government? If his mind was set on meddling in politics and the government, such a person would have made it clear in a single of his treatises, and indicated it in a thousand places. If his purpose had been criticism with political intent, would he not have found anything to criticize other than one or two rules about the veiling of women and inheritance, which have long been in force?

Yes, the politically-minded opponent of a ruling regime which had enacted far-reaching reforms would have found not those one or two matters to object to but thousands. As though the reforms of the government of the republic consisted only of one or two minor matters. Although I had no intention to criticize it whatsoever, because of one or two words in one or two of my books which I had written long previously, it was said: "He is attacking the ruling regime and its reforms." So I ask: Should the whole country be busied with a scholarly matter which demands not the smallest penalty, in a way to cause anxiety?

Thus, myself and five to ten of my friends being given the most minor, trivial sentences; and the whole country being intimidated by powerful propaganda against us and being made to hate us; and Şükrü Kaya, the Interior Minister, being called to Isparta with a significant force of soldiers in order to perform a task a single private soldier could perform, that is, to arrest me; and İsmet, the head of the Cabinet, going to the eastern provinces in that connection; and for two months in prison my being prohibited from speaking with anyone; and no one asking after me or sending me greetings while alone in this exile; – all these show that it is a meaningless, pointless, illegal situation like a tree as huge as a mountain producing a fruit the size of a pea. Seeing that government means to govern with wisdom, it is not something any government would be involved in, especially a legal government like the government of the republic, which adheres more closely to the law than any other.

I want my rights within the bounds of the law. I accuse of being criminals those who act against the law in the name of the law. The laws of the government of the republic certainly reject the arbitrary acts of such criminals. I am hopeful that my rights will be restored to me.

Said Nursi

* * *

An Example of the Risale-i Nur's Veracity

NOTE

As the fair-minded and enlightened who read the following treatise, ¹ which was written nineteen years ago, will clearly understand, the *Risale-i Nur*, with all its one hundred and thirty parts, is concerned only with belief and the hereafter and was written in that spirit, completely free of all political and worldly motives. This clear and definite fact was corroborated by the lengthy investigations and minute studies carried out by the courts of Eskişehir, Isparta, Denizli, and

Afyon. In this connection, we are requesting your concern and assistance in having all our books returned to us, which for more than twenty months have been held by Afyon Court, and not the smallest point of which was shown by the Appeal Court as constituting an offence, and which have saved the belief of thousands of people, and have been praised and applauded by their readers, and scholars, and the Islamic world.

The greater part of the books held by Afyon Court were collected by the first of our companions to be released. Saying: "We gave these books of ours to Ustad, their owner; they should be handed over to him," they referred them to me. In particular, they left in the court the gilded Qur'an which was written showing the miraculous coincidences of letters, ² which was among the confiscated books. Before everything we await the swift return to us of those books and our Qur'an, which were previously returned to us by Denizli and Ankara Courts.

Said Nursi

* * *

1. The Sixteenth Letter was written several years previously to Eskişehir and Denizli Courts, yet its rebuffing all the points of objection as though it had seen the three courts demonstrates clearly that it was the object of divine bestowal and grace.

2. *Tevafuk*: See page 414, fn. 1.

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, (44 :20) فَقَوْلَا لَهُ، قَوْلَا لَنَا 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, 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 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 concern either social or 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 the 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 *hodja* (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 الْجَاهِلِيَّةَ. 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 every calamity with patience, 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. 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) وَأَفْوُضْ 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 showing 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,

(93:11) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

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: تَوَكَّلْنَا 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 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.

1. 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.]

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 أُبَرِّئُ 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 'sinces' 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

بِسْمِهِ
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 loftiest 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, 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 guesthouse. 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:

مَاءُ الْحَيَاةِ بِذِلَّةٍ كَجَهَنَّمَ ۖ وَجَهَنَّمَ يَالْعِزِّ فَخَرٌ مُنْزِلِي¹

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. 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,

1. *Dīwān ‘Antara* (ed. Majīd T̄arrād), 135.

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 (8:40)

الْبَاقِي هُوَ الْبَاقِي

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

I shall explain in three points an effective solace for those who are experiencing the calamity of prison, and for those who kindly help them and faithfully supervise their food, which comes from outside.

First Point: Each day spent in prison may gain as much as ten days' worship, and, with regards to their fruits, may transform those transient hours into enduring hours, and through five or ten years' punishment may be the means of saving a person from millions of years of eternal imprisonment. For the believers, the condition for gaining this most significant and valuable advantage is to perform the obligatory prayers, repent for the sins that were the cause of their imprisonment, and offer thanks in patience. Prison is anyway an obstacle to many sins; it does not provide the opportunity for them.

Second Point: Just as the cessation of pleasure causes pain, so does the cessation of pain give pleasure. Yes, on thinking of past happy, enjoyable days, everyone feels a pang of regret and longing, and says: "Alas!", and recalling calamitous, unhappy days of the past, experiences a sort of pleasure since they are passed, and says: "Praise and thanks be to Allah, that calamity has left its reward and departed." He breathes a sigh of relief. That is to say, an hour's temporary pain and sorrow leave behind a sort of pleasure in the spirit, while a pleasurable hour leaves a pain.

Since the reality is thus; and since past calamitous hours together with their pains are no longer existent, and future distressing days are at the present time non-existent, and there is no pain from nothing, to continually eat bread and drink water today, for example, because of the possibility of being hungry and thirsty in several days' time, is most foolish. In just the same way, to think now of the past and future unhappy hours, which simply do not exist, and to display impatience, and ignoring one's faulty self, to moan as though complaining about Allah is also most foolish. So long as the power of patience is not scattered to left and right, that is, to the past and future, and is held firm in the face of the present of hour and day, it is sufficient. The distress is reduced from ten to one.

In fact, but let it not be complaining, divine favour pointed out the above fact to me while, during a few days of material and spiritual affliction, illness and trial the like of which I had never before experienced in my life, I was being crushed in particular by the despair and distress of the heart and spirit which resulted from my being unable to serve the Qur'an and belief

with the *Risale-i Nur*. I was then content with my distressing illness and imprisonment. For, saying: “It is great profit for an unfortunate like myself who waits at the door of the grave to make one hour which might be passed in heedlessness ten hours’ worth of worship,” I gave thanks.

Third Point: There is great gain in compassionately aiding and assisting prisoners, in giving them the sustenance they need, and in soothing their spiritual wounds with consolation. Giving them their food which comes from outside is like almsgiving which, exactly to the amount of the food, is written in the book of good deeds of those, outside and inside, who do this, together with the warders concerned. Especially if the unhappy prisoner is old, ill, poor, or a stranger, then the reward of this almsgiving increases many times over.

This high profit is conditional on performing the obligatory prayers so that such service is for Allah’s sake, and on hastening to their assistance with sincerity, compassion and joy, and in such a way as to not make them feel obliged.

* * *

A Short Addendum from *A Guide For Youth*

بِسْمِهِ سُبْحَانَهُ

People in prison are in great need of the true consolation of the *Risale-i Nur*. Particularly those who having suffered the blows of youth, are passing their sweet, young lives in prison; they need the *Risale-i Nur* as much as they need bread.

Indeed, youth heeds the emotions rather than reason, and emotions and desires are blind; they do not consider the consequences. They prefer one ounce of immediate pleasure to tons of future pleasure. They kill for the one minute pleasure of revenge, then suffer for eighty thousand hours the pain of prison. And one hour’s dissolute pleasure in questions of honour may result in life’s enjoyment being utterly destroyed due to distress at the fear of both prison and enemies. There are many other examples, many pitfalls for the unfortunate young because of which they transform their sweet lives into the most bitter and pitiable lives.

Consider a vast state to the north; ¹ it has gained possession of the passions of its young people and is shaking this century with its storms.

1. This refers to Russia. [Tr.]

For it has made lawful for its youths the pleasing daughters and wives of upright people, and these youths act only according to their feelings, which are blind to all consequences. By permitting men and women to go together to the public baths, they are even encouraging immorality. And they consider it lawful for vagabonds and the poor to plunder the property of the rich. All humanity trembles in the face of this calamity.

It is therefore most necessary in this century for all Muslim youths to act heroically, and to respond to this two-pronged attack with keen swords like *The Fruits of Belief* and *A Guide For Youth* from the *Risale-i Nur*. Otherwise those unfortunate youths will destroy utterly both their futures in this world, and their agreeable lives, and their happiness in the hereafter, and their eternal lives, and transform them into torment and suffering. Furthermore, through their abuses and dissoluteness, they will end up in hospitals, and through their excesses in life, in prisons. In their old age, they will weep copiously with a thousand regrets.

If, on the other hand, they protect themselves with Qur'anic training and with the truths of the *Risale-i Nur*, they will become truly heroic youths, perfect human beings, successful Muslims, and in some ways rulers over animate beings and the rest of the animal kingdom.

When a youth in prison spends one hour out of the twenty-four each day on the five obligatory prayers, and repents for the mistakes that were the cause of his disaster, and abstains from other harmful, painful sins, this will be of great benefit for both his life, and his future, and his country, and his nation, and his relatives, and he will also gain with his fleeting youth of ten to fifteen years an eternal, brilliant youth. Foremost the Qur'an of Miraculous Exposition, and all the revealed scriptures, have given this certain good news.

If such a youth demonstrates through moderation and obedience, his gratitude for the pleasing, delightful bounty of youth, it will both increase it, and make it eternal, and make it a pleasure. Otherwise it will be both calamitous, and become painful, grievous, and a nightmare, and then it will depart. It will cause him to become like a vagrant, harmful for both his relatives, and his country, and his nation.

If the prisoner has been sentenced unjustly, on condition he performs the obligatory prayers, each hour will be the equivalent of a day's worship, and the prison will be like a recluse's cell. He will be counted among the pious hermits of olden times who retired to caves in order to devote themselves to worship. If he is poor, aged, and ill, and desirous of the truths of

belief, on condition he performs the obligatory prayers and repents, each hour will become the equivalent of twenty hours' worship, and prison will become like a resthouse for him, and because of his friends there who regard him with affection, a place of love, training, and education. He will probably be happier staying in prison than being free, for outside he is confused and subject to the assaults of sins from all sides. He may receive a complete education from prison. On being released, it will not be as a murderer or thirsting for revenge, but as someone penitent, proven by trial, well-behaved, and beneficial for his nation. In fact, the Denizli prisoners became so extraordinarily well-behaved after studying the *Risale-i Nur* for only a short time that some of those concerned said: "Studying the *Risale-i Nur* for fifteen weeks is more effective at reforming them than putting them in prison for fifteen years."

Since death does not die, and the appointed hour is unknown, it may come at any time; and since the grave cannot be closed, and troop after troop enter it and are lost; and since it has been shown through the truths of the Qur'an that for those who believe death is transformed into the discharge papers releasing them from eternal annihilation, while for the corrupt and the dissolute it is disappearing for ever into eternal annihilation, and is unending separation from their loved ones and all beings, most certainly and with no doubt at all, the most fortunate person is he who with patience and thanks fully benefits from his time in prison, and studying the *Risale-i Nur* works to serve the Qur'an and his belief on the straight path.

O you who is addicted to enjoyment and pleasure! I am seventy-five years old, and I know with utter certainty from thousands of experiences, proofs, and events that true enjoyment, pain-free pleasure, grief-free joy, and life's happiness are to be found only in belief and in the sphere of the truths of faith. While a single worldly pleasure yields numerous pains; as though dealing ten slaps for a single grape, it drives away all life's pleasure.

O you unfortunates who are experiencing the misfortune of prison! Since your world is weeping and your life is bitter, strive so that your hereafter will not also weep, and your eternal life will smile and be sweet! Benefit from prison! Just as sometimes under severe conditions in the face of the enemy, an hour's watch may be equivalent to a year's worship, so in the severe conditions you are experiencing, the hardship of each hour spent as worship becomes the equivalent of many hours, it transforms that hardship into mercy.

My Dear, Loyal Brothers!

I offer you not my condolences but my congratulations. Since for some instance of wisdom divine determining has sent us to this third School of Joseph (*Medrese-i Yusufiye*), ¹ and has specified that we should eat some of the sustenance allotted us here and it is that sustenance that has summoned here; and since as we have understood certainly from our past experiences, divine favour has manifested on us the meaning of the verse,

(2:216) وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ and since our new brothers here in this School of Joseph are in more need of the solace of the *Risale-i Nur* than anyone, and the members of the judiciary are more in need of the rules and other sacred laws set out in the *Risale-i Nur* than other officials; and since the very numerous copies of the *Risale-i Nur* are performing your duty outside and their conquests do not cease; and since each fleeting hour passed here is the equivalent of eternal hours passed in worship; surely, because of these points, we should joyfully offer thanks for this affair in perfect patience and with fortitude. I am going to repeat exactly to you all the short letters I wrote as consolation in Denizli Prison. Allah willing, those apposite notes will comfort you too.

* * *

My Dear, Loyal Brothers!

Firstly: I offer Almighty Allah endless thanks that heroes have emerged from among the muftis, preachers, *imams*, and *hodjas*, for it is they who in fact should lay claim to the *Risale-i Nur*. Up to now, it has been the youth, those educated in the secular schools, and their teachers who have been devoted to the *Risale-i Nur*. Now, thanks be to Allah, Ethem, the İbrahims and Ali Osmans have cleared the names of the students and teachers of the religious schools, and transformed their timidity into courage.

Secondly: They should not worry about this incident, which occurred due to their wholehearted activities and excitement. For in respect of its consequences, Denizli Prison caused those who had acted incautiously to be congratulated. Its difficulties were few and immaterial benefits, numerous. This third School of Joseph will not lag behind the second, Allah willing.

Thirdly: Since the merit increases proportionately to the hardships, we should offer thanks for these conditions. We should try to perform our duties

1. Recalling the imprisonment of Yusuf, related in the Qur'an, Bediuzzaman called prison *Medrese-i Yusufiye*, the School of Joseph, impressing on his students that prison should be transformed into a place of study and training. [Tr.]

of serving religious belief with sincerity, which is our duty, and not concern ourselves with being successful or obtaining good results, which is Allah's concern. We should say: *خَيْرُ الْأُمُورِ أَحْمَرُهَا*¹ and patiently offer thanks in the face of our difficulties in this place of trial. We should understand that it is a sign of the acceptability of our actions and a diploma for having passed the examination of our sacred struggle.

* * *

I have a petition I want to put before the prison administrators, and chiefly the prison governor, which is apparently unimportant, but has great importance in my eyes

After spending twenty-two years in total isolation, my seventy-five-year-old body cannot sustain inoculations. In fact, long ago they inoculated me, and it left a suppurating wound which persisted for twenty years. It was like a chronic poisoning. Two doctors in Emirdağ and my friends there know this. Also, four years ago in Denizli they inoculated me together with all the other prisoners. Although it had no harmful effects on any of them, it made me ill for three weeks. Thanks to divine preservation, I was not forced to go to the hospital, which for me is dangerous. It is absolutely certain that my body cannot take inoculations. Both my excuses are powerful, and being extremely weak at the age of seventy-five, I can take the inoculation only of a ten-year-old child. Moreover, because I am in perpetual solitary confinement, I do not have contact with anyone. Also, two months ago the provincial governor sent two doctors to Emirdağ to give me a thorough examination. They could find no trace of any contagious disease, only that I had lumbago, and was extremely weak, elderly, and alone. This condition of mine certainly does not oblige me to be inoculated.

I also have a very important request of you: Don't send me to hospital. Don't force me into a situation I could never have endured these twenty-two years of solitary confinement, that is, to be put under the command of nurses I do not know. I have started to think of entering the grave as being pleasant, but for now I have chosen prison, for the sake of the prison administrators, whose humanity I have witnessed, and to console the other prisoners.

1. al-ʿAjlūnī, *Kashf al-Khafāʾ*, i, 55; Muḥammad al-Shaybānī, *Sharḥ al-Sīrat al-Kabīr*, i, 11.

My Dear , Loyal Brothers!

Firstly: Don't be upset at my being ill-treated or at the contempt directed at my person. For they can find no fault in the *Risale-i Nur* so struggle against my unimportant and faulty self instead. I am pleased at this. I am bound by what I have learnt from the *Risale-i Nur* to proudly offer thanks, if for its well-being and honour, I suffer pains, misfortune, and insults even a thousand times greater. So you should not pity me in this respect.

Secondly: The widespread, fierce, and merciless attack has for now abated twentyfold. They rounded up a few people in place of thousands of select (*hâs*) ¹ *Risale-i Nur* students, and a handful of new brothers instead of hundreds of thousands of people who are concerned. That is, divine grace made the assault very insignificant.

Thirdly: Through divine grace, the former provincial governor, who for two years was conspiring against us, has been repulsed and there is a strong possibility that the Interior Minister, whose suspicions had been excessively aroused about us, has ameliorated this fierce assault due to his being from the same place and his forefathers having been very religious. So do not despair or be alarmed!

Fourthly: Numerous experiences and events have shown in a way to make one completely certain that if the *Risale-i Nur* weeps, either the earth quakes or the skies weep too. As we have often seen with our own eyes and in part proved in court, the start of winter smiling like summer in unprecedented fashion coincided with the *Risale-i Nur* smiling at its being secretly duplicated by machine and published, and then on its weeping when it came to a standstill with the widespread searches and confiscations, this coincided with the sudden severe wrath and weeping of winter. It is my guess that this is a powerful sign that the *Risale-i Nur* is a supreme, shining miracle of the Qur'anic truth this age, and that the earth and universe are concerned with it.

Said Nursi

* * *

My Dear, Loyal Brothers!

It suddenly occurred to me today that rather than offering condolences to those sent by divine determining and destiny to this school in connection with the *Risale-i Nur*, I should congratulate them. For each has come in place of perhaps a thousand of our innocent brothers, saving them to an extent from trouble. Moreover, together with continuing to serve belief,

1. See, page 445, footnote 38.

they are performing a huge service in a short time, like doing a hundred year's work in ten years. Also, they are embarking on this exacting struggle and the trial of this new School of Joseph, in order to have a active share in its universal, far-reaching and valuable consequences. They are also meeting with their loyal, sincere brothers without difficulty, whom they were eager to see, and they are studying together. Since the easy times in this world do not continue and go for nothing, surely the people who make high gains with such little trouble should be congratulated.

My brothers! This widespread attack is against the *Risale-i Nur*'s conquests. But they have understood that the more the *Risale-i Nur* is attacked, the more brilliantly it shines; the circle of those it teaches is expanded and gains in importance; it is not defeated; it only slips behind the veil of *سِرًّا تَنَوَّرَتْ*.¹ For this reason they have changed their tactics and no longer attack the *Risale-i Nur* openly. But divine favour overspreads us, so we should offer thanks in perfect patience.

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بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

It has become necessary to explain two of my strange and subtle states of mind.

The First: When, being in solitary confinement, I was unable to meet with my brothers such as yourselves, whom I love more than my life, it was imparted to me that there was a divine favour and a benefit in this. For numerous of our brothers of the hereafter were spending fifty liras coming to Emirdağ to see me, for fifty minutes, some for ten minutes, and some returned without seeing me at all, and these they would have thrown into this School of Joseph on some pretext. Even if with my little available time and the state of mind arising from my seclusion I had been able to, the work of serving the *Risale-i Nur* would not have permitted me to converse at length with those devoted friends.

Secondly: One time a famous scholar was seen on numerous fronts in the War by those who had gone to the *jihad*. They said to him... And he replied:

1. *سِرًّا تَنَوَّرَتْ* (illuminating mystery or secretly illuminating), a phrase taken from the qasida al-Jaljalutiyya, attributed to Imam 'Ali ibn Abi Talib.

“Certain saints are doing this in my place in order to gain reward for me and allow the people of belief to benefit from my teaching.” In exactly the same way, in Denizli it was even made known officially that I had been seen in mosques there, and the governor and warders were informed. Some of them became alarmed, asking, “Who opened the prison gates for him?” Exactly the same thing happened here. But rather than attributing a very minor wonder to my own very faulty and unimportant self, *The Ratifying Stamp of the Unseen Collection*, which proves and demonstrates the *Risale-i Nur*’s wonders, wins confidence in it a hundred or rather a thousand times more, and ratifies its acceptance. And the heroic students of the *Risale-i Nur* in particular ratify it with their pens and states, which are truly wonders.

Said Nursi

* * *

My Dear, Loyal Brothers!

Don’t worry about me, I am pleased and happy just to be together with you in the same building.

Our task now: one set of my defence speeches should be sent to Isparta. If possible, twenty copies should be made both in the new letters, and by duplicating machine in the old. It should even be shown to the public prosecutor there. A copy should also be given to our lawyer in person, and another copy given to the prison governor, which he should give to our defence lawyer. It should also be sent in both the new letters and the old to the departments of government in Ankara, as it was sent while we were in Denizli. If possible, five copies should be prepared to send to Ankara. For the copies of the *Risale-i Nur* in the old letters which were seized, were sent to those departments, and particularly to the Directorate of Religious Affairs, before being sent here. Also, tell our lawyer, Ahmed Bey, that when writing out my defence on the typewriter to pay especial attention to its being correct. For my manner of expression does not resemble anyone else’s. Sometimes a wrong letter, or even a wrong point, changes the matter in question and spoils the meaning. Also, if you are not given permission to use the two typewriters that have been sent, they should be returned. Also don’t become alarmed or dismayed. And don’t despair. As the verse (94:6) **إِنَّ مَعَ الْعُسْرِ يُسْرًا** infers, divine favour will swiftly come to our aid, Allah willing.

* * *

My Dear, Loyal Brothers!

The *Risale-i Nur* meets with you in my place and gives excellent instruction to the new brothers who are eager for it. We have seen from experience that to be occupied with the *Risale-i Nur* by either studying it, or reading it out loud, or writing it out, affords an expansiveness to the heart, an ease to the spirit, health to the body, and makes sustenance plentiful. Now a hero of the *Risale-i Nur* like Husrev¹ has been bestowed on you. Allah willing, this School of Joseph will be another blessed place of study, part of the Medresetü'z-Zehra.² Up to now, I had not shown Husrev to the worldly, and I was hiding him. But the published collections have shown him up completely to the politicians, and nothing secret has remained. I have therefore described two or three of his tasks to my select (*hâs*) brothers. But now before us are two awesomely obdurate people in amongst those who will listen to the truth. One of them emerged in Emirdağ, on account of both atheism and communism, and the other here. They are trying with extreme cunning to alarm the officials and turn them against us with slander. At present we have therefore to act with the greatest caution and not be scared, and to bide our time relying on Allah till His grace comes to our assistance.

* * *

بِسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَيِّحُ بِحَمْدِهِ

My friends in prison and brothers in religion!

It occurred to me to explain a truth to you which will save you from both worldly torment and the torment of the hereafter. It is as follows:

1. Husrev Altınbaşak (1899-1977) was from Isparta and became one of Bediuzzaman's leading students. With his fine handwriting he wrote out hundreds of copies of the treatises of the *Risale-i Nur*. He is reputed to written nine copies of the Qur'an showing the coincidences of the name of Allah. He was together with Bediuzzaman in the prisons of Eskişehir, Denizli, and Afyon. [Tr.]

2. Medresetü'z-Zehra: the Islamic university Bediuzzaman had since his early youth endeavoured to found in eastern Anatolia, in which the modern and religious sciences would be taught side by side, and which he intended would play the central and unifying role in Asia that al-Azhar plays in Africa. Despite twice receiving funds for it and actually laying the foundations, it was never completed due to the vicissitudes of the times. Although it was not realized in the form he had originally foreseen, while in Kastamonu (1936-'43), he wrote: "Endless thanks be to Almighty Allah for He has made the province of Isparta into a Medresetü'z-Zehra, which has long been the goal of my dreams, -into an al-Azhar University." See, *Kastamonu Lahikası* (1960), 172. [Tr.]

For example, a person killed someone's brother or one of his relatives. A murder which yields one minute's pleasure of revenge causes millions of minutes of both distress for the heart and the anguish of prison. And the fear of revenge by the murdered man's relatives, and anxiety of finding himself face to face with his enemy drives away all his pleasure in life. He suffers the torment of both fear and anger. There is only one solution for this, and that is reconciliation, which the Qur'an commands, and truth, reality, benefit, humanity, and Islam require and encourage.

Certainly, in reality what is required is peace, because the appointed hour is set, it does not change. Since his appointed hour had come, in any event the murdered man would have stayed no longer. As for the murderer, he was the means of Allah's decree being carried out. So long as there is no reconciliation, both sides perpetually suffer the torments of fear and revenge. It is because of this that Islam commands that "one believer should not be vexed with another believer for more than three days." If the murder was not the result of a vindictive grudge and enmity, and a two-faced troublemaker instigated the discord, it is essential to make peace quickly. Otherwise, the minor disaster becomes a large one, and continues. If they make peace, and the murderer repents and prays continuously for the man he killed, then both sides will gain much and become like brothers. In place of one departed brother, he will gain several religious brothers. He will be resigned to divine decree and determining and forgive his enemy. Especially since they heed the lessons of the *Risale-i Nur*, both individual and public peace and well-being, and the brotherhood that there is in the sphere of the *Risale-i Nur*, require that they put aside all the hard feelings that exist between them.

It was thus in Denizli Prison; all the prisoners who were enemies became brothers through the lessons of the *Risale-i Nur*. It was one reason for our acquittal, and caused even the irreligious and ungodly to say about those prisoners: " *Masha'llah! Barakallah!* " Also it was an utter relief for those prisoners. I myself have seen here a hundred men suffer inconvenience on account of one man and not go out to take exercise together. It is oppression towards them. A manly believer of sound conscience will not cause hundreds of other believers harm because of some petty error or benefit. If he makes a mistake and does cause harm, he should repent immediately.

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

I congratulate both the *Risale-i Nur*, and you all, and myself, and give you the good news of Husrev, Hıfzı, and Bartınlı Seyyid. Those who went on the Hajj this year learnt that prominent scholars in Mecca were translating the main collections of the *Risale-i Nur* into both Arabic and Hindustani and were trying to have them published. They had also found such favour in Medina that they had been placed on the blessed tomb of the Prophet (UWBP) in the *Rawdat al-Mutahhara*. Haji Seyyid saw with his own eyes *The Staff of Moses* (*Asâ-yı Mûsa*) on the Prophet's tomb. That means it has been found acceptable by the Prophet (UWBP) and was met with pleasure by him (UWBP). As we told the people who were going from here to make the Hajj, we had made the intention and the *Risale-i Nur* was going to visit those blessed places in our stead. Endless thanks be to Allah, one of the many benefits of the *Risale-i Nur* heroes publishing those collections after having corrected them, is that they saved me both from the task of correcting them myself and from that anxiety; so too, since those copies will form the source for others written out by hand, they have become like hundreds of correctors. May the Most Merciful of the Merciful have written in the records of their good works, a thousand merits for each letter of those collections. Amen. Amen. Amen.

* * *

An Auspicious Dream which turned out to be true

Ali, who assists me, came to me and said: "I had a dream in which you and Husrev kissed the hand of the Prophet Muhammad (Upon whom be blessings and peace)." Then I received the letter telling me that the Hajjis had seen *The Staff of Moses Collection*, which had been written out by Husrev, on the Prophet's (UWBP) tomb. This is to say, in effect *The Staff of Moses* kissed the Prophet's (UWBP) hand in my place by means of Husrev's pen, and was found acceptable by the Prophet (UWBP).

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers and Companions in Prison!

Firstly: Do not worry that we have not been able to meet in person. We are constantly together in spirit. Whichever of the treatises of the *Risale-i Nur* you are able to get hold of and read, and which you listen to, you will see me within it, but as a servant of the Qur'an instead of my insignificant person, and you may converse with me. For my part, I meet with you in imagination in all my prayers and in what you have written, and it is as though we are all the time together in some sphere of existence.

Secondly: We say this to the new students of the *Risale-i Nur* in this new School of Joseph: as indicated by the Qur'an, and as even the committee of experts had to admit, "The faithful *Risale-i Nur* students will enter their graves in a state of belief. And through the effulgence its collective personality, each student receives a share of the spiritual gains and supplications of all his brothers according to his degree. It is as though each seeks divine forgiveness and worships with thousands of tongues." These two profits and results reduce to nothing all the difficulties and hardships of this extraordinary time; the two high profits are given their faithful customers at a very lost cost.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

The Afyon defences contain important truths concerning both ourselves, and the *Risale-i Nur*, and this country, and the Islamic world.

It is probably necessary to prepare five to ten copies of them in the new letters so they may be sent to the departments of government in Ankara. Whether they release us or punish us is of no importance, our task now is to inform both the government, and the courts, and the nation of the truths the defences contain. Perhaps that was one reason divine determining sent us to this place of study. They should be written out by typewriter as quickly as possible. Even if they were to release us today, we would still be obliged to send them to Ankara. Don't be deceived and put it off; enough now! Let this be our last defence in the face of the extreme oppression and unprecedented torments we have suffered three times in fifteen

years for the same matter on trumped-up charges. Since in the previous courts they legally gave us a typewriter so that we could defend ourselves, they can cite no law for depriving us of the right here. If you find no solution officially, our lawyer should write out five copies outside on a typewriter, but he should pay great attention to their containing no mistakes.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Loyal New Brothers and Old Prisoners!

I have come to the certain conclusion that, in respect of divine favour, you are an important cause in our entering here. That is to say, with its consolation and the truths of belief, the *Risale-i Nur* is to save both you from the distress of this calamity of prison and from much worldly harm, and your life from passing profitlessly and in vain through grief and sorrow and being wasted on the winds of fancy, and your hereafter from weeping like your world is weeping now; it is to provide you with true solace.

Since the reality of the matter is this, of course you must be brothers to one another, like the Denizli prisoners and students of the *Risale-i Nur*. You can see that they examine all your possessions, and food, bread, and soup which come from outside so that a knife does not get in among you and you do not attack one another. The warders who faithfully serve you suffer much trouble. Also, you do not go out to exercise together, as though you were going to attack one another like wild beasts. New friends, who are by nature bold and courageous! With great moral courage you should say to the group at this time:

“If not knives, but Mausers and revolvers were given us, and the order to fire as well, we would not hurt our friends who are unfortunate and suffering this calamity like ourselves. Through the guidance and at the command of the Qur’an, and belief, and Islamic brotherhood, and our interests, we have decided to forgive them and to try not to offend them, even if formerly there were a hundred reasons for our hatred and hostility,” so transforming this prison into an auspicious place of study.

* * *

My Dear, Loyal Brothers!

Just as every group of the worldly engaged in politics, art, or some duty, or some task related to the life of society, or some particular commercial activity, gathers together in congresses of a sort to discuss its work, so the *Risale-i Nur* students, who are engaged in the sacred service of certain, realized belief,¹ have gathered together in the congress of this School of Joseph at the order of divine determining, impelled by dominical grace. Allah willing, numerous valuable, beneficial and significant results will be bestowed in consequence, and that if the leading students have a value of one in other places like an *alif*,² here coming shoulder to shoulder with three other *alifs* and meeting with them, they will become one thousand one hundred and eleven, and in consequence of this coming together their value, and Allah willing, their sacred service and reward, will be a thousandfold; the single *alif* will become a thousand.

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

The reason they nailed up my window today was my greeting the prisoners in connection with the trial. They apparently made something else the pretext. Don't be at all anxious. On the contrary, I am earnestly and sincerely pleased because they are preoccupied with my unimportant person and not causing too much trouble to the *Risale-i Nur* and its students. Since they are persecuting me by insulting and tormenting my person, it means they are not doing the same to you and the *Risale-i Nur*, and it lessens to an extent their interfering with the *Risale-i Nur*, so I offer thanks in patience and am not anxious. You too should not be at all upset. I am of the opinion that our covert enemies' directing the attention of the officials towards my person is an instance of divine favour and a good thing from the point of view of the well-being of the *Risale-i Nur* and its students. Certain of our brothers should not become angry and speak sharply. They should act circumspectly and not become alarmed. They also should not speak of this matter

1. Certain, realized belief: an approximate translation of *tahkikî* (Arabic: *taḥqīqī*) *iman*. It also has the meaning of ascertained through enquiry, resulting from investigation, and confirmatory. [Tr.]

2. *Alif*: the first letter of the Arabic alphabet, the numerical value of which is one, and which is written as a verticle dash. [Tr.]

to everyone. For there are spies who attach the wrong meanings to what our naive brothers and those who are not yet accustomed to being cautious, say. The spies make mountains out of molehills and may inform on them. Our situation now is no joking matter. Nevertheless, do not be at all worried. We are under divine protection and are resolved to meet all hardships with perfect patience, indeed, with thanks. We are obliged to offer thanks, for a small amount of hardship yields plentiful mercy and reward.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

For two important reasons, and in consequence of a powerful warning, I have been obliged to leave, with respect to the heart, the task of all the defences to the *Risale-i Nur* students who have been sent here and will be its leading students in the future, especially H, R, T, F, S.¹

First Reason: I understood certainly both in the examining magistrate's office, and from numerous other signs, that as far as they possibly can they are trying to make difficulties for me and to prevent me defeating them intellectually, and that they have received official communications. They are not allowing me to speak on various pretexts as though if I do, I shall display political and scholarly prowess sufficient to silence the court and practised diplomats. In fact, while being questioned, I replied "I don't know" to one of the questions. In astonishment the judge asked: "How could someone of your extraordinary intelligence forget something?" They suppose the wondrous elevatedness of the *Risale-i Nur* and its scholarly findings to be the product of my thought and they have taken fright. They do not want to let me speak. Also, they think that anyone who meets with me immediately becomes a devoted *Risale-i Nur* student, so they do not allow me to meet with anyone. The Head of the Directorate of Religious Affairs even said: "Whoever meets with him is immediately drawn to him; his power to attract is considerable."

This means that the best thing for us now is for me to hand over my work to you. And my old and new defence speeches, which you have, should take part in your consultations in my place. That is sufficient.

1. Husrev, Re'fet, Tahiri, Feyzi, and Sabri.

The Second Reason: This is being left to another time. However, a brief indication of that warning is this: an extremely powerful duty which looks to the hereafter and an effective state of mind, which for twenty-five years have made me give up politics, newspapers, and other transitory things, and prevented me being occupied with them, are most definitely preventing me being preoccupied with this question in detail. When consulting with your two defence lawyers, you may sometimes discuss my duty too.

* * *

My Dear, Loyal Brothers!

This was imparted to me now as I was performing the prayers: because of their excessively good opinion of you, your brothers await instruction and assistance, both material and spiritual, from you. Just as in worldly affairs you have handed things over to the select (hâs) students, leaving these matters to the leading students (erkân) to confer over, and you were right to do so; so you too have appointed the Risale-i Nur and the collective personality of its students to perform your scholarly work related to belief, the Qur'an and the hereafter. The collective personality of those purely sincere select students performs that duty of yours much more completely than you, in addition to the duties of its members. They always have done so up to now. For instance, someone who meets with you and receives brief, minor instruction and a little advice, may receive from a single part of the Risale-i Nur instruction a hundred times greater. They may also receive advice from it. Thinking that their collective personality, whose station is extremely elevated and prayers acceptable, is an Ustad and helper who, Allah willing, is always with them, it was consolation for my spirit, and good news, and made me feel at peace.

* * *

My Dear, Loyal Brothers!

There being two small explosions in two days in extraordinary and meaningful fashion when there was no apparent reason for them, does not resemble chance.

The First: The cast-iron stove in my ward suddenly made a loud bang like a revolver, and the thick, strong iron of its lower part exploded like bomb, splitting into two pieces. Hamdi the Tailor was startled and we were left in astonishment. For on numerous occasions this winter it had been red hot with the coal, and had withstood it.

The Second: The second day in Feyzi's ward, for no reason at all the beaker on top of the water pitcher suddenly disintegrated in extraordinary fashion. It occurred to me that the terrible bombs prepared against us in Ankara caused our defence speeches, which had been sent to six departments of government there, to explode, without causing us harm, Allah willing; and the angry stove which had been lit against us split into two without harming us. It is also possible that my beloved stove, my only and very useful companion, listened to my sorrows and entreaties, and was giving me the news: "You're going to depart from this dark dungeon, no need remains for me."

* * *

بِاسْمِهِ سُبْحَانَهُ

Today, on receiving a spiritual warning, I felt a disquiet, a grief, on account of you. Just when I was feeling upset at those of my brothers who being anxious about their livelihoods want to be released quickly, a blessed memory occasioned a truth and some good tidings to be imparted to me: the Three Months will begin in five days time, which are truly blessed and are the months of highly meritorious worship. For if the reward yielded by good works at other times are tenfold, in the month of Rajab they are more than a hundredfold, in Sha'ban they exceed three hundredfold, and in Ramadan they reach a thousandfold, while on Fridays in Ramadan they reach thousands and on the Night of Power may reach thirty thousand. It is certainly highly profitable therefore, to spend those three months -which are thus a sacred market for the trade of the hereafter earning plentiful gains for it, and an exceptional exhibition for the people of reality and worship, and in three months may secure for the believers a life of eighty years- in this School of Joseph, which increases the profits tenfold. Whatever the hardships suffered, they are pure mercy. As with worship, so with the service of the *Risale-i Nur*; with respect not to quantity but quality, its profits are fivefold. For people are continuously entering this guesthouse, then being released, and they are means of the *Risale-i Nur*'s lessons being disseminated. Sometimes one man's sincerity yields the benefits of twenty men. It is of no importance if such a man suffers a little hardship and distress so that the mystery of the *Risale-i Nur*'s sincerity might spread among the unfortunate prisoners, who are inclined to be political heroes and are much in need of the *Risale-i Nur*'s solace. In regard to the problem of livelihood, since these three months are a

market for the hereafter, I felt perfectly easy at it and understood that being here inside until the Bayram ¹ is a great bounty, for since all of you were sent to this prison in place of numerous other *Risale-i Nur* students, and some of you in place of a thousand, they will help out in your business outside.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: I offer you congratulations with all my heart and soul for the month of Rajab and the holy night of *Ragha'ib* tomorrow.

Secondly: Don't give up hope, and don't worry or be alarmed. Allah willing, divine grace will come to our aid. The bomb that was being prepared these last three months exploded. The news given by my stove, Feyzi's beaker, and Husrev's two drinking-cups turned out to be true. But it was not terrible, it was slight. Allah willing, the fire will be extinguished completely. All their assaults are to discredit my person and taint the *Risale-i Nur*'s conquests. The man more harmful than the covert dissembler in Emirdağ and merely a pawn in the hands of secret atheists, and the semi-*hodja* who favours the innovations, were trying to strike us as hard as they could, but the blow was reduced twentyfold. Allah willing, they will cause us not even one wound, and what they think and intend and their plans to scare us away from each other and from the *Risale-i Nur* will come to nothing. It is absolutely essential that out of respect for these blessed months, trusting that they are gaining abundant reward for us, we steadfastly offer thanks in patience, and relying on Allah, submit to the rule مَنْ أَمِنَ بِالْقَدَرِ أَمِنَ مِنَ الْكَدْرِ

Said Nursi

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1. Bayram: Arabic, 'Īd, the two big festivals in the Muslim calendar. Here, the festival marking the end of Ramadan. The three months refer to the holy months of Rajab, Sha'ban and Ramadan. [Tr.]

To the Prime Minister's Office, the Ministry of Justice,
and Ministry of Home Affairs ¹

All members of the government who witnessed the proclamation of the constitution, the First World War, the Armistice Period, the setting up of the nationalist government, and the republic know me well. Nevertheless, with your permission, we shall take a look at my life as though on a film.

I was born in the village of Nurs in the province of Bitlis. As a student, I debated with the scholars I encountered, and through divine favour, defeating in scholarly debate all who opposed me, I came as far as Istanbul. In Istanbul, winning calamitous fame, a victim of my rivals' trouble-making, I was dragged to the lunatic asylum on the orders of Sultan Abdülhamid. On the proclamation of the constitution, I attracted the attention of the government of the Committee of Union and Progress with my activities during the Thirty-First of March Incident. I confronted them with the proposal to open an Islamic university in Van called the Medresetü'z-Zehra, resembling al-Azhar University. I even laid its foundations. On the outbreak of the First War, I gathered together my students and took part in the War as the commander of a militia force. I fought on the Caucasian Front and was taken prisoner at Bitlis. I escaped from where I was being held and returned to Istanbul. I was appointed a member of the Dariü'l-Hikmeti'l-İslâmiye. During the Armistice period, I worked against the occupying forces with all my might, and on the victory of the national government, in appreciation I was summoned by it to Ankara, where I repeated my proposal to open the university in Van.

The life I had lived up to then had been that of a patriot. I had wanted to serve religion by means of politics. But from then on, I turned my back on the world completely, and in my own words, buried the Old Said. As the New Said, devoting myself entirely to the hereafter, I withdrew from the world. Retiring from social life, I went into seclusion on the hill Yuşa Tepesi in Istanbul. Later on I went to Bitlis and Van, in my native region, where I lived in a cave. I remained alone with the pleasures of my spirit and conscience. That is to say, taking as my principle

1. This piece was written by Ustad Bediuzzaman's lawyers, with his permission while he was being held in Afyon Prison, and was sent to the government ministries mentioned.

Signed, *Sungur*

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَالسِّيَاسَةِ I plunged into the depths of my own spiritual world. Passing my time studying the Qur'an of Mighty Stature I started to live as the New Said. But the manifestations of divine determining sent me as an exile to other places. Then, getting the people with me to write down the inspirations born in my heart from the effulgence of the Qur'an, a number of treatises came to be written. I gave them the name of the *Risale-i Nur*. This name was born in my conscience, for truly they were based on the light of the Qur'an. I believe absolutely certainly that this was divine inspiration, and I said to those who were acting as scribes: “*Barakallah!*” For it is not possible to begrudge others the light of belief.

Exchanging copies, these treatises of mine were written out by a number of believers. I formed the opinion that they were driven on by Allah in order to strengthen the injured belief of Muslims. I understood that just as no believer could obstruct this divine prompting, so I considered it a religious obligation to encourage it. Anyway these treatises, which now number one hundred and thirty, consist entirely of discussions of the hereafter and belief, and contain no deliberate mention of politics or this world. Nevertheless, they became the object of interest with a number of opportunists. Investigations were carried out into them, and I was arrested and sent to the prisons of Eskişehir, Kastamonu, and Denizli. Trials were held. As a result, truth was manifested and justice was executed, but those opportunists never wearied of hounding us. This time they arrested me and sent me to Afyon. I am under arrest and am being interrogated. They accuse me as follows:

- 1) You have founded a political society.
- 2) You publish ideas opposing the regime.
- 3) You harbour political aims.

The evidence for these are ten or fifteen sentences in two or three of my treatises. Respected Minister! As Napoleon said: “Bring me a straightforward sentence to which no second meaning can be attached, and I'll have you executed for it!” There is no sentence uttered by anyone which may not constitute an offence by having forced meanings attached to it. Especially the writings of someone like me who has reached seventy-five years of age, has withdrawn entirely from the life of this world, and has dedicated his life here to that of the hereafter – he will certainly write freely. Having nearly achieved a good intention, he will be fearless. It is unfair to study them simply in order to seek out offences in them. It is nothing other than unjust.

Not one of any of my one hundred and thirty treatises comprises any purpose connected to the matters of this world. Proceeding from the light of the Qur'an, they are all to do with the hereafter and belief. In any event all the trials held up to now have come to the same conclusion and have resulted in acquittals. It is therefore a shame to busy the courts unnecessarily and take innocent believers away from their work and business in the name of the country and nation. While the Old Said spent all his life for the sake of the happiness of the country and nation, how could the New Said be preoccupied with politics when he is seventy-five years old and has completely withdrawn from the world? This is your opinion too.

I have only one aim; it is this: at this time as I approach the grave, I hear the hooting of the bolshevik owls in this country, which is a Muslim land. The sound is damaging the fundamentals of belief of the Islamic world. Making people lose their belief, it binds them, and particularly the youth, to itself. Struggling against it with all my strength, I am calling the youth and all Muslims to believe. I am struggling against these unbelieving masses. I want to enter the divine presence with this struggle of mine. This is all I do. As for those who prevent me from doing this, I am frightened that they are communists! For me it is a sacred aim to co-operate with the forces of religion who have embraced the struggle against these enemies of belief. Release me! Let me work to reform the youth, poisoned by communism, and for this country's faith! Let me serve divine unity!

Prisoner
Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

The most effective remedy for the ghastly troubles and hopelessness of the world, especially at this time, especially those smitten by disaster and the *Risale-i Nur* students in particular, is to console and enhearten one another and strengthen one another's morale, and like true, devoted brothers to pour balm on one another's sorrows and afflictions and with true compassion, soothe one another's troubled hearts. The true brotherhood between us which looks to the hereafter cannot sustain anyone feeling offended or taking sides. I have placed all my trust in you and am counting on you, and you know that I have decided to sacrifice happily not only my comfort,

self- respect, and honour for you, but also my very spirit, and indeed, you can see this. I swear even that the torment caused these last eight days by the trifling incident of two leading *Risale-i Nur* students apparently avoiding and upsetting each other instead of consoling each other, has caused my spirit, heart, and mind to weep and cry out: “Alas! Alas! Mercy! Succour us O Most Merciful of the Merciful! Preserve us and save us from the evil of satans from among jinn and men. Fill my brothers’ hearts with loyalty, love, and fraternal feelings for each other!”

My brothers, as unyielding as steel! You help me. Our situation is extremely sensitive. I relied on you to such an extent that I handed over all my duties to your collective personality. So for your part, you should help me immediately. For sure, the incident was trifling, temporary, and unimportant, but even a hair, a mote, on the mainspring of our clock or the pupil of our eye causes pain. This point must be very important, for three physical explosions and three non- physical observations gave news of it exactly.

Said Nursi

* * *

My Dear, Loyal Brothers!

My stove and the two drinking-cups of the Feyzi’s, Sabri, and Husrev disintegrating foretold a terrible calamity. It is absolutely essential that we practise true solidarity and disregard one another’s faults, our most powerful point of support, and never take offence at a hero of the *Risale-i Nur* like Husrev, since he takes my place and is an important representative of the *Risale-i Nur*’s collective personality. The last few days I felt a terrible distress and despair, and said to myself in alarm: “Our enemies have found a way to defeat us.” Both my stove and the absolutely correct observation I made in my imagination gave correct news. Beware! Beware! Beware! Quickly repair your solidarity, which up to now has been as strong as steel. There is a strong possibility this incident will cause more harm -especially at this juncture- to our service of the Qur’an and belief than our being sent to prison.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

The night of the Prophet's (UWBP) Ascension is the equivalent of a second Night of Power. Working this night as much as one possibly can causes a thousandfold increase in spiritual gains. In accordance with the mystery of spiritual partnership, on this valuable night, Allah willing, like some angels who glorify Allah with forty thousand tongues, you will perform worship and supplications with forty thousand tongues. This will yield much reward in this place of tribulation, and you will be offering thanks through your worship tonight for the coming storm involving us being reduced a thousandfold. Together with congratulating you for your perfect caution and prudence, I give you the good news that dominical grace is being manifested for us most clearly.

Said Nursi

* * *

My Dear, Loyal Brothers!

Firstly: I congratulate you with all my heart and soul on the Night of the Ascension.

Secondly: It has been our claim for twenty years that as far as it is possible the *Risale-i Nur* students do not disturb public order. As a divine favour, and as a wonder resulting from your loyalty and sincerity, the harm of our imprisonment has been reduced a hundredfold. For there was a strong possibility that our attackers could have taken it as a sign supporting their main claim that we disturb public order and breach security and made it a pretext for refuting our case. The mountain was made into a molehill. Otherwise those who make mountains out of molehills concerning us could have taken advantage of it and induced many people to believe their slanders against us.

Thirdly: Do not worry about me. My being in the same building as you reduces all my difficulties and distress to nothing. In fact, our being gathered together here is important in numerous respects, and it is in many ways beneficial for our service of belief. Indeed, since a number of significant facts in the supplement to my written objections have been sent to the six departments of government, and have come to their attention and influenced them to an extent, it has reduced all our troubles to nothing.

Fourthly: Busying oneself with the *Risale-i Nur* both dispels distress, and may be counted as five sorts of worship.

Fifthly: The previous misfortune was lessened a hundredfold through the teachings of the *Risale-i Nur*. Otherwise, because of the sensitivity of the time and place, that single molehill would have become mountains, like putting a match to gunpowder. In fact, some officials said: “Those prisoners who listen to the lessons of the *Risale-i Nur* were not involved.” If only everyone had listened to its teachings, nothing would have happened. As far as you can, don’t allow things to escalate; don’t let anything else be added to the difficulties of prison. Like the Nurjus, the other prisoners should be brothers and not be angry at each other.

Said Nursi

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My Dear, Loyal, Sincere Brothers!

It has become obligatory for us to practise as far as we can within the bounds of possibility the principles of the *Treatise on Sincerity* and sincerity in its true sense among ourselves and towards one another. I have received certain information that for the past three months three men have been posted here to distance my select (*hâs*) brothers from one another by playing on differences in ideas or temperament. They are also drawing out the court proceedings in order to make the resolute Nurjus fed up and to shake them, and to make the sensitive and irresolute ones suspicious and cause them to give up their service of the *Risale-i Nur*. Beware! Beware! Don’t let the self-sacrificing brotherhood and genuine love you have maintained up to now be shaken. If they are shaken only a jot, it will cause us great harm. For only a small jolt in Denizli caused *hodjas* like... to keep their distance. Our service of the Qur’an and belief necessitates that if necessary we sacrifice our very souls for one another; true devotees do not become vexed with one another because of difficulties or irritability arising from other things; with perfect humility, modesty, and resignation, they attribute the faults to themselves, and try to increase their love and sincerity. Otherwise it will be blown up out of all proportion, possibly causing irreparable harm. Leaving it to your perspicacity, I cut this short here.

Said Nursi

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My Dear, Loyal Brothers!

In consequence of an important warning I received, there are now one or two tasks connected with the *Risale-i Nur*, to try with all your might, through the lessons of the *Risale-i Nur*, not to fall into dispute or take up biased sides among the other unfortunate prisoners in this third School of Joseph. For there are terrible troublemakers who are concealed and are attempting to take advantage of differences, grudges, hatred, and obstinacy. Since if necessary the majority of our fellow-prisoners manifest a vein of heroism which makes them ready to sacrifice their lives for their country, nation, and friends, surely those brave men should sacrifice their obstinacy, hatred, and enmity, which are entirely without benefit and extremely damaging in these stormy times for the good of the nation and peace and quiet here in prison. For in this way they may be saved from the corruption of those who are covertly inculcating communism, which turns into anarchy. It may otherwise lead to significant difficulties and upsets at this time, like putting a match to gunpowder, both for a hundred wretched prisoners, and for the innocent *Risale-i Nur* students, and for the town of Afyon. It might also lead to the intervention of a secret society which is here but whose roots are abroad. Since divine determining sent us here for their sake, and because of their happiness and ease of mind some of us do not want to leave and we sacrifice our comfort for them and endure every hardship patiently, certainly it is absolutely essential that for the sake of those new brothers of ours, we do not become angry with one another and make peace like brothers, like the Denizli prisoners, and out of respect for the months of Sha‘ban and Ramadan. In any case, we and I consider them to be within the circle of *Risale-i Nur* students and include them in our prayers.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: In accordance with the meaning of *الْخَيْرُ فِيمَا اخْتَارَهُ اللَّهُ* there are many instances of good in our trial being delayed and those of our brothers who have been released being here on the day it recommences.

Yes, since the *Risale-i Nur* question is of importance for the Islamic world in general and this country in particular, there should be lively gatherings

such as that in order to attract everyone's attention to its truths. For in its glittering fashion, beyond all our hopes and precautions and our concealing it, and our enemies belittling it, and outside our wills, the *Risale-i Nur* teaches its truths openly to friend and foe alike. It unhesitatingly divulges its most private secrets to the most distant stranger. Since the truth is this, we should consider our trifling difficulties to be a bitter medicine like quinine, and offering thanks in patience, say: "This too will pass, Allah willing."

Secondly: I wrote this to the supervisor of this School of Joseph: just as when I was a prisoner-of-war in Russia, the Bolshevik storm first erupted in the prisons, so the French Revolution first began in the prisons and with the prisoners known in the histories as "vagabonds." Because of this, in both Eskişehir and Denizli we *Risale-i Nur* students tried to reform the other prisoners as far as we possibly could. In both prisons it was extremely successful. Here it will be even more useful, for as a result of the *Risale-i Nur*'s instuction at this sensitive time, the squall ¹ that blew up was only a hundredth of what it would have been. Otherwise the harmful outside currents which take advantage of conflict and such incidents and await such opportunities, would have ignited the gunpowder and caused a conflagration.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Unshakeable Brothers, who do not become dispirited at difficulties and abandon us!

Due to some physical and spiritual tribulation, my evil-commanding soul was feeling sad on your account when this was imparted to me: if you had suffered these difficulties ten times over in order to meet with all your brothers here at close quarters it still would have been cheap. It appears necessary that like in former times the people of reality used to gather together and meet at least once or twice a year, the *Risale-i Nur* students gather together every few years in the School of Joseph. In keeping with the Allah-fearing and ascetic way of the *Risale-i Nur*, and its teaching those most in need, everyone, even those who oppose it, and to allow its collective personality to speak, if it entails a thousand difficulties and tribulations, it is of no importance whatsoever. A few of our weak brothers becoming fed up in our

1. The squall was a revolt that broke out in the prison, but none of the *Risale-i Nur* students was involved.

previous prisons and leaving the circle of the *Risale-i Nur* caused immeasurable loss to them but no harm to the *Risale-i Nur*. More resolute and sincere students appeared in their stead. Since the trials of this world are transient and pass swiftly, leaving us their fruits and rewards, we should trust in divine grace and offer thanks in patience.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: Send the last two pages, in either the old letters or written by typewriter, unofficially to the chairman of the court by means of someone serious you consider suitable. When you do so, give him also the following note, written separately: "Said thanks you and says: 'They've unnailed the windows, but the prosecutor does not permit any of my brothers or those who attend me to visit me. And he requests that you give him his precious, miraculous Qur'an, which is in the court, so that he can read it during these blessed months. He sent three juz' ¹ of that wondrous Qur'an to the Directorate of Religious Affairs as samples so that they could print it photographically. Besides that, he requests one of the *Risale-i Nur* collections which is in the court so that he can read it in his loneliness, solitary confinement and severe distress, and it can comfort him and be a companion. In any event, three or four courts of law have seen those collections and not objected to them. Similarly, they have been much appreciated and praised by the leading scholars of Mecca, Medina, Damascus, Aleppo, and the university of al-Azhar in Cairo, and none of them has criticized or objected to them.'"

Said Nursi

* * *

My Dear, Loyal Brothers!

Feyzi has two copies of the *al-Hizb al-Nuri* ² with him. If he is not in need of them, let one of them be sent to me, or let Mehmed Feyzi write out another copy. Also, the *Treatise on Ramadan* and the printed *Supreme Sign* (*Âyetü'l-Kübra*) are needed here. Quickly reduce the tension between you

1. A juz' is a thirtieth part of the Qur'an. [Tr.]

2. *Hizb al-Nūrī*: A forty-five-page Arabic piece which Bediuzzaman described as "manifesting the meaning of the Hadith 'An hour's reflective thought may be better than a year's [supererogatory] worship,' a luminous proof of the *Risale-i Nur*, a supreme invocation springing from it, and a small sample of it." [Tr.]

and repair the damage. Beware! Beware! The slightest deviation causes enormous harm to the *Risale-i Nur* circle. Don't get carried away by feelings arising from the difficulties. My stove exploding was an indication of this calamity.

Said Nursi

* * *

My Dear, Loyal Brothers Husrev, Mehmed Feyzi, and Sabri!

Trusting in you with all my strength, I was expecting to enter the grave with peace of mind and to leave to you the welfare of the *Risale-i Nur*. I was certain that nothing at all could part you from each other. Now there is an official communication concerning ghastly plans to create differences between the leading *Risale-i Nur* students. Since, as necessitated by the strength of your loyalty and your intense concern for the *Risale-i Nur*, you are ready to sacrifice your lives for one another if necessary, certainly you are bound to sacrifice your extremely trivial, temporary, and unimportant feelings. It will otherwise cause untold harm at this juncture, and I tremble at the possibility of anyone leaving the *Risale-i Nur* circle. For the last three days I have again been shaken by distress such as I have never before experienced. I have now understood certainly that petulance as slight as a hair on the eye on the part of those like yourselves has the effect of a bombshell on our lives with the *Risale-i Nur*. I'll tell you this even, much effort was made during that storm [revolt] to connect us with it. Now they are trying to distance you from one another. Although I have suffered ten times more than you for your sake, I have decided not to see the faults of any of you. I ask of you in the name of our master, the *Risale-i Nur*'s collective personality, not to insist on your own way, whether justified or not. If in that extraordinary place hidden fingers are stirring things up with your being together, one of you move to Tahiri's ward.

Said Nursi

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My Dear, Loyal Brothers!

Please do not be offended at the great importance I have given to the three of you being annoyed at each other. For like me, Husrev and Feyzi are somewhat unsociable and reserved. They also differ from each other in temperament. As for Sabri, he is involved in the life of society through his relatives and manner of his livelihood, and is obliged to be cautious.

Due to these differences of ways and temperaments, the three of you have probably been unable to maintain your patience and forbearance in the uproar of the ward and its noisy crowd, so I become alarmed and suspicious. For only slight opposition at present causes much harm.

Said Nursi

* * *

My Dear, Loyal Brothers and Fellow-Students in this School of Joseph!

The holy Night of Acquittal (*Bera'at*), tonight, is like a sacred seed of the whole year and the programme of human destiny, and is therefore as holy as the Night of Power. Just as all good works on the Night of Power yield thirty thousand merits, so on this Night of Acquittal the merits of such acts and for each letter of the Qur'an rise to twenty thousand. If at other times such merits are ten, during the three months [of Rajab, Sha'ban, and Ramadan] they rise to a hundred or a thousand. Then on the well-known holy nights, they rise to tens of thousands or twenty or thirty thousand. These nights may be the equivalent of fifty years of worship. It is highly profitable to be occupied as far as one can with the Qur'an, seeking divine forgiveness, and uttering prayers for the Prophet (UWBP).

Said Nursi

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بِاسْمِهِ سُبْحَانَهُ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا دَائِمًا سَلَّمَ اللَّهُ فِي الدَّارَيْنِ

I congratulate you with all my heart and soul for the Night of Acquittal, which may gain for the believers the equivalent of fifty years of worship. I await with complete certainty from divine mercy that through the mystery of spiritual partnership and the effulgence of solidarity, like some angels who utter glorifications with forty thousand tongues, all the purely sincere *Risale-i Nur* students will be performing their worship and seeking forgiveness as though with forty thousand tongues.

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

Firstly: At the suggestion of some *hodjas* who support the innovations, the indictment has objected to a matter in the Fifth Ray, as though it does not accept the coming of the Islamic Antichrist (Dajjal), and numerous other Antichrists. An answer to this is the sound Hadith, a brilliant and certain miracle of the Prophet (UWBP):

لَنْ تَزَالَ الْخِلَافَةُ فِي وَلَدِ عَمِّي صِنُو أَبِي الْعَبَّاسِ حَتَّى يُسَلِّمُوهَا إِلَى الدَّجَالِ

“The caliphate will continue with the sons of my uncle ‘Abbas until it passes into the destructive hand of the antichrist.”¹ That is, the ‘Abbasid caliphate will continue for the lengthy period of five hundred years, then it will be wiped out by one of the three antichrists, known as Jenghiz and Hulagu, then he will treacherously rule within Islam. That is, as is indicated by numerous Hadiths, there is clear evidence that three Antichrists will appear in the Islamic world. The predictions made by the above Hadith are two clear miracles.

The First is that the ‘Abbasid Caliphate, which was to come into existence, would continue for five hundred years.

The Second was that it would come to an end at the cruel, destructive hand of an Antichrist called Jenghiz and Hulagu. Is it at all possible that the Owner of the Shari‘a, who in the books of Hadith foretold even the most minor things related to the Qur’an and marks of Islam, should not have foretold the extraordinary events of our times? And is it at all possible that there should be no allusions to the *Risale-i Nur* students, who steadfastly serve the Qur’an in the midst of those strange events, in the widest sphere and under the severest conditions, and the fruits of whose service are affirmed by friend and foe alike?

Said Nursi

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1. *Musnad al-Firdaws*, iii, 447; *al-Hindī, Kanz al-‘Ummāl*, xiv, 271, No: 33436; *al-Suyūfī, Ta’rīkh al-Ḥulafā’*, 6, 16; *Majma’ al-Zawā’id*, v, 187; *Jam‘u’l-Fawā’id*, i, 849.

بِاسْمِهِ سُبْحَانَهُ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ (2:61)

[One fine point about this verse]

My Dear Brother Re'fet Bey, Commander of the *Risale-i Nur* and Servant of the Qur'an!

The Jewish nation has always been excessive in its love of life and this world, and has therefore deserved the blows of abasement and misery it has received every century. However, in the Palestine question it is not love of life and this world, but a significant sort of national and religious feeling because Palestine is where the prophets of the Children of Israel are buried, and the prophets belonged to their nation. In consequence they have received no swift blows. A small group could never otherwise have held out in the midst of the vast Arab lands; it would quickly have been humiliated.

Said Nursi

* * *

Question: Is there any verse stating that the earth is round, and if so, which sura is it in? I am hesitant as to whether it is flat or round. All countries are situated in lands surrounded by sea. What is there to keep in the outer edges of these seas? I request that you provide an explanation, and I kiss your hands.

Emirdağlı Ali Hoca

The *Risale-i Nur* has solved questions of this sort. The Islamic scholars have accepted that the earth is round, and this in no way contradicts religion. The word “*sath*” in the verse ¹ does not indicate that the earth is not round. It has been laid down by the learned authorities that to be turned towards the *qibla* (*istikbal-i kible*) while performing the prayers is obligatory, and this is applicable to every part of the prayers, including the bowing and prostrating. Since according to the Shari'a, there is a luminous line from the Ka'ba upwards as far as the divine throne, and downwards to the ground, performing all the actions of the prayers in the direction of the *qibla* is possible with the earth being round.

Said Nursi

* * *

1. See, *Qur'an*, 88:20.

بِاسْمِهِ سُبْحَانَهُ
وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا دَائِمًا

My Dear, Loyal Brothers!

I congratulate you with all my heart and soul on the blessed month of Ramadan. May Almighty Allah make the Night of Power the equivalent of a thousand months for all of you, and accept it as an eighty-year lifetime of worship. Amen.

Secondly: I am of the opinion that there are numerous benefits and instances of good in our remaining here until the Festival. If we were to be released now, we would both lose out on all the good of this School of Joseph, and spoil Ramadan, which looks purely to the hereafter, and taint our spiritual states with worldly activities. In accordance with *اَلْخَيْرُ فِيمَا اخْتَارَهُ اللّٰهُ* we shall find great joy in this, Allah willing.

You have also understood in the court that since they can in no way convict us with their laws, they discuss trifling things of no importance like some petty matters in some petty letters which have less connection with the law than a fly's wing. For they have found no way to attack the significant, universal matters of the Risale-i Nur. Also their slandering my person so as to deprive it of importance instead of the widespread, general Risale-i Nur and its students is very advantageous for us; divine determining does not allow them to interfere with the Risale-i Nur and its students, and pre-occupies them with myself. So I say to you and to all my friends: for the well-being of yourselves and the Risale-i Nur, I accept wholeheartedly, even with my evil-commanding soul's agreement, and with joy and gratitude, all the difficulties inflicted on my person. Neither is Paradise cheap, nor is Hell unnecessary. The world and its tribulations are transitory and fleeting. Also, since we shall be avenged a hundred times over at the Last Judgement, and in part in this world, for the ill-treatment we receive at the hands of our covert enemies, we should feel sorry for them rather than angry.

Since the reality is this, it is truly good fortune to submit without alarm, and with caution, and perfect patience and thanks, to whatever divine determining has decreed for us and to trust in divine grace, which protects us, and with truly sincere, consoling, and heartfelt friendliness and love for our

brothers here, together with them busy ourselves with our supplications, which in Ramadan yield a thousandfold reward; and with our study and reading, try not to give importance to these minor passing hardships. The *Risale-i Nur*'s giving instruction in this most important examination and trial, and its making its enemies read it, is a significant victory for it. ¹

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

My Dear, Loyal Brothers!

Firstly: It is stated in sound narrations: “Seek the Night of Power in the second half of Ramadan, especially in the last ten days.” ² It is therefore a great happiness to try to profit from the Night of Power, which may gain for a person an eighty-year lifetime of worship, and which is probably among the coming nights.

Secondly: According to the meaning of مَنْ أَمِنَ بِالْقَدَرِ أَمِنَ مِنَ الْكَدَرِ “Whoever believes in divine determining is saved from grief and sorrow,” and خُذُوا مِنْ كُلِّ شَيْءٍ أَحْسَنَهُ “Look on the good side of things,” and,

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ
وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ (39:18)

we should now look on the good side of everything, the aspect that affords ease of mind, so that meaninglessly, unnecessary, harmful, ugly, distressing, temporary circumstances do not hold our attention and preoccupy our minds. In the Eighth Word, one man entered a garden while another left it. The fortunate man looked at the flowers and beautiful things, and relaxed and enjoyed himself. But the unfortunate one looked only at the dirty, ugly things, although he was unable to clean them up, so he was nauseated and upset instead of resting, and then went on his way. Now, the stages of

1. It is certainly bad that some of our brothers are unnecessarily denying that they are students of the *Risale-i Nur*, especially , and that they are concealing their considerable past services. But because of that service we should forgive them and not feel angry at them.

2. *Bukhārī*, Faḍl Laylat al-Qadr, 2, 3; Tahajjud, 21; *Muslim*, Siyām, 207-19.

human social life, and especially the School of Joseph, resembles a garden. It contains both ugly and beautiful things, and distressing and happy things. The sensible person is he who busies himself with the beautiful, happiness-inducing things, and ignores the ugly, distressing things, and offers thanks happily instead of complaining querulously.

Said Nursi

* * *

My Dear, Loyal Brothers!

Firstly: There is a strong possibility that tomorrow night is the Night of Power. Some of the scholarly authorities stated it is tomorrow. Even if it is not in fact, since the Umma consider it to be so, Allah willing it will be accepted as such.

Secondly: I am anxious about the comfort of our brothers in Ward Six, where there was a disturbance. There is a finger from outside which stirs up the prison, and particularly Ward Six. Our brothers there should be careful and cautious, and not get mixed up in anything.

Thirdly: Have you sent the piece to the lawyer, to have it read to the chairman of the court? Also, because it is the same matter, Halil Hilmi is not only Sabri's lawyer, but everyone's. That is how I look on him. He should now assist our first lawyer on account of all of us.

Fourthly: I gave Taşköprülü Sadık Bey's introduction to Sabri to write out. If it has already been written out, the part that has been corrected should be sent to him. A newly written-out copy should be sent to me. I have a copy of Sadık's short poem here. If you do not have a copy, I shall send it to you.

Said Nursi

* * *

My Dear, Loyal Brothers!

Firstly: I send congratulations both for your Festival, and for that of your fellow-prisoners. I consider those who exchange greetings with you to have greeted me. It is as though I have made the Festival visits on all of them; you should know this and you should tell them.

Secondly: Due to the warning of my cast-iron stove disintegrating without reason and our acting with complete caution and self-restraint in consequence, the force of that squall was reduced a hundredfold and the gunpowder did not ignite. Now again my water-flask disintegrating extraordinarily without reason informs us that we should again behave

with perfect self- composure, patience, and caution. It was imparted to me that covert dissemblers want to employ depraved profligates and apostacizing communists against the religiously-minded people; they are even trying to interfere here. ¹

* * *

My Dear, Loyal, and Unshakeable Brothers!

I congratulate you with all my heart at your quickly healing that wound of ours. I felt completely easy last night as a result. In fact, the Medresetü'z-Zehra is expanding, and the true sincerity, self- sacrifice and abandoning of egotism, and complete humility of the *Risale-i Nur* circle are being adopted and are spreading. Certainly, very petty and temporary sensitivity, irritability, and petulance cannot spoil its powerful teachings and the bonds of brotherhood. The *Treatise on Sincerity* is the best advice on this point. Their worst strategy now in striking at us and the *Risale-i Nur* and agitating us, is to make the *Risale-i Nur* students look coldly on each other by playing on differences in their ideas and temperaments, and to separate them from each other. For sure, it was only a minor tiff, but only a hair on the eye causes as much pain as a stone, so my flask gave news of it as though it were a major incident. The late Hafız Ali (May Allah be pleased with him) complaining shortly before his death about a similar very minor situation has come to mind perhaps a hundred times, and saddened me.

Said Nursi

* * *

My Dear, Loyal Brothers!

I gave the students' written objections to the prison governor. I told him: "We want to send this, together with the end part of my written objections, to the Directorate of Religious Affairs and Ankara Criminal Court, which acquitted us and our treatises, and if it's appropriate, to send too the list of errors and corrections, but privately and just for the information." He said:

1. Yesterday I felt happy and joyful. Then I realized that my brother in Nurs had eight months previously sent some Nurs honey in a flask to me in Emirdağ. Yesterday it arrived here from Emirdağ. I told them to quickly bring it to me. I waited, but it was not brought. My happiness suddenly turned into anger. It was the cause of that flask with the honey, which in my eyes was a hundred times more precious than the flask, being given to a stranger and sent to the market, and then the flask suddenly broke. I have sent an amount of that sweet honey, a gift from the village of Nurs, my birthplace, so that all my brothers may have a taste of it as a Festival sweet.

“It is appropriate.” Now you may ask the lawyer to prepare several copies of the students’ written objections and two copies of the list.

Also, write to the Directorate of Religious Affairs and say: since you wrote perfectly correctly in the report about Said and his friends you sent to Afyon this time that it is your duty to defend scholars of religion, both the oppressed Said and his innocent companions are extremely grateful to your department. Anyway, our case is related to religion and learning, so the Department of Religious Affairs should be concerned with it before the police, judiciary, or any other department. For this reason, both in Denizli and Afyon, we applied firstly to your department, sending our complaints to the scholars there. Write a paragraph expressing this meaning.

Said Nursi

* * *

My Dear, Loyal Brother, Re’fet Bey!

Out of respect for the Qur’an of Mighty Stature, and for the sake of your relations with the Qur’an, and in honour of your twenty years of service to belief through the *Risale-i Nur*, quickly put an end to this apparently small, but, because of the sensitivity of our situation, terrible and grievous quarrel between you. For it greatly assists the covert dissemblers who are trying to destroy us, and is like putting a match to gunpowder. There is otherwise a strong possibility that because of an ounce of personal rights tons of harm will come to us and our service of the Qur’an and belief. I swear that if one of you were to insult me most terribly and entirely trample my honour but not give up serving the Qur’an, belief, and the *Risale-i Nur*, I would forgive him and make peace with him and try not to be offended. You know that our enemies try to take advantage of the slightest unmannerliness, so make it up quickly. Stop being petulant, which is meaningless and so harmful. Otherwise, like Şemsi, Şefik, and Tevfik, some of us will apparently join those who oppose us, causing great harm and deficiency to our service of belief. Up to now divine favour has made up for any losses by bestowing numerous others who work on the same system. Allah willing, it will again come to our aid.

Said Nursi

* * *

My Dear, Loyal Brothers!

The governor evidently very much liked *The Supreme Sign* and *A Guide For Youth*. Now he wants *The Staff of Moses* (*Asâ-yı Musa*) and *Zülfikâr*. I told him that I would bring them to him. If there are copies of them here in Afyon, set aside one each of *The Staff of Moses*, *Zülfikâr* (bound, large size), *A Guide For Youth*, and *The Supreme Sign*.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: This report has had exactly the same result as the one in Denizli. They have exonerated us on the points on which we have been charged, but in order to ingratiate themselves with them and show that they are not Nurjus, and due to a vein of Wahhabism, they have attacked us with a few scholarly criticisms. I reckon this report arrived before the indictment was written, for the indictment includes some points from it. In which case our list of errors and corrections answers them completely. What do you think of this? Also, what are my new replies like? Are they apt? I wrote them very hastily when in a wretched state.

Secondly: Up to now they were apparently preoccupied with our persons, and the questions of a political society, a Sufi order, and a few unimportant private letters. But now, with seizing *The Illuminating Lamp* (*Siracü'n-Nûr*) and *The Six Attacks* (*Hücumat-ı Sitte*), and the experts' committee directing attention to the *Risale-i Nur*, and the machinations of our covert enemies, the *Risale-i Nur* has been attacked in a sort of way, which is a means of ensuring tranquillity in this country. So as with many times previously, at exactly the same time as the country was being attacked in this way, two severe earthquakes occurred, just as I was writing that discussion. This affirmed me, saying: "There is no need to write it." So I did not write any more. Then today I heard that there is fear of war. So I said to the person in charge here: "Whenever the *Risale-i Nur* is attacked, the earth either becomes angry, or there is fear of war. We have experienced numerous such events so that no possibility of chance remained, and these have been pointed out to the courts." That is to say, my terrible anxiety about the *Risale-i Nur* recently, and the jealous criticisms of the experts' committee, and the confiscation of

an important part of the *Risale-i Nur*, although I did not realize it coincided with *The Illuminating Lamp* – which is like acceptable almsgiving and a means of repelling disaster – disappearing behind the veil of concealment, the earthquake, and fear of the outbreak of war.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Do not worry, we are under divine protection. There are numerous instances of mercy interspersed among the outward difficulties. The experts' committee was obliged to object to one piece, but certainly they have become Nurjus at heart.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Unshakeable, Undismayed Brothers, who would never give up working for the hereafter for this fleeting world!

Don't be upset at remaining here a little longer and their wanting to extend our case somewhat. On the contrary, be pleased, like me. For since life never stops and rushes to extinction, in places of tribulation such as this it becomes eternal through the fruits its yields for the hereafter. Moreover, the circle the *Risale-i Nur* teaches is expanding. For example, the scholars of the experts' committee are being obliged to study *The Illuminating Lamp* with close attention. Also, it is possible that if we were released now, it would cause deficiencies in our work for the cause of belief in one or two respects. Although the distress I suffer far exceeds yours, I do not want to be released. So as far as you can, try to endure it patiently and become accustomed to this sort of life, and to find solace and ease of mind by writing out the *Risale-i Nur* and reading it.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: If necessary, I can send you two copies of the list of errors and corrections from the end of the defences, which I have here in the new letters. They are to be sent to the Directorate of Religious Affairs in addition to the reply to the experts' committee, and to the Ankara Criminal Court. A copy of the reply to the experts' committee should also be given to the court here.

Second: It's good that they have expanded our case. Up to now they had made it appear minor and unimportant in order to devalue it, but secretly were giving it much importance. The situation now will be more advantageous for our work in the way of belief and the Qur'an, Allah willing.

Said Nursi

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: If it had been free this year perhaps some of us would have made the Hajj. Allah willing, our intention will be accepted as though we had made it, and in these distressing conditions our serving belief and the *Risale-i Nur* will yield the high reward of the Hajj.

Secondly: Since we have repeatedly said that "the *Risale-i Nur* is a powerful and true Qur'anic commentary," it was imparted to me that I should explain a fact, since some inattentive people do not know the full meaning of this. The fact is this:

There are two sorts of Qur'anic commentaries:

The first is the well-known sort of commentary. Commentaries of this sort expound and elucidate the Qur'an's phraseology, words, and sentences.

The second sort explain, prove, and elucidate with powerful arguments the Qur'an's truths related to belief. This sort has great importance. Sometimes the well-known, literalist (*zâhir*) commentaries include this sort in summary fashion. But the *Risale-i Nur* has made it its basis directly and is a commentary on the Qur'an's meanings which silences obstinate philosophers in unprecedented manner.

Thirdly: This morning I was going to write something, but did not. Now the same matter has come up, and the clerk Sâlim Bey gave permission.

Husrev and Tahiri should come tomorrow in order to write a petition to the Cabinet.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Is it us and the *Risale-i Nur* who are the most harmful things around so that all other writers are free to write and all classes of people are free to meet together? But without religious education, Muslims cannot be governed except by means of absolute despotism and absolute bribery. For just as up to the present no Muslim has ever become a true Christian or Jew, they rather become irreligious and completely corrupted; so a Muslim cannot become a communist; he turns into an anarchist and can be governed by nothing other than absolute despotism. We *Risale-i Nur* students are working both for government, and public order, and the happiness of the country and nation. Those opposed to us are irreligious anarchists and enemies of the country and nation. It is essential that the government should not interfere with us, but protect and assist us.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: Their releasing publishers of the *Risale-i Nur* like Re'fet, Edhem, the Çalışkans, and Burhan shows that it is not forbidden to disseminate the *Risale-i Nur* and the court does not intervene. It is also a sign that it has decided that there is no political society. Also, since in prolonging our case it has attracted widespread attention to the *Risale-i Nur* and is like a general invitation to read it and an official advertisement and it has excited the desire of the needy to study it, it has led to benefits for us and the believers far surpassing our tribulations and losses. It is a sign, Allah willing, that this sacred instruction will have the effect of an atom bomb against the aggressive troops of misguidance, who are on the assault at this time throughout the earth in truly widespread and terrible fashion.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear Brothers Re'fet, Mehmed Feyzi, Sabri!

I received a severe warning and sign, and earnestly request of you for the sake of the *Risale-i Nur* and out of respect for this Festival and for the sake of our old rights that you try to heal this awesome new wound of ours. For our covert enemies are following two plans: one is to destroy my character with insulting treatment, and the second is to make us feel coldly towards each other. To criticize, object to, and be offended at chiefly Husrev is to cause division amongst us. I tell you that if Husrev had a thousand faults, I would still be chary of opposing him. For to oppose him now is to directly oppose the *Risale-i Nur* and myself and to support those who have ruined us. It is a terrible betrayal so that an extraordinary thing happened to me for no reason: my stove disintegrated! I am also of the opinion that the last torments to have been inflicted on me resulted from your meaningless and very harmful lack of solidarity. A fearful finger is stirring things up here, especially in Ward Six. Don't make me weep this Festival. Quickly make heartfelt peace!

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

I wanted only two or three of our brothers to be released today. But the divine favour that looks to us left them behind here for their own good. It is absolutely essential that our present situation is maintained for around three weeks. For our being together for this Festival is necessary both for us, and the *Risale-i Nur*, and for our work, and for our physical and spiritual comfort, and so that we can receive a full share of the Hajjis' prayers, and to save the treatises that have been sent to Ankara from being confiscated, and so that those who pity us in our plight and embrace the *Risale-i Nur* may increase in number, and it can be a proof that we did not have recourse to the traitors to the country, nation, and religion by consenting to the serious errors of the present.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Because, due to a vein of Wahhabism, the experts' committee was unable to endure Imam 'Ali's (May Allah be pleased with him) earnest interest in and appreciation of the *Risale-i Nur*, and was influenced by the groundless suspicions that last year caused Zamzam water to be poured away and this year prevented people going to make the Hajj, it directed its unfair, incorrect, and unjustifiable jealous criticisms at the Fifth Ray. At this time of suspicion and alarm, the safest place for us is prison. Allah willing, the treatises of the *Risale-i Nur* will win the freedom of both us and themselves. Since under these harsh conditions in the face of so many opponents they are making themselves read in unprecedented fashion, and making their students work in prison in various ways, and through divine favour not allowing them to be ruined; we are bound to be content with this much and to offer thanks instead of complaining. It is because of this contentment that I am able to endure all my severe distress. I do not interfere in Allah's concerns.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Of these two copies, one is mine and one is the governor's. Correct the governor's copy according to the copy that has my handwriting on it. While studying *The Supreme Sign* this time, I saw that the Second Station until the end, and the conversation at the end, were of the greatest importance, and I profited from them enormously. One of you should read and the other listen, so that you can profit too. In addition to doing the corrections, our brothers should not remain idle, but should study in pairs.

Secondly: My copy of the Tenth Word, and the notebook here containing letters and the rest should not get lost or remain idle. I am leaving it to Ceylan to supervise this.

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

While reading *Jaljalutiyya* now, it was imparted to me the moment this question occurred to me: “I wonder what the relationship is between Sura thumma nūn in the phrase بِحَقِّ تَبَارَكَ ثُمَّ نُونٍ وَسَائِلٍ at the twenty-sixth degree, which indicates the *Treatise on Divine Determining*? ” I saw when reading the start of that sura, (68:1) تَوَالَّفَ وَمَا يَسْطُرُونَ that it is the word تَوَالَّفَ that is the origin, basis, pre-eternal source, and eternal master of all pens, writing, and books, and indicates the pen of divine determining, and light, and the light of pre-eternal knowledge. That is, just as (51:1) وَالدَّرَكَيْتِ looks to the *Treatise On Minute Particles* with a powerful relation inferring an indication, so does the word تَوَالَّفَ look to the “*Treatise on Divine Determining*” with a powerful indication.

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Unshakeable Brothers!

Firstly: In accordance with the meaning of اَلْخَيْرُ فِيمَا اخْتَارَهُ اللهُ there must be some good in our case being delayed. My heart and the *Risale-i Nur*’s freedom demanded that it should be thus. By consoling each other, strengthening each other’s morale, and scholarly debate and pleasant conversation, and by writing out and studying the *Risale-i Nur*, you will be successful in attracting divine mercy, which erases the point of difficulty, and in transforming these transitory hours into eternal ones.

Secondly: Since we exchanged the Festival greetings in the temporary prison of the court, as a Festival sweet I sent what is for me the very meaningful honey from the village of Nurs together with the Zamzam water which Zübeyir, the hero from Konya, brought me. Put the water in the flask of honey and mix them together. Then leave the Zamzam in it, and drink it with good health.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

An important and meaningful question was asked by someone important. He asked me: "You are not a political society and three courts of law have acquitted you on that point, and this has also been established because the six provinces that have kept you under surveillance for twenty years have not made any accusations in connection with it. Nevertheless, there is a wondrous attachment between the Nurjus that is not found in any political society or group. We would like to have this difficulty solved for us."

In reply I said this: "That is true, the Nurjus are not a political society of any sort or a group organized for any political, worldly, negative, personal, or communal interests, and they could not be thus. They are the sons and daughters and grandchildren of the old heroes of this land, the millions of Islamic devotees who with perfect joy sacrificed their lives to win the rank of martyrdom. They have inherited their vein of self-sacrifice so that they display this wondrous attachment, and in Denizli Court caused this impotent, wretched brother of theirs to declare on their account: "Let our heads be sacrificed for a truth for which millions of heroic heads have been sacrificed!" He said this in their name, leaving the court in astonishment and appreciative silence. That is to say, among the Nurjus are true, sincere, positive devotees who act solely for Allah's pleasure and the hereafter, so that the fearsome secret societies of the Masons, communists, corrupters, atheists, godless, and Tashnaks have found no means to oppose them, and so want to ruin and scatter them through flexible laws by deceiving the government and judiciary. Allah willing, they can do nothing, only be the reason for the devotees of the *Risale-i Nur* and of the faith increasing in number."

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

I am going to relate to you a question and answer of forty years ago which resembles that of yesterday. In those days of long ago, the Old Said's students' passionate attachment to their Master was such they would sacrifice their very lives for him, so he was able to halt the Armenian Tashnak revolutionaries around Van and Bitlis, where they were very active, and was able to curb them to a degree. He found Mauser rifles for his students

and for a while his medrese was like a barracks with guns and books side by side. Then a General from the army came and saw them and said: "This isn't a *medrese*, it's a barracks." Because of the Bitlis Incident he became suspicious, and ordered that they collect up our rifles. A month or two later, the Great War broke out and I reclaimed my rifles. Anyway.

They asked me in connection the above: "The Armenian revolutionaries, among whom are fervent devotees ready to sacrifice their lives, are frightened of you, so that when you climb the mountain Erek Dağı near Van, they withdraw and go elsewhere. What force do you have that makes them do that?"

In reply I told them: "The Armenian devotees display this wondrous self-sacrifice for the fleeting life of this world and the temporary interests of trifling, negative nationalism, and attack us, so surely the students, who strive for everlasting life and the positive interests of vast, sacred Islamic nationhood and believe that the appointed hour cannot be changed, will not lag behind those devotees.¹ If necessary, they unhesitatingly and proudly sacrifice the certain appointed hour and few years of illusory outward life for millions of years of true life and the well-being and interests of thousands of millions of their fellow believers."

Said Nursi

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بِاسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Faithful, Kindly Brothers!

For two days I have felt an aching in my head and nerves from 'flu. Although I needed the consolation and companionship in such circumstances of meeting with friends, I was constricted by a terrible loneliness and isolation. Complaints like the following occurred to me: "Why do we suffer this torment? How does it benefit our work?"

Then this morning the following was imparted to me: for us to be set this rigorous examination, and to be struck on the touchstone numerous times to see clearly whether we are gold or brass, and to be tried unfairly in every respect, and to be passed through ever finer sieves three or four times to see whether our evil-commanding souls take a share or are playing any tricks, is extremely necessary for our service, which should be purely and solely in the name of truth and reality, so that divine determining and dominical

1. Impotently, I say in the name of my brothers: if necessary, we shall overtake them and advance far beyond them, Allah willing. We shall show that we are the heirs of our forefathers both in religion, and in heroism.

grace permit it. For by being exhibited in this field of trial and examination confronted by obdurate, unjust enemies and their pretexts, everyone has understood that there is no trickery, no egotism, no malice, no worldly or personal interests, nor interests that look to the hereafter, mixed in with our service, and that it is completely sincere and proceeds from truth and reality. If it had remained concealed, it could have been given numerous meanings. The mass of believers would not have had confidence in it. They would have said: "Perhaps they are deceiving us," and the elite too would have had their suspicions. Thinking that "perhaps they are acting the same as some of those people who sell themselves to acquire spiritual rank for themselves and to win confidence," they would not feel completely certain about it. Now, following the examination, even the most stubborn and obdurate person is compelled to submit. If your hardship is one, your profits are a thousandfold. Allah willing.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

Just when with their stringent prohibitions they were trying to scare people everywhere away from me, the advertisement in the newspaper about the incident when I was a prisoner-of-war has increased their interest. Yesterday, three officials who are in favour of insulting my person said in the prison yard: "The people gather when Said appears at the window, and they look at him. He must not stand at the window or we'll change his ward." The chief warder said this. But don't you worry at all. I have decided to endure all difficulties. Allah willing, through the blessings of your prayers, the distress will turn into joy.

Essentially, the incident is true, but because I had no witnesses I never described it in detail. I did not realize that a squad had come to execute me; I understood later. I did not know that the Russian commander then said some things in Russian by way of apology. That is to say, the Muslim major who was present and who reported the incident to the newspaper understood; apparently the commander said several times: "Forgive me!"

My brothers! When I am busy with the *Risale-i Nur*, the distress diminishes. That means, our duty is to be occupied with its treatises and to give no importance to passing things, and to offer thanks in patience.

Said Nursi

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An Astonishing Trait in Bediuzzaman's Character

[This appeared in the 15th Teşrin-i Evvel, 1948 number of the magazine *Ehl-i Sünnet*. It was written by the magazine's owner, who is a lawyer.]

Bediuzzaman was taken prisoner the same day that I was wounded and captured in Bitlis during the First World War. He was sent to Siberia, to one of the big prisoner-of-war camps. I was on the island of Nangün near Baku. One day, Nicola Nicolayavich visited the camp in order to inspect the prisoners. While passing in front of Bediuzzaman, Bediuzzaman ignored him, not so much as stirring a finger. This attracted the the commander-in-chief's attention. On some pretext, he passed by a second time, and again Bediuzzaman did not stir. He passed by a third time, and stopped, then the following exchange ensued:

"Do you know who I am?"

"Yes, I know. You are Nicola Nicolayavich, the Czar's uncle and commander-in-chief of the Caucasian Front."

"So why do you insult me?"

"Forgive me, but I have not insulted you. I am merely doing what my beliefs demand."

"What do your beliefs demand?"

"I am a Muslim scholar. I have belief in my heart. Someone with belief in his heart is superior to one without belief. If I had risen to my feet, I would have been disrespectful to my beliefs. I did not stand up for that reason."

"In that case, by saying that I am without belief, you are insulting both my person, and the army to which I belong, and my nation, and the Czar. A military court will be set up at once and you will be interrogated."

On this command, a military court was set up. The Turkish, German, and Austrian officers in the headquarters all pleaded with Bediuzzaman to apologize to the commander-in-chief. He replied like this:

"I want to travel to the realm of the hereafter, to the presence of Allah's Messenger (UWBP), and I have to have a passport. I can't act contrarily to my beliefs."

No one could open their mouths in the face of this and awaited the results. The interrogation ceased, and they passed a sentence of execution for insulting the Russian Czar and army. Bediuzzaman said cheerfully to the officer

leading the squad that came to carry out the sentence: “Allow me fifteen minutes to perform my duties.” He took the ablutions, then while performing two *rak’ats* of prayers, Nicola Nicolayavich appeared. He said:

“Forgive me! I supposed you acted as you did to insult me, so I had you tried according to the law. But now I realize that you were merely acting out of your beliefs and were carrying out what they enjoin. The judgement is quashed. You are worthy of respect for the firmness of your belief. I disturbed you; again, forgive me.”

A major, one of Bediuzzaman’s companions, described this high trait of his character and firmness of religion, which is a worthy example for all Muslims, as he himself witnessed it. When I heard it, involuntarily my eyes filled with tears.

Abdurrahim ¹

My Brothers!

I have no appetite, and because gifts upset me I have sent you my share, which consists of three portions of butter, a basket of grapes, a bag of apples, two packets of tea, and sugar. I was going to give them to you as a gift, but I asked, and they said you have some too. With the money from them I am going to buy things like yoghurt, eggs, and bread, so the Medresetü’z-Zehra is not displeased at me, saying that I did not eat the gifts. Sell them to the needy, cheaply, and to the deserving, so that the gifts of the Medresetü’z-Zehra and its branches will be blessed in two respects, and be healing for both me and those who receive them. Let Husrev supervise it, and Ceylan and Hıfzı sell them.

Said Nursi

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My Dear, Loyal Brothers!

Firstly: The following was imparted to me in connection with the newspaper article about me: an imperious Russian commander swallowed his anger in the face of the dignity of your belief, and apologized, so if the officials who have seen the truly powerful, sincere teachings – a hundred times better than I could give – of the *Risale-i Nur* which gain firm belief for a person, persist in their obduracy and do not see the matter fairly,

1. Ustad did not ask for this article to be published in the newspaper, but being both of great interest, and an instructive example, and very exciting, it has been included here.

certainly no punishment other than Hell could purify them. The penalty for such a vast crime could not be paid in a brief lifetime. For if oil goes bad, it is inedible; it is not like milk and yoghurt. Allah willing, the *Risale-i Nur* will save most of them, before they are corrupted.

Secondly: Let Mehmed Feyzi write to Bedri and tell him that I am including all those he mentioned in his letter in my prayers. They too should pray for me.

Said Nursi

* * *

بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: It has been imparted to me that I should describe the astonishing and instructive treatment I have received during my two periods of captivity. As follows:

I was in a ward in Kosturma in Russia together with ninety other officers who were being held as prisoners-of-war. I used to give them religious instruction from time to time. One day the Russian commander came and he saw this, and said: "This Kurd was made a militia commander and he slaughtered many of our men. Now he's giving political instruction here. I am forbidding this. He must not do this." Two days later he again came, and this time permitted it, saying: "Since what you are teaching is not political, but religious and moral, you may continue."

During my second captivity, here in this prison, the court officials forbade one of my close brothers to come to me, although he has listened to my reading from the *Risale-i Nur* for twenty years and himself reads better than I do. Neither did they permit those who attend to my essential needs to come, lest they received instruction from me. However, the *Risale-i Nur* leaves no need for other teaching, and we have no other teachings and we have no secrets that have not been divulged. Anyway, certain circumstances have made me cut a long story short.

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Two or three times I have been afflicted with a significant state of mind. Thirty years ago it made me leave Istanbul's glittering social life while I was in the Darü'l-Hikmeti'l-İslâmiye and took me up the high hill known as Yûsha Tepesi, where it did not even permit me to have the late Abdurrahman, who was in Istanbul and was the first student and hero of the *Risale-i Nur*, with me to attend to my needs. Now the first stages of a state of mind similar to that revolution of the spirit, which showed up the nature of the New Said, have begun in me. I reckon it is a sign a Third Said will appear, who will abandon the world altogether. That means, the *Risale-i Nur* and its heroic students will perform my duties, and no need remains for me. Anyway, all the comprehensive parts of the *Risale-i Nur* and all its unshakeable, sincere students give instruction far better than me.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

Firstly: I have surmised from a number of signs that of the collections that have been published, it is the *Guide For Youth* that they give most importance to. I reckon that *The Air: A Window onto Divine Unity* (*Hüve Nüktesi*) has broken the backs of our covert atheist enemies, and smashed the idol of nature, their foundation and support. For although it is to an extent possible to hide that idol in the dense earth, it is impossible to do so in the transparent air. As a result, because of their obdurate disbelief and apostasizing obstinacy, they are deceiving the judiciary and inciting it against us. Allah willing, the *Risale-i Nur* will induce the members of the judiciary to look on us favourably, and will make this attack come to nothing too.

Secondly: Now, both the *Ehl-i Sünnet* magazine, and the newspaper here, and Zübeyir's fiery reply, and their preoccupation with the *Risale-i Nur* have been effective advertisements for it. You take a look at the pieces about us that would please me, in my place, and then inform me of them.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers, Mehmed, Mustafa, İbrahim, and Ceylan!

Firstly: Yesterday I saw you engrossed in conversation, I was delighted and pleased. I listened happily as though I was at your side. Then suddenly I saw that there were people listening to you on both sides. It continued half an hour. I was worried and said to myself: it is possible that among those listening is a spy who will make a mountain out of a molehill and give the wrong meanings. He may be listening carefully, but because of their lack of caution and enjoyment, the brothers who are chatting are not looking at them or being careful. I sent this as an answer. Thanks be to Allah, I knew that nothing harmful had been said, but we have to be cautious at this sensitive time.

Secondly: I understood from a letter written by Hodja Hasan that his good opinion of me is a hundred times greater than my due, and that he will be a publisher of the *Risale-i Nur* who works on the same system as the hero of Denizli, the late Hasan Feyzi. Allah willing, other Hasan Feyzi's like him will emerge in Afyon too and it will not lag behind Denizli, and will transform our hardships into mercy.

Said Nursi

* * *

My Brothers!

I have not been curious about the newspapers, but articles supporting us appearing at this time in both *Ehl-i Sünnet* and *Sebil-ür-Reşad* has confused those jealous people who oppose us and the hostile covert atheists. I am anxious that they may try to silence those friends.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

Some true solace, which reduces
our distressing tribulations to nothing

The First: Our troubles being transformed into mercy.

Second: The pleasure to be found within the justice of divine determining, and the relief felt in submitting to it.

Third: The joy resulting from the divine favour particular to the Nurjus.

Fourth: The pleasure of our tribulations being transitory and passing.

Fifth: Significant rewards.

Sixth: Not interfering in Allah's concerns.

Seventh: Suffering only little difficulty and slight wounds in the face of even the severest attacks. *Eighth:* These hardships being very minor in comparison with those others suffer.

Ninth: Happiness at the effects of the widespread advertising of the *Risale-i Nur*, the result of the exacting test and examination of serving the *Risale-i Nur* and belief.

These nine spiritual joys are a salve and medicine so soothing and sweet they are indescribable; they ease our terrible pains.

Said Nursi

* * *

My Dear, Loyal, Steadfast Brothers!

With all their stratagems, the dissemblers' attacks these last ten months and their getting hold of an official has not shaken even the youngest student. Their slanders are insignificant. In the face of the official's hundred lies that we proved, he found one single error he said was contrary to the facts, in one of our letters, that a newspaper had reported that the former governor had been promoted. But the error was the newspaper's. Anyway, such slanders from such people have virtually no effect on us, and, Allah willing, they will cause no harm to the *Risale-i Nur* circle. As I told you before, don't give any importance to the written calumnies of that official, don't let them confuse your ideas. If there is any legal point the reply to which is not found in my defence, give a brief answer. And say: "Said says: I am not going to attach any importance to that malicious indictment by replying to it lest I vex the

three courts which acquitted us, or be in contempt of them. A complete and apt reply is furnished by my long defence, especially the ten points showing the ten ways it is illegal.”

* * *

بِسْمِهِ سُبْحَانَهُ

Firstly: It is an instance of divine favour that I did not hear that man’s slanderous indictment, otherwise I would have spoken vehemently. I would have told the chairman of the court: I am taking you to court, that is, you and your injustice to the supreme tribunal at the Last Judgement, and I am taking your contempt of the law to the court of this world. And the reason I said I have no lawyer was to tell them that he is the lawyer of all of us in general matters, and only I can reply to the attacks on my person. You may tell Ahmed Hikmet this.

Secondly: Our former defences are sufficient to answer the prosecutor’s charges.

Thirdly: Mustafa Osman and Ceylan wrote and told me what they thought of it and that it had caused them no discomfort, and that it would have no adverse effects in the *Risale-i Nur* circle either. I saw the hero Tahiri. He had the same idea. I was curious as to what Husrev, the Feyzis, and Sabri thought.

Fourthly: I reckon it is because disbelief and misguidance now attack us in the form of secret societies and political groups that divine determining makes them torment us with this extreme tyranny and the accusation of being a political society. It means there is an overriding need for the believers to be united. We were unaware of that fact, so received the blow of justice from divine determining.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: When there is a despotic Cabinet which prevents people going on the Hajj, pours away Zamzam water, permits us to be treated extremely unjustly, attaches no importance to *Zülfikâr* and *The Illuminating Lamp* (*Siracü’n-Nûr*) being seized, promotes the officials who torment us

maliciously and illegally, and does not hear the loud weeping through the tongue of disposition at the oppression in our house, at such a time, the best place to be is prison. Only, if it were possible, it would best if we were transferred to another prison.

Secondly: Just as they force the most unsuitable people to read the most confidential treatises, so they insist and force us to be a political society. But we feel no need at all to be a political society or secret revolutionary group of any sort. For among the Nurjüs, due to sincerity and self-sacrifice, the Islamic brotherhood of the unified community of believers has unfolded to a high degree. With the powerful devotion they have inherited from their millions of forefathers, the *Risale-i Nur* students are bound to a truth for which their forefathers sacrificed their lives, and up to now this has left no need for any society, official or political, secret or open, or any revolutionary group. This means that now there is a need, for divine determining has set them to pester us. They tyrannize us with accusations of an imaginary political society. And divine determining deals us a slap with their hands, saying: “Why haven’t you had complete sincerity, perfect solidarity, or been a perfect ‘Allah’s party’?”, and it has acted in justice.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

Firstly: I know that you are not in need of consolation. Strengthen one another’s morale, and that will be sufficient. The wall-hanging I have on the wall opposite me is sufficient for me. It has been understood that this last attack consisted of completely unjustifiable and illegal intimidation, as the result of groundless suspicions and weakness. However, the stand of the people and police was a sort of objection to that meaningless attack.

Secondly: Is my defence adequate as a reply to the new charges as well? Also, are Zübeyir and the lawyers working? They are not anxious, are they? They should not worry at all. In view of the matters with which they have charged us, they should charge all those who share in the brotherhood of belief, and even all the congregations and *imams*, and the students of all masters and teachers. This means that their opponents have gained considerable power so that instead of actual incidents they are utilizing possibilities in this panicky way and attacking us with extraordinary delusions.

Thirdly: My own view is that we should remain in prison till the spring. Anyway everything comes to a standstill in winter. Allah willing, divine favour will again come to our aid.

Said Nursi

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[One of Husrev's letters]

بِسْمِهِ سُبْحَانَهُ

Our Beloved Master!

While the main duty of the scholars of the experts' committee was to defend and protect the believers and especially those who uphold the Qur'an, with their biased reports about us they have driven the Afyon legal authorities to investigate us in the closest detail; have kept you, our beloved Master, under the severest repression for eight months; been the cause of prolonging the imprisonment of us students; and have studied the undeniably miraculous truths of the *Risale-i Nur* in a spirit of jealousy. Doubtless, your writings replying to their reports, which incited Afyon Court against us, were the work of your compassion. Let alone defending you, our beloved Master, who for twenty-five years has been struggling against our covert enemies with a handful of students, and the *Risale-i Nur*, which comprises the Qur'an's most important truths, although it is your right to ask numerous questions of these scholars who have formed a front against us in this our most perilous hour, your very minor questions will do nothing except warn them. The "special favour" is a supreme divine bounty. Arising from sources we have much need of in these sensitive times, it transforms our despair into pride and has again been manifested here in Afyon Prison. The earth, which has not trembled for eight months, again became angry today and twice shook as you were describing the earthquakes which occur when you, our beloved Master, and the *Risale-i Nur* are attacked. We witnessed it as well, and it strengthened our hope. It pitied your apparent aloneness in the face of the fearsome onslaughts of the cruel enemies thirsting to destroy you. It had physical compassion on your powerlessness, came to your assistance, and with the quaking earth affirmed the rightness of your cause. Giving the good news of "Victory is ours," which through a divine, angelic power, issues from your blessed pen, it made us truly grateful to our beloved Master.

الْبَاقِي هُوَ الْبَاقِي

Your very faulty student, Husrev

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brothers!

Firstly: What is necessary are caution, composure, and consultation.

Secondly: It was imparted to me that Zübeyir was given to me in place of my late nephew Abdurrahman, and Ceylan, in place of my late nephew Fuad. So here I am handing over my work to them.

Thirdly: I have been informed that the judges of the court have made a pretext of the letter I wrote and was put at the head of hardworking but incautious Ahmed Feyzi's *Mâidetü'l-Kur'an*. Saying: "Said affirms the eulogies and the other things written about him," they have made it a reason for my conviction. I repeatedly said that before anything else Ahmed Feyzi should explain it -that the letter was written in order to not accept the other letters about him, and so that he should modify the other part of it- nevertheless he wrote things unnecessarily that make them angry. If he had a thousand faults, I would not be offended at him, but he should be wary of acting boldly and incautiously, lest harm comes to the *Risale-i Nur*.

Fourthly: Brother Ahmed Feyzi, the hero of the Feyzis, should behave exactly like Tahiri in Tahiri's ward, which is his *medrese*, and should encourage his students in place of those who have been released, with lessons from the Qur'an and *Risale-i Nur*, and with writing out its treatises. The notebooks of the new students, which he sent me yesterday, turned my sorry state into one of joy. "All praise be to Allah," I declared.

* * *

This time, the assault is on a very large scale. Due to their groundless suspicions the Prime Minister and Cabinet attacked us in accordance with some plan. According to information I have received and numerous signs, due to the false reports and intrigues of covert dissemblers, they have shown us to be closely connected with the caliphate movement and a secret community belonging to the Naqshbandi Order, indeed to be leading it, and have caused the government to be greatly alarmed about us. For evidence they point out the large collections of the *Risale-i Nur* being bound in Istanbul and published throughout the Islamic world and being well-received everywhere, and have scared the government, and unjustifiably turned the jealous official *hodjas* and suspicious officials against us. They reckoned that numerous documents and plentiful evidence would be brought to light, and that in the

vein of the Old Said, I would be unable to endure it and would create a disturbance. But endless thanks be to Almighty Allah, He reduced the calamity a thousandfold. In all their searches they found nothing to connect us to any secret community or society. We have no connection that they should have found it. The prosecutor was therefore compelled to resort to lies and slander, giving things the wrong meaning, and making allegations about things that were not offences. Since the truth is this, we and the *Risale-i Nur* have been delivered from ninety-nine per cent of the calamity. In which case, we should not complain, but offering endless thanks and beseeching Almighty Allah, await the completion of this manifestation of divine favour in patience. And with the lessons of the *Risale-i Nur*, we should console those needy and eager people who constantly enter and depart from this place of study.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal Brother!

I understood from a severe warning that the excessive, detrimental, combative and politically- minded pieces you and Ahmed Feyzi read in court -outside the *Risale-i Nur*'s way, which is not to be combative, nor to contest the worldly, nor touch on politics, and only when absolutely essential to defend oneself briefly- has caused great harm to the *Risale-i Nur*. In fact, they were the cause of our sentences and the ill-treatment I have received. I am not offended at you and Ahmed Feyzi, but you should have shown them to me first. Your position was given you as a material divine decree. You have to act like me to repair the damage. It is essential that Feyzi also gives up the political style of defence with all his strength, and like Tahiri, occupies himself with the *Risale-i Nur* and the new students.

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بِسْمِهِ سُبْحَانَهُ

My Dear Brothers!

It is necessary to try to have printed the forty odd pages about me and the *Risale-i Nur*, the list of errors and corrections and its addendum, and the reply to the *Posta* newspaper, in both the old letters and the new, in Isparta

and in Istanbul, and if possible here as well. Since the court is duplicating by machine the matters they suppose are against us, it is our legal right to duplicate the same matters together with the ninety errors, and this we must do. Later on, my long defence and the written objections of such friends as Ahmed Feyzi, Zübeyir, Mustafa Osman, Husrev, Sungur, and Ceylan shall be printed also, Allah willing.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear and Loyal Brothers!

It was imparted to me that I should write and tell you of two strange, subtle incidents that occurred within two hours, and were apparently insignificant but in fact important.

The First: I was reading to two people destined to be *Risale-i Nur* students “An Important Matter Which was Imparted to My Heart on the Night of Power” from *A Guide For Youth*, then just as I read “it gains for the *Risale-i Nur* students in ten weeks the level of study the students of the religious schools (*medrese*) gain in five or ten years,” this occurred to me: just as through divine grace the Old Said acquired in fifteen weeks at the age of fifteen the knowledge usually acquired in the *medreses* with fifteen years of study, so through dominical mercy at this time when there are no *medreses*, the *Risale-i Nur* is sufficient for acquiring in fifteen weeks the knowledge of the sciences of reality and belief it would otherwise take fifteen years to acquire, as fifteen thousand people have affirmed through their own experience this fifteen years.

Secondly: That same time, my window, which is heavy, for no reason fell on my dishes and bottles and food. I supposed that both the window and all my bottles and drinking glasses were broken and the food they contained ruined. But marvellously, not one thing was either broken or spoilt. Only the meat I had received as a present was spilt. But it was destined for the new students of the *Risale-i Nur*, maintaining my rule of not accepting presents, and confirming with its extraordinariness the first incident.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Brothers!

In a way totally opposed to the law, our documents and additional pieces for the appeal have not yet been sent to the Appeal Court. Our three authorized lawyers should find some way of ensuring that they are sent as soon as possible. For their prolonging our detention for eleven months on excuses, and not permitting me to speak in court, and their holding me in solitary confinement for eleven months in cold, torturous, and distressing conditions, tells of a malicious bias unacceptable by justice. It is therefore essential that both our lawyers and you do everything in your power to have our trial transferred to a court in another province.

Said Nursi

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بِسْمِهِ سُبْحَانَهُ

My Dear, Loyal, Sincere, Steadfast, Devoted Brothers!

Firstly: The reason I don't keep a copy of *The Mystery of* **إِنَّا أَعْطَيْنَاكَ** (108:1) with me is that long ago there was some confusion in two premonitions I had.

The First: I perceived through a premonition a terrible event that would occur in this country alone, and the rise of tyrants. The mighty mystery became apparent twelve years later as I had foretold, but in the large sphere, on the face of the earth. For sure it apparently altered what I had predicted, but in reality it turned out to be completely correct and pure truth. For this reason, I do not keep that treatise with me and I do not give it to others.

Secondly: Forty years ago I used repeatedly to say: "I see a light." I used to give good tidings of it. I supposed the light to be on a country-wide scale. However, it was the *Risale-i Nur*; I reckoned the circle of the *Risale-i Nur* students to be the political sphere of the whole country, and I was in error.

Sir!

I thank you for having the flag of the Independence Holiday hung on my ward. During the national struggle in Istanbul, Ankara knew that I had performed the service of maybe a military division through publishing and distributing my work entitled *The Six Steps* against the British and Greeks, for twice Mustafa Kemal notified me in cypher wanting me to go to Ankara.

He even said: "We have to have this heroic *hodja* here!" That is to say, it is my right to hang this flag this holiday.

Said Nursi

* * *

[The defence speeches of the *Risale-i Nur* students during their trials in Afyon Court, which commenced in 1948 as a conspiracy to impose, through propaganda, the death penalty, and during which the *Risale-i Nur* was firstly convicted, then all copies of it finally returned.]

We say the following in the face of those who, departing from reality and justice, have called the *Risale-i Nur* students' attachment for the *Risale-i Nur* and its interpreter, which looks purely and sincerely to the hereafter, a worldly, political society, and have tried to show this to be a criminal offence, despite three courts of law having acquitted them in that respect:

The basis of all human society, and especially the Islamic nation, are earnest love between relatives; concerned relations between tribes and groups; brotherhood and moral assistance for fellow believers arising from Islamic nationhood; self-sacrificing concern for one's fellow- countrymen and the members of one's nation; and unshakeable attachment and devotion to and support for the truths of the Qur'an, which save their eternal lives, and for those who disseminate them. It is only by denying these bonds, which secure the life of society, and by accepting the Red Peril -which is scattering the terrible seed of anarchy in the north, destroying nations and their youth, and by drawing everyone's children to itself, annihilates kinship and nationhood, and opens the way to the total corruption of human civilization and society- that the *Risale-i Nur* students can be called a political society in the sense of its being a crime.

The *Risale-i Nur* students therefore do not hesitate to display their attachment to the Qur'an's truths and their firm relations with their brothers of the hereafter. They accept gratefully any punishment that may be given them because of that brotherhood, and admit the truth to your just court. They do not condescend to defend themselves with trickery, sycophancy, and lies.

Prisoner,
Said Nursi

* * *

[Husrev's Defence]

To Afyon Criminal Court

In the indictment the prosecution has charged me in two respects, one general, the other particular. The general charge is my service of the *Risale-i Nur* and my sharing in the imaginary crime of my Master. The particular charge is my life of seclusion, which is of no importance and constitutes no crime, as well as a number of circumstances related to my personal life. In reply to the prosecution's making me share in my Master's imaginary crime because of my service to the *Risale-i Nur*, I say this:

On the way my Master has taken, I participate with all my heart and soul in the imaginary crime with which he is charged, in the sacred service he performs through the *Risale-i Nur* for the Islamic world and particularly for this country and nation. I shall offer thanks to Almighty Allah till the end of my days for having given me success in this service of religious belief.

Respected Judges! Certain evidence of my success in serving the *Risale-i Nur* is this:

It was my writing out the copies of the Qur'an, although I had little proficiency in Arabic calligraphy, in a wondrous and unprecedented way, perfectly, outside my will and power. One of these you have in your possession.

The second evidence is my success in writing nearly six hundred copies of various parts of the *Risale-i Nur*, which for twenty years has secured enormous benefits for this country and nation, and for religion and good morality. In fact, in the short time of one month I wrote out fourteen treatises, as my friends know. I find it superfluous to defend also those points related to my part in my Master's sacred service, which are supposed to be offences. I affirm with all my strength my Master's written objections and their addendum, and I present them to your high court as my own objections.

Respected Judges! Our Master follows no worldly or political aim at all in his blessed, sacred, and luminous works, which your court is still holding and which consist of the truths of belief and the Qur'an. Moreover, just as I and my friends confirm the sacred service he has performed for this country and nation, so did the patriots in the Union and Progress government confirm it. For at that time, they gave nineteen thousand gold liras for his university in Van, called the Medresetü'z-Zehra. The lovers of their country admiringly confirmed his patriotic, scholarly endeavours. Then one hundred and sixty-three deputies out of two hundred allotted one hundred and fifty thousand liras, when funds were very scarce, for that university of his in the east.

Throughout his life, my sacred, blessed Master, whom the prosecution has designated a criminal, has compelled even his most obdurate and jealous enemies to submit and those who have sought his conviction in the courts, not permitting them to combat his vehement, sharp words. I inform your high court that I am proud of the service I have performed for the *Risale-i Nur* this last twenty years, working as a scribe in his sacred service and all his learned activities, the aim of which is to secure the foundation stones of this country's happiness and prosperity.

Prisoner,
Husrev Altınbaşak

* * *

[Tahiri's Defence]

To Afyon Criminal Court

As has been communicated to me by the office of the Afyon state prosecutor, I have been sent to trial together with my Master, Bediuzzaman Said Nursi, and his other companions in connection with the matter of inciting the people to breach state security by exploiting religious feelings.

I gave correct answers to the questions asked of me both in Isparta Magistrates' Court, and in the office of the Afyon examining magistrate. Denizli Court, which acquitted us, returned all our books to us, and did not convict us for reading and writing out the treatises of my Master, Bediuzzaman, or for corresponding with our brothers who are his students. However, six years ago, without my Master's permission, on my own initiative I had printed in Istanbul five hundred copies of the Seventh Ray by Bediuzzaman in the old letters. In accordance with the decision dated 20.7.1945, Denizli Court returned these in their entirety together with their box, handing them over to me in person. They were then distributed at cost price to *Risale-i Nur* students eager for them.

In consequence of that court's decision, which had been ratified by the Appeal Court and had been made final, two years ago I bought a duplicating machine in Istanbul and paper, and took them to Isparta.

Of the three collections which you have in your possession, two were written out by my brother Husrev Altınbaşak, and one was written out by myself. First of all we printed *Zülfikâr*, containing *The Miracles of Muhammad* (UWBP) and *The Miraculousness of the Qur'an*. This we in part sold, and with the money bought the paper for *The Staff of Moses Collection* (*Asâ-yı Mûsa*). We then printed *The Staff of Moses*, and sold it.

Then we bought the paper for *The Illuminating Lamp Collection* (*Siracün-nûr*), and printed it. This continued for about a year. Then, when bringing around thirty copies of these collections to Eğirdir, I was arrested on the way, and handed over to the judicial authorities in Eğirdir. Not much time had passed when on the initiative of the Isparta judicial authorities, Husrev Altınbaşak's house was searched and both the duplicating machine and the collections were seized, and we were sent to court to be tried for the offences of a year previously. Since they were religious works which were not prohibited, Husrev Altınbaşak, myself, and one other friend were given sentences of one month for printing books without permission. We applied to the Appeal Court, and before it had come to a decision, I was sent to Afyon Prison.

Now, in your high court, because of this altruistic service of mine for my religion and co-religionists, and particularly the question of the Fifth Ray, which contains interpretations of Hadiths and was returned by the former court, the Afyon state prosecutor wants to have me, and the *Risale-i Nur*'s author, and Husrev Altınbaşak, and forty-six other student brothers punished for "breaching state security," because they wrote out these works and read them.

I say to you in your presence as a full citizen of this country, without deviating from the truth, that for years I have been the student of Said Nursi, whom we hold with the highest esteem as our Master, and who with these works has rectified our conduct religiously and advanced us, and has rejected it when we called him "Regenerator of Religion." I can testify categorically and absolutely certainly that neither he himself nor his works nor his students have in any way attempted to breach state security. One of the matters concerning which we have been charged is the money obtained from sale of the books, concerning which Isparta Court was fully aware and was unable to find us guilty and sentence us. For just as we were in no need to secure our livelihoods through sale of the books, so we used the money obtained from their sale to buy the duplicating machine, paper, and ink. There is no possibility of this service, which we performed purely for Allah's sake with pure intention, being a crime, and therefore request of your high court and consciences that the copies of the *Risale-i Nur* be returned.

Prisoner,
Tahiri

* * *

[Zübeyir's Defence]

To Afyon Criminal Court

I am charged with founding a secret society and breaching state security. As I shall set out below, since you will form the certain opinion that I have committed no such crime, I reject the charge here and now. Yes, I can say gratefully and outright that I am a *Risale-i Nur* student. It would be contrary to the virtue the *Risale-i Nur* has taught me to deny it, and I cannot commit such a misdemeanour. A person who reads the *Risale-i Nur* would not conceal it. On the contrary, he would proclaim it proudly and fearlessly. For it contains not a single word or sentence that demands hesitation.

I tried to describe the *Risale-i Nur*'s value in forty to fifty pages. I cannot say that I praised it. For I do not have the ability to praise any part of the *Risale-i Nur*, let alone the whole collection. For it is a true commentary on the All-Wise Qur'an, which is the sun of the universe and its intelligence, and has been illuminating and guiding humanity for around one thousand three hundred years. If any matter related to a secret society has been found in the works, as I stated above, I attempted to describe the value of, then punish me for the crime of trying to disseminate harmful works. However, the wonderful way in which the *Risale-i Nur* is written has been affirmed by learned scholars; it is sufficiently powerful to reform a corrupted society; it is a guide for the people of the twentieth century and saves them from misguidance and the vice they are dragged down to by materialism and naturalism, and from the dense darkness of their ideas; and through the effulgence of the Qur'an, it has opened up for mankind a way leading to happiness and salvation, pointing it out clearly with its light. So if the *Risale-i Nur Collection* does not contain any discussions related to the crime of which I am accused, it is my opinion that your court too will agree that to punish me would be contrary to justice.

I was asked by the examining magistrate: "Are you a *Risale-i Nur* student?"

I do not consider myself worthy to be the student of a genius like Bediuzzaman Said Nursi. But if he accepts me, I proudly confess: "Yes, I am a *Risale-i Nur* student."

Having been slandered on numerous occasions by his secret enemies, my Master Bediuzzaman Said Nursi, the peerless author of the *Risale-i Nur*, has been sent to court, and every time has been acquitted. The *Risale-i Nur* has been scrutinized line by line by committees of professors and Islamic

scholars and they have given reports stating that the work is written with unsurpassed knowledge and is a true commentary on the Qur'an. Since that is the truth, why is he sent to court? My firmly held views on this subject are as follows:

Those who read the *Risale-i Nur*, especially the perceptive young, acquire a powerful belief. They become unshakeably self-sacrificing and religious and devoted to their country. The immorality and vice inculcated by negative ideologies can find no foothold where there is indestructible faith. The more those with such belief increase in number, Freemasonry and communism cannot expand and spread. The *Risale-i Nur* proves rationally, logically, and in scholarly fashion with verses from the Qur'an and extremely powerful proofs and arguments, that materialist philosophy, on which communism is based, has absolutely no connection with truth and reality, and that its theories are completely unfounded. It illumines those who fall into the darkness of those rotten ideas, and saves them. It proves Allah's existence with powerful evidences that cannot be denied or objected to, to even materialists, who believe only what their eyes can see.

With its original and attractive style and elevated literary art, this wonderful work quite simply makes itself read, and by high school and university students in particular.

It is because of this that the communists and Masons know that the *Risale-i Nur* forms a powerful obstacle to the spread of their poisonous ideas. They have recourse to various stratagems and calumnies in order to eliminate the *Risale-i Nur*, or not to have it read, since, as a true Qur'anic commentary, it is a powerful source of belief. Although up to now there has been no sign whatsoever of any of the lies they have ascribed to us, they continue to attack us. It is understood from this that they want to intimidate us, make us give up the *Risale-i Nur* and at the same time put before us their own putrid publications. In this way, causing the nation and youth to lose their faith altogether, they want to bring about a decline in moral standards, and thus to make the country cave in on itself. It is their ambition to hand over this country and its people to a foreign power. In the presence of the bench of judges I say this fearlessly:

They should know this and tremble; we are not to be intimidated by mere threats. For we have seen truth and reality in the *Risale-i Nur*, and learnt it and believed in it. The Turkish youth is not sleeping. This heroic Islamic Turkish nation will not bow down under the yoke of another country. The religious, warlike Turkish nation, the believing, brave Turkish youth,

fear nothing. It is for this reason that we read the *Risale-i Nur*, which raises us to the highest degrees of humanity, ensures that we advance in every field, and instilling in us young people love of religion, country, and nation, makes us true lovers of religion who will sacrifice all our beings for them. And we shall read this work. As I stated above, I have read very little of the *Risale-i Nur*, and yet I have profited enormously. This work is of the very greatest benefit for this country and nation and for all humanity, and if I had wealth, I would spend all of it to publish it. For I am ready to sacrifice my whole being for my religion and the eternal happiness and well-being of my country and nation.

Moreover, I have not believed in the *Risale-i Nur* naively. Thirty-three verses of the Qur'an, and Imam 'Ali (May Allah be pleased with him) and 'Abd al-Qadir Geylani (May Allah be pleased with him) made predictions that the *Risale-i Nur* would be written and would offer guidance to the people of this age. Furthermore, the parts of the *Risale-i Nur* that I have read have made me form the opinion that this collection consists of works that teach truth and reality and that reform humanity.

I felt a great emptiness in my spirit, and when searching for a book to read, I came across the *Risale-i Nur*. Then when I read it, I could not be without it or put it down. I felt that the *Risale-i Nur* was meeting the overwhelming need in my heart. I found in it the rational proofs of belief to save me from doubts about belief and knowledge. In this way I was saved from the distress of scepticism. I understood from its truths that the *Risale-i Nur* was written for us, the people of this age.

Powerful belief is necessary so that one may acquire the elevated virtues necessary for good conduct and manners, and courtesy. Since the truths of belief are explained by means of extremely powerful proofs and clear examples in the *Risale-i Nur*, the more I read it, the stronger my belief became. In this way I was saved from giving up my religion, which is truth and reality and comprises the principles of the highest civilization, and from the calamity of being swallowed by the red monster. Thus, since the *Risale-i Nur* saves its readers from numerous calamities, material and spiritual; makes them more knowledgeable than a university graduate; instils in them love of Islam, country, and nation; and teaches them obedience to Allah, and to be hardworking and compassionate; no one who realizes its value would give it up, whatever the price. This sincere respect and veneration could be torn out of no one's heart.

The *Risale-i Nur* is described by the prosecution as a harmful work. I protest in the strongest terms at this lack of conscience and lie. And it is claimed that I encourage it. Yes, this is true. The hearts of all the enlightened who heard the other lie were pained, indeed they wept and gnashed their teeth. The twentieth century is a time positivist ideas are dominant. Things for which there are no proof and evidence are not believed in, and we do not believe in them. We want proof that the *Risale-i Nur* is harmful.

Another of the aims of our covert enemies who concoct these lies is to destroy the solidarity of those who read the *Risale-i Nur*, which is manifested as their embracing each other in exceptional fashion due to the bonds of Islam and for the sake of serving the Qur'an, and expresses only respect, compassion, and affection, and has no other goal in sight. Our enemies should not struggle against us for nothing. I am the most backward, the most ordinary of those who read the *Risale-i Nur*, yet I give them this reply:

Even if one of us is in the east, one in the west, one in the south, one in the north, one in the hereafter, and one in this world, we are still together. If the power of all the universe were to amass, it could not separate us from our exalted Master, Said Nursi, or from the *Risale-i Nur*, or from one another.

For we serve the Qur'an and we shall serve it. Because we believe in the reality of the hereafter, no force can root out this love and solidarity of ours. All Muslims shall gather together in the abode of eternal happiness.

With your permission, I shall describe an important fact concerning the well-being of our country and nation: one of the communists' secret plans is to incite the people against the government.

False information was given the leaders of the government so that Bedi-uzzaman Said Nursi should be sent to prison and his works be seen as harmful. But no one believed the negative propaganda. For years the people of this nation have believed so firmly that he is a unique Islamic scholar this age and in every way without peer that no propaganda can destroy their true conviction.

I offer praise and thanks to Almighty Allah that He has favoured me with profiting from the works of a great Master. I am indebted with all my heart and soul to him for being the means of my learning about belief and Islam, and benefiting immeasurably. Since my Master has saved me from the distress I suffered for years as I wrote, and my youth from becoming fodder for communism, and my being condemned to everlasting solitary confinement, I am prepared to languish in this worldly prison for years for him.

If I suffer capital punishment on the way of the *Risale-i Nur*, a Qur'anic commentary which in twenty years has taught millions of people religion, belief, Islam, and virtue, preserving them from irreligion, I shall run to the gallows crying: "Allah! Allah! Ya Rasulallah!" If I am executed by firing squad on the way of the *Risale-i Nur*, which protects our young people from abandoning their religion and being swept away by communism to eternal perdition, and from crimes for which they would be shot as traitors to their country, without flinching I shall bare my chest to the bullets. And I beseech my Sustainer that if I am cut to pieces by knives for my Master Bediuzzaman, with my blood spurting in all directions I shall write: "The *Risale-i Nur*! The *Risale-i Nur*!"

Respected Judges of the Court!

The education the *Risale-i Nur* gives is truly marvellous and original; it is without equal. The purpose of other sorts of education is to gain material benefits and to attain various positions. People study mostly for materialist ends and to be able to become famous, or sometimes merely because they have to study. However, those who by reading its treatises, receive the *Risale-i Nur* education, which resembles an unorganized free university, nurture no worldly aims, only to serve the Qur'an and belief.

Nevertheless, the *Risale-i Nur*, which consists of serious, scholarly treatises about the truths of belief, is read with such enthusiasm, passion, and pleasure, that it awakens in those who read it faithfully the desire to read it over and over again. Even though those who read and write out the *Risale-i Nur* may find their lives in danger at the doors of the courtroom, they state openly that they read these wonderful works, and that they shall read them. Even if they know that the decision will be given for their execution, they do not hesitate to display this constancy. This characteristic of the *Risale-i Nur*, one of its many wonders, makes one ask: "Did those who admit this, find their lives by the wayside?"

This means that contained in the *Risale-i Nur* and Bediuzzaman is a truth so elevated that as well as not being harmful they did not deny it.

Normally students are made to study under the constraints of discipline and authority. However, Bediuzzaman compelled no one to study the *Risale-i Nur*, and hundreds of thousands of readers study it devotedly and resolutely, the majority of them without ever seeing him. Such a wondrous method of education was never seen in any *medrese*, either recently or previously, and was never encountered in any university.

The prosecutor said: “The respect in which Bediuzzaman is held has not been offered to any other Qur’anic commentator.”

That is correct. Seeing that respect and reverence are awarded in relation to greatness and achievement, and gratitude and thanks are offered to the degree one has profited, Bediuzzaman’s works are profited from to an enormous degree so that respect for him and gratitude to him are unprecedented.

The Masons and communists expended every effort so that Bediuzzaman, the greatest Islamic thinker and writer of the twentieth century, would not be known by us, and especially by the young. But the wide-awake Turkish Muslim nation and youth recognized that hero of religion, our Master, and they benefited from him and allowed others to do so. It is because of this that their extraordinary attachment and confidence cannot be shaken.

Since the Qur’anic verses in the *Risale-i Nur* are expounded in Turkish with supreme art and skill without anything of their virtues, which are the Qur’an’s greatest miracle, being lost, every class of people – men, women, officials, tradesmen, scholars and philosophers – can read and understand it. Profiting from it to the extent they can, they become ever more attached to it. High school students, university students, professors, lecturers, and philosophers all read it. These educated classes profit from it to an extraordinary degree, affirming its originality and the superior art of its composition, and feeling a strong desire to read the whole work.

When perceptive and appreciative people first come to know Bediuzzaman and the *Risale-i Nur*, they are infinitely regretful they did not know of them previously, and in order to make up for lost time, never waste their spare time, and if they have five minutes even, pick up the *Risale-i Nur*, and read it day and night. This extraordinary interest and demand has never ever been shown for the work of any psychologist, sociologist, or philosopher. Only the educated can benefit from them. If a middle school student or a housewife reads the work of a eminent philosopher, he or she does not profit from it. But everyone profits from the *Risale-i Nur* in accordance with his level. For this reason, the whole nation awaits your decision to acquit Bediuzzaman and the *Risale-i Nur* students. If in this time of tribulation Said Nursi had not impressed on his students the need for patience, endurance, and moderation, as when the commander of a volunteer militia force in the First War he mustered his students to fight, so out of the great honour in which they hold him thousands of *Risale-i Nur* students would have pitched their tents on the heights around Afyon and awaited the decision of Afyon Criminal Court to acquit him.

The work that Said Nursi and the *Risale-i Nur* students do cannot be considered within the framework of the law and be proved to be a secret society. Why can it not be proved? Is a legal expert who has risen to be chief public prosecutor incapable of proving it according to the law? No, he is certainly not incapable. But there is no organization that could be called a secret political society. That is why it cannot be proved.

It is a contradiction that the statement the prosecutor first gave, which was completely accurate and in accordance with the law, said that “the *Risale-i Nur* students are not a political society,” and then a bit later for some reason said that “they are a political society.” Of course the latter is invalid. We are certain that the judges will see this fact clearly and give the decision that “there is no secret society.”

Judges of the Court!

If when suffering sorrow and anguish a piece were to be broken off the heart, the news of a youth losing his religion should make the heart break into pieces to the number of its minute particles.

Thus, the acquittal you shall give shall be the cause of the Muslim youth and Islamic world being effectively saved from this terrible plague. This is another of the reasons binding me inseparably to Bediuzzaman and his works.

Your decision to acquit the *Risale-i Nur* and give it its freedom will save all the Turkish youth and all Muslims from the tragedy of irreligion. For without any doubt at all, one day the *Risale-i Nur*, a treasury of elevated truths, will be known throughout the world. Then you shall be appreciated by all mankind. Your decision to acquit the *Risale-i Nur* will make the present and future generations grateful to you, and the more it is read and benefited from, the more you shall be appreciated.

Beware! Do not suppose these sincere words of mine are hypocritical. Absolutely not! Because I am afraid of no one while Bediuzzaman is being tried, nor do I waver.

Only, with your permission, I want to say this much: if the prosecutor continues to make such despicable charges against the *Risale-i Nur*, which is a superlative means of preventing Freemasonry and communism in this blessed country, and against its author and readers, and he does not desist from making those entirely erroneous accusations, and carried away by his feelings, opposes them, he will be supporting communism and Freemasonry, and will be assisting the noxious atheists to multiply, against whom in truth these charges should be made.

* * *

[Part of Zübeyir's Supplement for the Appeal Court]

Through its proofs the *Risale-i Nur* repairs the belief of people which has been destroyed by the doubts and scepticism sown by the publications of secret atheistic organizations.

One of the least tangible reasons for the youth adhering to the *Risale-i Nur* as though electrocuted, is this: for years with unparalleled devotion and self-sacrifice, elderly and ill, at a time demanding extraordinary caution, with superhuman patience Bediuzzaman Said Nursi has endured the various torments of his enemies, the communists, Masons, and those hoodwinked by them. With his truth-seeing, realistic view, he has distinguished numerous treacherous stratagems against religion, and has written works about belief which will bring to nothing their fearsomely cunning, covert plans.

But what a regrettable, sad and sorry situation it is, that for twenty-five years they have tried to eliminate this champion of Islam, this matchless person, in prisons and places of detention, in absolute solitary confinement. Even if due to animosity resulting from the unfounded suspicions given rise to by the treachery of communists, the *Risale-i Nur*'s author has been punished, his works continue to be read with ever increasing interest and enthusiasm.

The first and most powerful evidence is this: the young people who read the work *The Staff of Moses* (*Asâ-yı Mûsa*), which has been duplicated in the new letters, quickly learn the Qur'anic alphabet in order to be able to read the rest of the works. This removes the obstacle of not knowing the Qur'anic script, which prevents a person learning numerous sciences and compels him to read works written specifically to distance him from religion and belief. Whenever the younger generation has been decked out and fortified with the Qur'an and the sciences that irradiate from it, the nation to which that youth belongs has begun to progress and advance. Here, the youth have begun to fill their spirits, burning with the need for belief and Islam, with the lights of the *Risale-i Nur*, a Qur'anic commentary. Thus acquiring certain, realized belief, our young people will struggle against irreligion and communism, and will on no account allow their country to be sold to the enemies of Islam. If the communists, therefore, find the opportunity to destroy all paper and ink, numerous youths like myself and older people will be ready to sacrifice themselves, and in order to publish the *Risale-i Nur*, a treasury of truth, would if it were possible make their skins into paper and blood into ink.

Yes! Yes! Yes! A thousand times!

In the indictment the prosecutor says: “Said Nursi is poisoning the university students with his works.” In reply we say: “If the *Risale-i Nur* is poison, we are in need of tons of it and thousands of kilos. If he knows where it is to be found in abundance, he should send us there speedily by aeroplane!”

When we *Risale-i Nur* students suffer the persecution of tyrants for the sake of serving belief and Islam, we prefer to die in the corners of prison or on the gallows to dying on the couch of comfort. We know it to be a supreme divine favour to die as martyrs in the prison into which we have been unjustly cast because of our service to the Qur’an, rather than living in captivity in what is apparently freedom but in reality absolute despotism.

Prisoner, Konyalı
Zübeyir Gündüzalp ¹
Afyon Prison.

* * *

[Mustafa Sungur’s Defence]

To Afyon Criminal Court

The prosecution wants to have me punished for belonging to the society of Nurjus and inciting the people against the government.

Firstly: There is no society called the Nurju Society, and I belong to no such society. I am a member of the sacred, divine society of Islam, which every century for one thousand three hundred and fifty years has had three hundred million members, was founded by Muhammad (Upon whom be blessings and peace), the Glory of the Universe, and is vast and luminous and promises eternal happiness for all humankind. All thanks be to Allah, I am determined to obey its sacred injunctions with all my strength.

As for the *Risale-i Nur*, my being a student of it is considered to be a crime, but it is a miracle of the Qur’an that teaches me my religious duties and those related to belief and that Islam is the highest and most sacred religion and the sole means of happiness for humanity. It proves with brilliant evidences that the Qur’an is a decree of the All-Glorious One, Who is the Owner of all beings, is all-present and all-seeing everywhere, and under whose pre-eternal administration are all beings from minute particles to the stars and suns; it is a miraculous work whose view encompasses pre-eternity

1. After this defence and its addendum were sent to the Court of Appeal, the court authorities sent a telegraph ordering that Zübeyir should be released from prison.

and post-eternity and all events; it is the pre-eternal address of an Everlasting Sun which is superior to all other books and miraculous in forty aspects, and which by giving mankind the good news of eternal happiness, is the object of their eternal gratitude. It proves too that Allah's Messenger (Upon whom be blessings and peace) was sent by the Creator of the Universe, and that with all his conduct and practices was the most perfect, the most loyal, the highest of all men, whose perfections were the most elevated, and through the light of Islam that he brought, gave the best of all news to men, and gave them the most sacred consolation, and who has taken under his spiritual rule fourteen centuries and one fifth of mankind, and to the book of whose good deeds pass the equivalent of all the good deeds performed for one thousand three hundred years by his community, and that he is the reason for the universe's existence and is Allah's Beloved. It proves also with brilliant proofs that both the hereafter, and Paradise and Hell are certain and definite.

With its words and sentences, the *Risale-i Nur* testifies that it is a pre-eternal and post-eternal light proceeding from the light of the Qur'an and the light of Muhammad (UWBP). In respect of its belonging to the Qur'an and being a special commentary on it, it pertains to the heavens and the divine throne. Thus, with all its *Words*, all its *Flashes* and *Rays*, and all its *Letters*, the *Risale-i Nur*, which is supposed to be inciting the people against the government, teaches the divine truths, and principles of Islam, and mysteries of the Qur'an. Is it a crime, then, to read the *Risale-i Nur*, which is thus elevated and worthy of veneration, and teaches good morality and virtue and the truths of belief, and to copy out its parts, which bestow eternal happiness, or to serve it so that believers may profit from it with respect to their belief? Is that inciting the people against the government? And to visit the author of such a blessed and sublime work, a monument of light who is decked out with the highest degree of belief, laudable morals, and virtue and is at the very summit of human perfections, and to be brothers on the way of the Qur'an and belief with the *Risale-i Nur* students, who with their good works, veracity, and unshakeable belief this century, have defended the honour of Islam and truths of the Qur'an, and upheld them, and who have no aim other than winning Allah's pleasure – is to do these things to found a political society? Which equitable, unsullied conscience could inflict a punishment for these?

Judges of the Court! The *Risale-i Nur*'s veracity has been affirmed by the most advanced scholars, and with its gaining for its readers the highest level of belief and greatest love of Islam, there is no doubt that all its

Words, and its *Flashes* and *Rays* are luminous commentaries on the Qur'an of Miraculous Exposition. They are all brilliant suns which dispel spiritual sicknesses and darkness. As is testified to by his pure and upright life, our Master has passed his life on the way of belief and the Qur'an, and enduring every sort of difficulty and distress, has by disseminating the truths of the Qur'an worked to save the sons of this blessed nation in particular from the awesome attacks of communism and every sort of irreligion, and was charged with the sacred duty of writing the *Risale-i Nur* at this time. He does not instruct us (Allah forbid!) in immorality and spoliation. He teaches us the saving of belief, the highest cause and most momentous question in the world of humanity. It is most certainly a divine favour that for twenty-five to thirty years he has striven with the *Risale-i Nur* to save the religious belief of hundreds of thousands of believers, especially by teaching belief, the greatest happiness in life and its most important purpose, to unfortunates like myself who knew nothing of Islam. We say the following to those who in a way diametrically opposed to reality, consider him to be harmful for the life of society and deny his sacred service of belief and work for religion:

If it is a crime to adhere to Allah, and obeying the injunctions of religion, save people from terrible calamities such as immorality and being without religious belief, and to make them happy with the permanent happiness of Islam, then he may be said to be harmful to society. It is otherwise the greatest calumny and an unforgiveable crime. The *Risale-i Nur*'s aim is not this world, it is the never-ending happiness of the hereafter and the pleasure of the Eternal Enduring One, the Compassionate One of Beauty, one shadow of the manifestation of Whose beauty is all the beauty and good in this world, and one flash of whose love is Paradise together with all of its subtle wonders. Having a thus divine, sacred, and truly elevated aim, a thousand times over I declare the *Risale-i Nur* to be free of all transitory things such as inciting the people against the government. And we seek refuge with Allah from the evil of those who with slander of this sort try to crush us and prevent us from working for belief or from learning about religion.

Judges of the Court! As is indicated by thirty-three verses of the Qur'an, and pointed out by Imam 'Ali (May Allah be pleased with him) and Gawth al-A'zam (May Allah be pleased with him) and hundreds of investigative scholars, the *Risale-i Nur* is a light of the Qur'an those who adhere to which will save their belief, Allah willing. It most definitely cannot be extinguished or be lost. For example, the attacks made on it these last twenty-five years with the intention of eliminating it, have been the cause of its spreading and

shining out in extraordinary fashion. For its Owner is the All-Glorious Monarch in Whose power and under Whose command is everything from pre-eternity to post-eternity. For its truths are the Qur'an's truths, and through His protection and grace, Almighty Allah will always make it shine out, Allah willing.

Judges of the Court! If it is a crime to read and write out the *Risale-i Nur* -which teaches belief and Islam with the highest love and fervour, and recognizes no aim or purpose other than divine pleasure, and is certainly a supreme miracle of the Qur'an this age and a luminous commentary on it- and to give its treatises, which teach the truths of belief, to one's believing brother; and if the bonds of religion and Islamic brotherhood, which are enjoined by religion, and the sacred, divine fraternity of uniting on the way of the Qur'an and belief for love of Allah constitute a political society, for me to belong to such a society is the greatest good fortune, and is a happiness greater than that afforded by any favour or award. Endless thanks be to Almighty Allah, Who bestowed on a wretch like myself the great favour of being a *Risale-i Nur* student, which gains such happiness and good fortune for a person. My last word is:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (3:173)

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

Mustafa Sungur,
Teache.

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[Mustafa Sungur's Supplement for the Court of Appeal]

1. The Criminal Court: My reading the *Risale-i Nur* and writing it out and giving a part of it to a needy believing brother so that he might benefit from it was called "inciting the people against the government," and deemed an offence. However, in my written objections to this charge I said: the *Risale-i Nur*, which is supposed to incite the people against the government, is a true Qur'anic commentary. With all its parts it teaches the truths of belief, and bestows the greatest happiness on those who read and write it. Its aim is not anything transitory such as inciting the people against the government, the way of disruptive, immoral layabouts; it is divine pleasure, the most perfect of all happiness and good fortune. I am proud to read and write out the *Risale-i Nur*, which has gained for me the highest virtue and belief,

the sweetest bounty, so that I am its luckiest student and most powerless servant. Although I said that I knew to be its student was a supreme divine gift, and that I constantly thank my Sustainer Who granted this vast bounty to a wretch like myself who was not worthy of it, without basing it on any law or evidence, my adherence to belief and Islam was deemed a crime, and entirely contrary to truth and right I was punished.

2. While studying in Kastamonu Gököy Institute, I myself witnessed the irreligion taught us by some teachers. They said, Allah forbid, that the Prophet Muhammad (UWBP) had written the Qur'an, Islam was now abrogated, civilization had advanced, and that it was a great error and backwardness to follow the Qur'an this century. One day even, a teacher said that because Muslims performed the obligatory prayers and thought of the hereafter, they suffered constant distress and passed their lives unhappily; and that in the mosques of Islam there was a deathly atmosphere, while the Christian churches were always happy and full of life, and that with their musical instruments and other amusements, they enjoyed life and passed their time happily. They tried to break the bonds with Islam and belief in our hearts, and instil denial and disbelief in their place.

Then if by reading several treatises from a peerless light of the Qur'an like the *Risale-i Nur* - which pours out from the Qur'an's effulgence, and proves with brilliant evidences and arguments the truths of belief and Islam, and that the religion of Islam is a never-dying inextinguishable sun and means whereby humanity may attain happiness and well-being- a wretch in whom had been instilled the above poisonous ideas and whose spirituality they had wanted to kill with their noxious irreligious lessons, and had even been carried away by them and (Allah forbid) believing in those ideas had begun to disseminate them - if he had come to believe in the Qur'an, would not his offering the endless joy and happiness he felt to the compassionate, loyal, and true hero Ustad Bediuzzaman, who had gained these for him through the blessed *Risale-i Nur* he had written; would not his telling the revered Master, who had been charged with the burdensome duty of writing the *Risale-i Nur*, how it had saved him from his former life of heedlessness and misguidance, leading him to belief and light, and how it was a sun of guidance and means of happiness for all humanity, and a divine favour for all men and particularly for believers; and would not his calling "the destruction and corruption of a covert organization of the Sufyan," those who with their terrible aggressive assaults on the Qur'an and Islam, as described above, were urging the sons of this heroic Muslim nation to embrace irreligion,

and trying to raze the sacred, divine foundations of Islam, to whom millions of people are bound and destroy their eternal happiness and feeling compounded regret and disgust at the lunatics who applaud them and their base, aggressive, tyrannical destruction; and would not his saying to his former fellow students, who had fallen into doubt concerning their faith: "Come, let's give up following the lusts and whims of our souls; let's bow before the truths of the Qur'an and hurry to the *Risale-i Nur medrese*, the guide to happiness this century. Let's leave those lying scoundrels whom we have been applauding for months or years and reject the falsehoods they showed to be the truth, and attach ourselves to Bediuzzaman Said Nursi's teachings and take them as our master. Let's turn our backs on the darkness and embrace the light;" would not these all arise from the joy he found in his belief and his love of the Qur'an and Islam, and from his adherence to them, and his devotion to his nation, and his desiring everyone to acquire true, realized belief and attain infinite happiness?

Is it a crime to attach oneself to Allah and proclaim that Islam is the loftiest religion and the bringer of virtue and happiness? At a time when with lies and slander, from every side there are overwhelming attacks on the Qur'an and Islam, and attempts are being made to refute the Qur'an and Muhammad (Upon whom be blessings and peace), which are extremely elevated, sacred, and precious, yet books which spread irreligion and atheism and rebellious, transient, worthless wretches who attack Islam are held in respect and innovations and the unlawful are applauded - at such a time is it a crime to believe and proclaim the sacredness and loftiness of the *Risale-i Nur* and that as a miracle of the Qur'an it is a divine light and dominical gift which explains and proves decisively and clearly the elevatedness, veracity, and sacredness of the Qur'an and Muhammad (Upon whom be blessings and peace); and both Allah's existence and that the universe with all its beings and all its members and systems testifies to its Creator's necessary existence and unity; and because he possesses reason and can think and is the most comprehensive mirror of the divine names man is a sort of monarch over all other creatures; and that if he has a relationship with Allah through worship and belief and preserves himself against misguidance and vice and grievous sins, he becomes worthy of rising to the highest of the high, superior to all beings, and an esteemed guest who will be forever happy in Paradise, but if he denies his Creator through associating partners with Him and rebellion, or through heedlessness and misguidance, he falls lower than an animal, descending to the lowest of the low, coming to deserve everlasting Hell and

unending torment and torture; and that the Qur'an is the true Word of Allah, which is constant, and that its injunctions and commands do not, and cannot, change; and that mankind's true and permanent happiness is possible only through following the Qur'an's commands and adhering to them?

It is not considered a crime to read novels and stories, written against Islam for five or ten minutes' illicit pleasure, or to publish books extremely dangerous and harmful for the country and nation, and to praise and recommend them, so can it be deemed a crime if we read and write out the *Risale-i Nur*, which describes the Sun of Islam -which hundreds of millions of people have followed and in which they have found true happiness- or enumerate its elevated characteristics, which we lack the ability to praise? Can anyone who has an atom of belief in his heart and desires the well-being of the country and nation consider the above to be crimes?

Respected Judges of the Appeal Court! This case presented in your elevated presence is directly the case of belief and the Qur'an. It is the case of the eternal happiness and salvation of millions of people. Concerned with this case in effect are foremost Allah's Most Noble Messenger (Upon whom be blessings and peace) and all the prophets (Peace be upon them), and all the saints and innumerable people of reality and believers, as well as all our forefathers who have departed for the eternal realm. You may now win the love and good will, the prayers and intercession, of those millions of the people of reality. The elevated reality called the *Risale-i Nur* is before you. Is its aim the lowly, transient ranks and positions of this world, or to win Allah's pleasure, the greatest happiness, the purest joy, and highest good fortune? And does it encourage people to be immoral, or does it deck them out with belief and the highest morality and virtue?

Before you is the *Risale-i Nur*, which pours out from The Miraculousness of the Qur'an of Miraculous Exposition and is a divine light. Since the greatest case facing people, more important than anything, is to win belief in order to be able to depart from this world for the realm of eternal happiness; and since through the effulgence of the Qur'an, the *Risale-i Nur* teaches the truths of belief, and as is testified to by hundreds of thousands of people who have read it and written it out, and as indicated by numerous Qur'anic verses and Hadiths of the Prophet (UWBP), and Imam 'Ali (May Allah be pleased with him) and many saints like Gawth al- A'zam (May Allah be pleased with him), it has definitely won that case; certainly and without doubt, by virtue of your elevated love of truth and justice, above every sort of transient anxiety, you will understand and appreciate the *Risale-i Nur*'s veracious,

Qur'anic face and its true value, and that its students pursue no aim other than Allah's pleasure.

Judges of the Appeal Court! With his high morality, virtue and compassion our esteemed and elevated Master, Bediuzzaman Said Nursi, strives to save people from the dense darkness of false ideas and eternal solitary confinement, and enduring the severest distress and torments has risen to the highest degree of perfection at this time being charged by Almighty Allah with the sacred duty of publishing the truths of the Qur'an, yet entirely contrarily to all truth and justice, he is cast into prison. Elderly, ill, and with no one, practising his beliefs and worship in most elevated fashion, possessing the most brilliant intelligence and learning, and having no aim other than saving the belief of people, the terrible suffering of our Master, who is seventy-five years old and truly loves humanity, in the intense cold of Afyon Prison, pierces the heart, causing the severest anguish. Trusting in your elevated truth-loving justice and true philanthropy, we await the manifestation of justice's compassion.

Mustafa Sungur

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[Mehmed Feyzi's Defence]

To Afyon Criminal Court

The indictment states that I am my Master, Said Nursi's, chief scribe, and am firmly attached both to himself and to the *Risale-i Nur*, and have served them, and it deems this an offence. For my part, I accept the charge with all my strength and am proud of it. For I have a powerful, innate yearning for knowledge. Evidence for this is that when during the Denizli affair my house was searched, it was officially established that found in it were more than five hundred various scholarly books, some in Arabic. It is an unusual desire to study and extraordinary love of learning that made me collect these five hundred books, that not one person in a thousand would have at this time, despite my impecuniosity and young years.

Because of this natural capacity of mine, I was searching for a true master. Endless thanks be to Almighty Allah that He gave me what I was searching for afar, from close by. Yes, my Master, Said Nursi's life testifies that his only aim in life has been knowlege and to learn the sciences of Islam. I have understood clearly both through my own observations, and from his published biography, and from what I have learnt from his old students, the innate love of learning that I have is found in my Master to an

extraordinary degree, so that on his own in wondrous fashion, contrarily to all the other *medrese* teachers at this time, he has persisted in *medrese* teaching and endured every calamity. But then, because they did not understand my Master's extraordinary situation, the politicians attempted to link him with a sort of politics, with which he has no connection, even throwing him into prison. But later Almighty Allah made his passion for knowledge into a key to the Qur'an's truths, and the *Risale-i Nur* emerged, which has left all scholars and philosophers in amazement. Around that time, as a divine favour I found close by in Kastamonu the Master I had been searching for all my life, whose nature was similar to mine but infinitely more elevated. I shall offer thanks for this to the end of my days.

Just as since early days, in order to preserve the dignity of learning my Master never accepted such things as charity and gifts, so he did not allow his students to accept them. He would bow before no one. In fact, not condescending to crouch down in the trenches in the front lines in the War, or even to enter them, he preserved the dignity of learning. Similarly, heroically preserving the honour of scholarship and teaching in the face of three awesome commanders, he was completely unmoved at their anger and silenced them. I therefore accepted him as my true Master, since I knew that he was someone who had sacrificed everything to preserve the high honour of this nation and country and the Turkish learned establishment. Even, if to suppose the impossible a Master so truly devoted to his country and nation had a hundred faults, they should be looked on tolerantly and not objected to.

A example showing that this country's patriots in the Second Constitutional Period and the nationalists and patriots under the republic appreciated in the name of the country and nation our Master's extraordinary service to learning was that the Committee of Union and Progress government gave nineteen thousand gold liras for his university in the east called the *Medresetü'z-Zehra*. This was to be organized along the same lines of al-Azhar University. Its foundations were laid in Van Province, but it remained unbuilt due to the First World War. Then the first government of the republic twenty-four years ago allotted one hundred and fifty thousand liras on the agreement of one hundred and sixty-three deputies. Our Master's nearly succeeding on his own in founding a large university similar to al-Azhar, which was brought into being only through the enterprise of thousands of teachers, shows that all patriots and lovers of their country, together with the teachers of the *medreses* (religious schools) should appreciate and applaud him. As for us, because we found such a Master, we decided to endure every

sort of hardship and difficulty. I have boundless respect for him as an exceptionally learned scholar at this time, who through the effulgence of his learning and truths of his one hundred and thirty works has caused me to advance on the way of belief and knowledge. Allah willing, this respect of mine will continue for all eternity.

There is no covert organization which exploiting religion and religious feelings aims to breach public security, in connection with which the prosecution wants to have me convicted. Despite months of investigations and searches it has not been able to verify any such society, nor do we have any connection with such a thing. Our sole concern, within the framework of the laws of the republic, is for the *Risale-i Nur*, which has undergone the toughest examinations and has met with due respect from the highest committees of experts and has been acquitted by authorized courts of law. This is not treason towards the country and nation, but scholarly striving in a way that is directly beneficial for country and nation. Other than this we have no political aim nor any other purpose. Thus, since our innocence and sincerity are clear in this matter, I seek the manifestation of justice from your just court and my acquittal, as in Denizli Court.

*Prisoner, Kastamonulu
Mehmed Feyzi Pamukçu,
Afyon Prison*

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[Ahmed Feyzi's Defence]

To Afyon Criminal Court

Judges of the Court!

Is it not the duty and right of a believer to serve the Qur'an and the Prophet (UWBP) by meeting with a scholar of religion, reading and writing out his books about the truths of religion, and hastening to the assistance of his co-religionists? Is there any law prohibiting us from this service of religion? Is it a crime to criticize certain aspects of the atheistic immoral currents of our times? We are purely a body of religiously-minded people which has no connection whatsoever with politics or government. To think well of someone and consider him worthy is a personal opinion that may be held by anyone. We know Bediuzzaman to be the most elevated scholar of religion of our times. We know him to be someone who follows reality, and who expresses and explains the truths of religion without toadying to anyone. We call him a *mujahid* because of his service to religion and relying on

the Qur'an's unshakeable truths, his undertaking the defence of our country against the currents of immorality and disbelief which threaten it. In a country in which freedom of religion and conscience are the rule, we cannot be held guilty of an offence because of the views we hold in the light of our consciences. Therefore, we are not obliged to give account to anyone.

As for the matter of the persons foretold in Hadiths to come at the end of time: we did not fabricate these. They have their origin in religion. In a number of Hadiths, Allah's Messenger (Upon whom be blessings and peace) said that the life of his community would not exceed one thousand five hundred years. The major historical events up to that time, which would have the greatest significance for the life of his community and for the life of the world, he gave news of, calling them "the signs of the end of the world." He drew the attention of the Muslim Umma to their evil. He said that those who were heedless and ignorant of these evils would meet with everlasting misery and loss. There are innumerable religious proofs of these. We believe in Allah, His Messenger, and the Qur'an. So as the result of this belief and belief in the Messenger's veracity, should we not strive to save ourselves from everlasting perdition? Should we not see what is happening around us? Wondering, "Have those perilous times come? Don't let it be us who are the generation that falls prey to those dangers," should we not point out how they may be applied to existent religious truths? If we disregard the positive evidences before us and the proven scholarly truths which take us to the divine existence, and supposing the irreligion of Europe to be the greatest means of civilization and sole mark of knowledge, we abandon our religion, who will save us from eternal perdition? Should we not think of this? Would a person of this mind who recognizes nothing superior to the Qur'an and its truths, throw himself into everlasting perdition out of fear of temporary punishments? Or would he attach any worth to transient values? Would he give up his duty of serving Allah, and His Messenger, and His religion? These then are the true factors tying us to Bediuzzaman. Is there any other source of religion that can silence the pre-eternal needs of our spirits?

The prosecutor recommends to us the thousands of Arabic books which fill the libraries but do not interpret the spirit of today. He himself and those who think like him may not like the compendium of knowledge, treasury of freedom, and elevated reality called the *Risale-i Nur*, and they may criticize it. That is a matter for themselves. But they may not interfere in our preferring this or that work, or our attaching value to them. We like the *Risale-i Nur*. And we know it to be a true, unhypocritical book on religion and a

Qur'anic commentary. Values and value judgements are questions of conscience. No one can interfere in them. Yes, we agree that the *Risale-i Nur*'s author always teaches pure truth. The fact that he does not accept this does not shake our opinion. Moreover, our opinion is based not on his wonder-working in the physical realm, but on the wonders of his knowledge, the extraordinary manifestations of which we have observed in his teachings with the *Risale-i Nur*, which challenge all the world of knowledge. Can you show us a second Bediuzzaman who although his [official] period of study was no more than three months, spread such a brilliant light of knowledge; and with the wonders of his learning displayed a logic so advanced in the ultimate questions of science that they left even the loftiest thinkers in amazement; and in a language he learnt only in the second part of his life had such a captivating style of exposition, and such a gripping ardour; who overflows with love and passion, and is exuberant like a sea of belief, a treasury of divine knowledge, an ocean of wisdom?

Do you consider it excessive that we consider to be Master, the monument of virtue and light who shows not the slightest inclination towards the pomp of fleeting, superficial ostentation; nor stoops to even the smallest benefit or pleasure; nor attaches any value to anyone who fawns at the feet of fleeting filth; who awaits nothing from anyone, nor asks for it, and accepts nothing offered to him; who displaying the best example of the purest chastity and enduring patiently, with forbearance, every sort of deprivation, has dedicated himself to the truth and to making known the lights of the Qur'an and knowledge of Muhammad (UWBP); and out of the abundance of his compassion weeps at the suffering of the country and nation; and who never gives up his work, which is for the happiness of those around him, despite all the betrayals he has suffered; and disregarding his own old age and aloneness, strives and battles with selfless, divine exertion to save people from the pits of ignorance and whirlpool of denial? In addition to the wonders of his knowledge described above, he is worthy of being known and followed as an example of perfection and virtue because of this matchless self-sacrifice, self-sufficiency, and masterpiece of chastity and moderation, which he has shown at this time when moral values have been lost.

That is how we look on Bediuzzaman and his works. Is it solely because of our attachment to him, which arises from our belief, and our belief in the severe rebukes and reprimands of the Qur'an and Muhammad (UWBP) concerning unbelief and morality that he has involved us in politics, which are deemed fleeting filth? Or can it be called corruption to inform about

Allah and His Messenger, the truth and the Qur'an some of the sons of our compatriots who for twenty-five years have been unable to learn the truths of religion and are heading for certain perdition, in order to save them from everlasting extinction, and to reform their unsullied spirits and innocent consciences?

Judges of the Court! We are in no way involved in politics. We know that for those like us who are not versed in politics, politics is a way beset with a thousand and one perils, dangers, and responsibilities. In any event we attach no importance to fleeting externals. We only look to the good face of the world which takes us to divine pleasure. We therefore vehemently reject the charge that we pursue politics or contest the concept of the state. If there had been any such intention, there would have been some small manifestation of it in twenty-five years. Yes, we have a negative front, a side which rebukes, turned to immorality and unbelief. This arises only from belief and our necessarily joining in the Qur'an's severe expressions and comprehensive warnings about these things. If these reasons and this sincere, straightforward style of exposition do not convince you, sentence us to whatever sort of punishment you please. But do not forget that Jesus (Upon whom be peace), who today has six hundred million followers, was sentenced to death like a common thief by the authorities of his time only because his heart beat for humankind's happiness and he bore the trust of delivering the message.

Having spoken out freely, we shall be proud to face our conviction. With the cry of (3:173) *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* we open our hands to the court of the Dispenser of Needs.

*Prisoner, Ortaklar Bucağı
Ahmed Feyzi Kul
Afyon Prison.*

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[Ceylan's Defence]

To Afyon Criminal Court

Making a mountain out of a molehill, because of my service to my Master and the *Risale-i Nur*, of which I am proud, the prosecution portrays me as a prominent diplomat or cunning plotter. In reply to his apportioning me a large share of the imaginary crime with which the *Risale-i Nur* is charged, I say this: I am closely attached to my Master, Bediuzzaman, from whom,

by reading his works on religion, belief, and morality, I have profited to such an extent that I would readily sacrifice my life for his sake. However, my attachment is not as the prosecution said, harmful for the country and nation, in order to incite the people against the state; it is rather an unseverable attachment on the way of saving myself from the eternal annihilation of the grave, from which no one can escape, and saving the belief of my brothers in religion, which, like me, they are in need of saving in these perilous times, correcting their conduct, and becoming useful members of the nation and country.

I am one of those close to him. From time to time for four years I have proudly attended on him. During this time, I have witnessed nothing other than total virtue. I have not once heard him say a single word about his being the Mahdi or the Regenerator of Religion. More than a hundred thousand copies of the *Risale-i Nur* and hundreds of thousands of pure intentioned *Risale-i Nur* students, who have saved their belief by reading its treatises, can testify that he is the very epitome of humility.

My blessed Master considers himself to be a *Risale-i Nur* student like us. This is what he claims. This may be seen easily in many of his letters, which you have in your possession, and especially in the *Treatise on Sincerity*, which is included in *The Staff of Moses Collection (Asâ-yı Mûsa)*. He repeatedly says in his letters: "Enduring truths like the sun or diamonds cannot be constructed on transient persons, and transient persons cannot lay claim to those precious truths." So to accuse him of boasting and of claiming to be the Mahdi and Regenerator of Religion is not something anyone of intelligence would do. For if you read carefully and fairly all his treatises and letters, you will form the certain conviction that the like of this profoundly learned scholar of the times has not been encountered for centuries. He is a savor of belief the like of whom will not be encountered, who at a time the red sparks of communism are licking the eaves of our houses is a patriot far more useful and productive for the country and nation than an army. I am regretful that I was not earlier the student of such a work and the esteemed Master who wrote it.

Respected Judges of the Court!

With the idea of performing a sacred service for the nation, so that like me the sons of this land might profit from the *Risale-i Nur*, whose endless benefits I myself had experienced, I had printed *A Guide For Youth (Gençlik Rehberi)* in Eskişehir. I ask you: how is it that while service of

the *Risale-i Nur*, which is a true and irrefutable Qur'anic commentary, and thus of belief, of an unfortunate like myself should have met with praise and appreciation, and encouragement, we received this severe treatment? Is it not contrary to justice?

I request of your just court that you give the decision for the *Risale-i Nur*'s freedom, for it is the sustenance of our spirits, means of our salvation, and key to our eternal happiness. If the circumstances, some of which I have mentioned and enumerated above constitute a crime in your view, I shall accept with total resignation the harshest penalty you can inflict.

Prisoner, Emirdağlı
Ceylan Çalışkan,
Afyon Prison

* * *

[Mustafa Osman's Defence]

To Afyon Criminal Court

I say in reply to the matters which have been put forward as offences, that I took part in the imaginary activities against the regime reputedly perpetrated by Bediuzzaman Said Nursi, who is accused of founding a secret society and by exploiting religious feelings, of being engaged in activities that might breach state security:

1. Yes, like many *Risale-i Nur* students, I began to collect the treatises of the *Risale-i Nur* and to read them with the intention of receiving a civilized, religious education and learning Qur'anic conduct, which is a national characteristic and is worthy of true Turkism and Islam, and an historical honour and virtue of ours. I intended to become a useful member of the country and nation, and defend it against the effects of foreign ideologies.

How could it be considered an offence at a time vice and immorality have trampled the honour and mode of action of our forefathers, which found fame in history, and poisoned the life of society, and have spilled into the streets to the extent of disgusting even the immoral, alarming public opinion, so that it is gossiped about in every home, and this grievous situation, which gives rise to criticism in the form of news about the moral police and of various other subjects in the newspapers and magazines, which are the tongue of public opinion, is rapidly spreading and quite simply becoming general - to read the *Risale-i Nur* Collection at such a time, which saved me as it saves all Muslims who read it; and to give it to my compatriots

when they insistently asked for it, who knew and heard that I read these works, so that it could rectify their morals too; and so to save through the *Risale-i Nur* and its effective teachings these people who had lost their moorings and were becoming harmful for the country and nation; and to give it to them to read since it would assist them to become useful to humanity - how could this be considered an offence? It is the luminous, effective weapon of Bediuzzaman in his sacred, moral struggle, which is worthy of praise and appreciation. With his effective teachings about religion he is a *mujahid*, fighting against the dangerous red plague of communism which is spreading like an epidemic even in our country and makes the whole world tremble - how could it be considered a crime for myself to have given these treatises to people when they have thus in twenty years transformed into useful members of the country and nation twenty thousand people, and probably more? And how could charges be made against its respected author in the same way? I ask your consciences.

2. The Hadith which the prosecution stated was “false” and therefore unscholarly, is said to be “sound” in the books of Hadiths. So having been accepted by the scholars of Hadiths, and the fact that the leading Istanbul scholars both before the Constitutional Revolution and during it accepted Bediuzzaman’s interpretations and replies, which are now found in the Fifth Ray, to the questions they asked of him in connection with the questions asked of them by the Japanese and the Anglican Church, and those prominent scholars did not object to his replies establishes definitely that the Hadith is sound.

Moreover, the truths of not a part of the *Risale-i Nur*, but of all of it, are so powerful that no true Islamic scholar could object to them, so that foremost the Directorate of Religious Affairs, and true scholars throughout the country since the Constitutional Period, have been compelled to accept and respect them. The objections of one or two individuals who are known as scholars but who are bereft of true knowledge do not refute those truths and powerful proofs. They are merely ridiculous. Is it a betrayal of the regime to write a letter of thanks to the author of the *Risale-i Nur* because one is captivated by the truths of the Qur’an and belief it contains, the spiritual and material benefits of which have become clear, and which are studied all over the country by every class of person in order to save their eternal lives from extinction, and from which thousands of compatriots have profited and so are eternally indebted to their esteemed author, since he has saved their

belief; is it a betrayal, relying on the undeniable truths stated by the Hadith which is deemed to constitute an offence, to consider certain acts and works to have appeared in this country, which are referred to by the Hadith, and supposing it to be thus, relying on the statements of numerous Islamic scholars, to see it as a victory of the Qur'an which will lead to the repairing of certain errors and to be pleased at this, and to privately put this view to a Master from whose works one has received effulgence; and to hope that the country and nation will not fall into anarchy and thus into the embrace of the Red Peril, which causes the whole world to tremble - is this a betrayal of the regime? Is it to malign the reforms? And although several courts of law have acquitted that scholar, who is utterly deserving of commendation and appreciation, and although he is very elderly, a recluse, and has no one, to charge him with the same matters, arrest him, put him into solitary confinement, and send him to trial, and for us too, to consider to be a crime these scholarly views of ours and our working to save our belief, and to put these forward as evidence of our supposed breaching of state security, is the just decision of which conscience? I ask this of your court and leave it to your consciences.

3. The charge of "Carrying Bediuzzaman's picture as though it were something sacred, and collecting his letters, and corresponding with him." To carry not a simple picture, but one decorated in gold and jewels, of the universal scholar and esteemed author who through his works has saved my spiritual life and eternal life from extinction, and allowed me to experience the pleasure and happiness of physical life, and who has saved the belief of thousands like me, and to send him letters and congratulate him, and to get to know others who love him, is my right as it is for all members of humanity. I do not suppose this right of mine to constitute a crime, and finally I say: as the police of two provinces and numerous towns can testify, in order to be able to serve this country, nation, and humanity, for long years the *Risale-i Nur* students have saved themselves through the *Risale-i Nur* from being aimless, and have been the means of saving others. Although the patriotic service they have performed for this country and its government has in reality been greater than a police force of thousands, and is worthy of recognition and appreciation, it has been misinterpreted and we have been arrested, as though deliberately on behalf of some foreign power. All our work and businesses have gone to rack and ruin and our wretched families and children have been left weeping and destitute. Which laws of democracy does this conform to? Which just decisions of which just judges? I request from

your respected court, which executes justice in the name of the just Turkish nation and its high Assembly, that these works, the numerous benefits and advantages of which are obvious and undeniable, are left free and that we are acquitted.

Prisoner, Safranbolulu
Mustafa Osman,
Afyon Prison

* * *

[Hıfzı Bayram's Defence]

To Afyon Criminal Court

I am charged with reading some of the works -which teach the truths of the Qur'an and belief and are of great benefit for the nation and country- of the Islamic scholar Bediuzzaman, who is accused of attempting to breach state security by exploiting religious feelings; and with obtaining and giving -on request- to a number of acquaintances some of his treatises, from which I had greatly benefited in respect of belief and religion and which had led me to acquire Qur'anic manners, in the hope that it would be for their good and they would profit from his teachings about belief, and religious and moral instruction, a national characteristic. In addition, on the pretext of a number of acquaintances sending letters of a friendly or scholarly nature to my address, it is alleged that I am a partner in the crime of the above-mentioned. I object as follows to these matters with which I have been charged:

1. I did not read the *Risale-i Nur*, which has previously been tried and acquitted and returned to its author, and has been praised and recommended by the country's religious scholars, with any idea of causing trouble in the way insisted on by the prosecution. I saw every part of it to be nothing but an important Qur'anic commentary which effectively teaches Islam and gives religious instruction, the way to make people virtuous and advance morally, and to save nations from falling into the abyss. Since this is the case, I do not suppose that to read these with the intention of study or maintaining my religion and belief, and to give them to others, and to obtain them for others, constitutes a crime. For nowhere at all has any incident harmful to the country and nation in which *Risale-i Nur* students have taken part been witnessed or recorded by the police. In addition, it is totally false to say: "they study and read them secretly" and to arouse doubts about a secret society. Because, whether scholarly or political, the *Risale-i Nur* students have no connection with any society, secret or open. In fact, several years

ago the same charges were made against Bediuzzaman and many others, and they were sent for trial in Denizli Criminal Court, and although all the parts of the *Risale-i Nur* were scrutinized in the closest detail, they were all acquitted. I do not know the extent to which the imperatives of justice demand putting forward as evidence for a serious crime such as breaching state security and betrayal of the regime, reading a work which itself and whose author have been acquitted, and giving it to others to read; so I refer it to your consciences!

2. Among the charges was my being sent, while under arrest, a treatise by someone I do not know from Bayezid. I have not seen this treatise. I am uninformed about what it contains. If it is the *Risale-i Nur*, I accept it. You ask, and I shall reply. Only, I learnt that the prosecutor mentions the Mahdi in the indictment, and my Master is innocent of all such accusations. Just as I have never heard him mention such a thing, so I have not seen it in any of his works. Moreover, at every opportunity he has forbidden his students to venerate him, exalt him, or accord him any rank, and he has rebuked those who have written him such letters. We have always known him to be an important scholar who seeks no rank or position, and to be a precise and exacting *hodja*.

Prisoner, Hıfzı Bayram

[Emirdağlı Mustafa's Defence]

To Afyon Criminal Court

I say briefly in reply to the prosecution's accusing me of being a partner in my Master Bediuzzaman's imaginary crime:

The service I have performed for my Master and the *Risale-i Nur*, without having the very slightest regret, resembles a mere droplet before an ocean of grace and favour. Just as tiny fragments of glass are sacrificed on the way of obtaining a treasury of precious diamonds, so I am every moment ready to sacrifice my life for the *Risale-i Nur*, which is the means of saving my everlasting life. I consider it would be a terrible betrayal of my blessed Master, the leading scholar of the age, and of his sole aim, belief and the Qur'an, to abandon the *Risale-i Nur*, the innumerable benefits of which, worldly and for the hereafter, have been established, because of temporary imprisonment and its unimportant hardships and so that no harm should come to our brief, tumultuous lives in this world, or to be indifferent towards the *Risale-i Nur* and my Master. I do not want to deviate even an iota from what he permits and commands.

Respected Judges of the Court!

Why does it seem excessive that despite my indigence I should be the student of a leading religious scholar who has formed a powerful front against communism, which aims to scatter its poisonous microbes over our beautiful land? This surely proves that the riches of the *Risale-i Nur* far exceed worldly riches. Leave my Master and the *Risale-i Nur* free for ever so they may save the belief of the Turkish youth like myself, and the young people may become useful members of the country. The need of us Turkish youth for the *Risale-i Nur* is thousands of times greater than the need for air of someone held in close confinement, and the need for light of someone in pitch blackness, and the need for food and water of someone parched with thirst and hungry in the desert, and the need for a life-saver of someone drowning in the sea. It is therefore not conformable with the honour of justice, because of the above facts, some of which I have mentioned, to condemn Bediuzzaman, who has won our greatest good opinion and regard, and to whom we are attached with unbreakable bonds, and the many unfortunates who are his well-intentioned students, and leave us to rot in prison.

*Prisoner, Emirdağlı
Mustafa Acet,
Afyon Prison*

* * *

[Halil Çalışkan's Defence]

To Afyon Criminal Court

Respected Judges of the Court!

In the indictment read to me by the prosecution my service of my Master is cited as a serious crime. My Master came to our town in 1944 and resided there for four years. For forty years he has given up all the pleasures and comforts of the world and worked only for belief and Islam and to save the eternal happiness of Muslims, particularly in our country, on the way of belief and the hereafter. With the *Risale-i Nur*'s teachings on belief and morality, he has constructed a barrier against the noxious ideas of communism, which are causing great harm to our religion, and particularly among our nation, which is Muslim and Turkish. The material and spiritual harm it causes is excessive. He prevents too similar things harmful to the nation. Does my proud service on and off for three years of the *Risale-i Nur* and my Master, who is worthy of being applauded by all the scholars in the world,

constitute a crime in the view of justice? It is also shown to be a crime that I left being a tailor to perform that service. But if I was to sacrifice my very life for the *Risale-i Nur*, which is truth and reality and a true commentary on the Qur'an, and for my Master, should it be deemed a serious offence and myself be known as a traitor to my country? I ask you.

Respected Chairman of the Court! I read some parts of the *Risale-i Nur* and I wrote some out. Endless thanks be to Almighty Allah that due to the yearning I had long felt for knowledge, I began to profit from these treatises. Although I was closely concerned with them, I saw nothing in them about inciting the people against the government, or disturbing public order, or founding a secret society. Nor did I hear anything from my Master about being the Mahdi or Regenerator of Religion, or anything about such movements. The sole aim of the *Risale-i Nur* and our Master and us students is to serve Islam, and particularly the Turkish nation, with respect to belief and morality. Certainly, the *Risale-i Nur* and its servants should not be harassed because of this service. Our sole aim and purpose was this and nothing else. And we performed this duty for Allah's pleasure. In any event we could not exploit such a sacred duty for the world or any worldly benefit, and would not stoop to such a thing. We therefore cannot endure the prosecution's charges against the sincere *Risale-i Nur* students, who have belief in their hearts, are preoccupied with the hereafter and have no worldly ambitions whatsoever, of founding a secret political society, which never at any time occurred to us.

Respected Judges of the Court! We believe that you have understood the aims, intentions, and nature of the *Risale-i Nur* students, and have formed the opinion that we have no connection with the crimes with which we are charged by the prosecution. We therefore request from your high court and your consciences that our books are returned to us, free, and we are acquitted.

Prisoner, Emirdağlı
Halil Çalışkan
Afyon Prison

* * *

[Mustafa Gül's Defence]

To Afyon Criminal Court

I am not a member of any secret society. In any event, my Master Bediuzzaman Said Nursi never founded any such society. He always taught us about the truths of the Qur'an and warned us severely against being concerned with politics. I am only the student of the great Master Said Nursi. I am bound to him and to the *Risale-i Nur* with all my heart and spirit. I would be happy with any punishment inflicted on me for the sake of the *Risale-i Nur* and my Master. Through his works, my Master saved my belief and life in the hereafter. His aim is to save all Muslims and all our compatriots from unbelief and for them to win eternal happiness. It has become clear in all our trials that we have no connection with any political ambitions. Although the reality is this, we have again unjustly and irrelevantly been dragged to court. We have understood from this that they want to break our solidarity. Our solidarity is not turned to any worldly or political end or matter. We only have the very greatest respect for our Master. Those who read the *Risale-i Nur* acquire an extraordinary belief, Islam, morality, and perfection.

We are incapable of not having enormous love for our Master. I am attached with all my being to my Master and to the *Risale-i Nur* students. This attachment could not be severed or broken even if I was executed. I and all my brothers are innocent. We request with all our strength that the *Risale-i Nur* is left free. I request that my elevated Master and innocent Nurju brothers and myself are acquitted.

Ispartalı Mustafa Gül

* * *

[Küçük İbrahim's Defence]

To Afyon Criminal Court

Respected Judges!

The crime with which we are charged is both irrelevant and pertains to the world, it is political. But you, esteemed judges, understood at first sight whether or not we were people who would be involved in politics. However, even if hundreds of authoritative people were to ensure that this cold and alien charge was a hundred per cent realized, and my intelligence was a hundred times greater than it is, because of the feeling the *Risale-i Nur* and its esteemed author have given me, I would flee with all my being from that temporary, fleeting political thrill and adventure, and spend it on the way of

belief in the hereafter and being saved from Hell. Both our respect for and attachment to the *Risale-i Nur*'s worthy author, and reading and writing out the *Risale-i Nur*, and our corresponding with the *Risale-i Nur* students and our relations with them, all look directly to the hereafter, as was affirmed by Denizli Criminal Court and the Court of Appeal. So much so that because of the ideas we have acquired from the *Risale-i Nur*, we would not exchange these luminous beings for worldly and material values. We will persist in this belief until we die.

Respected Judges of the Court!

Since we are gathered together here due to this fearsome charge, I am bound by conscience and for the sake of the country to state an important fact: only in my own neighbourhood, due to the reform of people's characters brought about by the *Risale-i Nur*, over a period of ten years, in full sight of everyone, foremost myself and many others have learnt the way home. Vice and waywardness have been transformed into happy family lives. Mothers and fathers now pray for those who were the cause of it. You may listen to the stories of many people of this sort, in our province and around it. Particularly in Denizli Prison, when the *Risale-i Nur* entered there, it had such an overwhelmingly beneficial effect on the prisoners that it is still talked about. It was the same when I arrived here at Afyon Prison; whoever I spoke to, they described their former states and present states, and spoke gratefully of the *Risale-i Nur* students, praying for them. These facts are well-known. I am astonished that love for the *Risale-i Nur*, which has reformed me and my fellows to this great extent, both socially, morally, and with regard to the hereafter, and especially is an important Qur'anic commentary, and love for its esteemed author, and to write letters of consolation to my compatriots, could have been something political. Out of this astonishment I say that there cannot be such a crime. At the most I can say that the covert enemies of the Qur'an and thus of the *Risale-i Nur* have made the judiciary and police suspicious about us for no reason, and have thus been the cause of our packing the prisons. For sure, the elevated judges will understand these facts, and placing their hands on their consciences will give their just decisions, concerning which good tidings are given by Allah Almighty, and they will make the Muslim Turkish nation, which throughout the country is eagerly awaiting their decision, grateful to them.

Prisoner İnebolulu
İbrahim Fakazlı,
Afyon Prison

The Fifteenth Ray

The Shining Proof

This consists of two Stations

[This lesson is a treatise which is apparently unimportant but in reality of the greatest importance, and is extremely powerful and comprehensive. It is a Qur'anic fruit of Paradise and of belief which was produced from the uniting – at the degrees of knowledge of certainty and absolute certainty – of my life of reflective thought and the spiritual life of the *Risale-i Nur*, which is based on ascertaining reality through its evidences (*tahkikî*). ¹]

Said Nursi

The First Station

[A concise summary of the Twentieth Letter, and Part One of the instruction given in the third School of Joseph. ² It consists of three parts]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ

I am someone who has spent thirty-five years in seclusion, and particularly at night forgets the world, and having for twenty-three years suffered the annoyance of being under hostile surveillance, has become unsociable. Being all alone, I become fed up if, for an hour even, I am with anyone other than the people who assist me or are desirous of the lessons of the

1. According to Bediuzzaman, the aim of the *Risale-i Nur* is to gain for its readers or students certain, realized belief (*iman-ı tahkikî* - Arabic: *taḥqīqī*). This has been defined as: “To acquire certain knowledge of all the questions related to belief through close investigation, and to live that belief... Firm, unshakeable belief.” See, Abdullah Yeğin, *Yeni Lugat* (3rd. ed.) Istanbul 1975, 271.

2. See, page 478, footnote 63.

Risale-i Nur. But then, on the pretext of the petition I wrote to the Court of Appeal about being held for eleven months in total solitary confinement in Afyon Prison, they forcibly transferred me to Ward Five and forbade my brothers to come to me. I was feeling truly alarmed that I would be unable to endure the crowded conditions when suddenly as a sign of wrath and anger, the cold became so severe I would not have survived had I remained where I was before. The hardship turned into mercy for me.

It occurred to me as I was reciting the *tesbihat* following the prayers: “In all the wards the *Risale-i Nur* students are working as hard as they can at the *Risale-i Nur* and its lessons both on their own account and in place of you. But because this fifth ward is somewhat isolated and is constantly being filled and emptied, the need here is greater for the *Risale-i Nur*’s instruction. The youths and elderly people read the newspapers, which write about the assaults of Russia with its awesome denial of Allah, and are therefore in far greater need of its definitive, powerful instruction about belief in Allah’s existence and unity.” I was thinking of writing a brief summary of the Twentieth Letter and the sacred sentence:

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 وَإِلَيْهِ الْمَصِيرُ¹

which for years I have recited ten times after the morning prayer. For it points out the affirmation of divine unity on a vast scale, and with its eleven phrases demonstrates in detail as clearly as the sun both eleven proofs of the divine necessary existence and dominical unity, and eleven good tidings. According to one narration, it bears the greatest name. But then it was suddenly imparted to me that I should teach this concise summary to Nadir Hodja and the youths here. So saying: “In the name of Allah,” I began:

This sentence demonstrating divine unity contains eleven good tidings and eleven proofs of the truths of belief. For now, I shall point out briefly the proofs only and refer their further explanation and the good tidings to the Twentieth Letter and other parts of the *Risale-i Nur*. However, I consider it appropriate to write here a few points I did not tell them when I was writing the lesson. Of the eleven phrases of the above sentence affirming divine unity:

1. *Bukhārī*, Adhān, 155; *Tahajjud*, 21; *Muslim*, Dhikr. 28, 30, 74, 75, 76; *Tirmidhī*, *Mawāqit*, 108; *Ḥajj*, 104; *Nasā’i*, *Sahw*, 83-6; *Manāsik*, *Ibn Māja*, Du’a, 10, 14, 16; *Abū Dā’ūd*, *Manāsik*, 56; *Dārimī*, *Ṣalāt*, 88, 90; *Muwaṭṭa’*, *Ḥajj*, 127, 243; *Qur’ān*, 20, 22; *Musnad*, i, 47; ii, 5; iii, 320; iv, 4; v, 191.

THE FIRST PHRASE: لَا إِلَهَ إِلَّا اللَّهُ

The proof here is the treatise called *The Supreme Sign* (Âyetü'l-Kübra), which has been printed. It was because it is a matchless wonder that in giving news of various parts of the *Risale-i Nur*, Imam 'Ali (May Allah be pleased with him) said: **وَبِالْآيَةِ الْكُبْرَى أَمِنَ مِنَ الْفَجَةِ** and making that Supreme Sign an intercessor, through the treatise's victories in the courts of both Ankara and Denizli and its spreading effectively and secretly, it was both the reason for the *Risale-i Nur* students being acquitted, and since its secret printing had led to the students' imprisonment for nine months, it both clearly affirmed Imam 'Ali's (May Allah be pleased with him) wondrous prediction, and his prayer for the *Risale-i Nur* students.

Yes, the Seventh Ray, *The Supreme Sign*, points out in all beings thirty-three vast, universal, unanimous proofs. Alluding to innumerable evidences in each universal proof, it proves firstly that the heavens point to the Necessarily Existent One's existence and unity with the words of the stars; the earth with the phrases and sentences of the animals and plants; and so on, until the universe as a whole, with the words of all its contents and beings, and the truths of contingency and createdness and change – it proves them as clearly as sunlight and as certainly as the day. Anyone who wants unshakeable belief and seeks an unbreakable sword to combat irreligion and anarchy should refer to *The Supreme Sign*.

THE SECOND PHRASE: وَحْدَهُ

A concise indication of the proof in this phrase is as follows:

In every aspect of the universe a unity, a oneness, is apparent. For example, it displays a unity and oneness by being a well set-out city, a magnificent palace, a meaningful, materialized book, and an embodied Qur'an every verse, and even every letter and point of which, is miraculous. Similarly, since the palace's lamp is one and the same, and its calendar-lamp, and fiery cook, and water-bearing sponges, and hundreds of thousands of other things it contains are all one and the same, it proves decisively that the owner, ruler, scribe, and author of the palace, city, book, and mighty embodied Qur'an is existent, one, and single.

THE THIRD PHRASE: لَا شَرِيكَ لَهُ

A brief indication of the proof in this is as follows:

The source, master, and basis of *The Supreme Sign* is the sublime verse:

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَأَبْتَغُوا إِلَيَّ الْعَرْشَ سَبِيلًا (17:42)

which is also called *The Supreme Sign*. That is, if Allah had any partners and others had intervened in creation and interfered in His dominicality, the order of the universe would have been spoilt. However, the perfect order in everything, small and large, particular and universal, from the wing of the tiniest fly and the cell of the pupil of the eye to the numberless birds which fly through the air and the solar system, furnishes indubitable and decisive evidence for the impossibility and non-existence of any such partners. It also testifies self-evidently to the existence and unity of the Necessarily Existent One.

THE FOURTH PHRASE: لَهُ الْمُلْكُ

A concise indication of the lengthy proof contained in this phrase:

We see that behind the veil One of boundless power and knowledge makes the face of the earth into an arable field, and every spring sows in it all mixed up together the seeds of a hundred thousand species of plants. Then in perfect order without confusing any of their crops, He raises them and with the hand of mercy and wisdom, out of them distributes to the two hundred thousand animal species their sustenance and rations according to need. He performs these acts of disposal in His vast, rich dominions, especially on the face of the earth. Anyone, then, who does not recognize that All-Wise Disposer and Compassionate Owner is compelled to deny the earth together with its produce, like the foolish Sophists.

THE FIFTH PHRASE: وَلَهُ الْحَمْدُ

This indicates very briefly the very extensive proof contained in this phrase:

Yes, we see with our eyes and understand clearly with our minds that the city of the universe, quarter of the earth, and barracks of humans and animals is governed, supervised, and maintained by an All-Compassionate Provider, a Munificent Provider of Bounties. For in order to have His bounties praised and thanked for, He makes the earth into a merchant ship and railway train bringing provender, and the spring into a waggon filled with a hundred thousand sorts of foods and packets of conserves called breasts, conveying them to the needy living creatures whose rations have been exhausted by the end of winter. Anyone with an iota of intelligence would agree that this was the work of an All-Compassionate Provider. While the person who does not affirm it and deviates into denial is a foolish, harmful animal since he is then

obliged to deny all the regular bounties and specific foods on the face of the earth, which are the cause of praise and thanks.

THE SIXTH PHRASE: يُحْيِي

An extremely brief allusion to the proof in this phrase:

Yes, it is proved in the Tenth Word and in other parts of the *Risale-i Nur* that every spring on the face of the earth a glorious army is raised to life which consists of three hundred thousand species of living beings of infinite variety. With its innumerable members, all of whose lives and necessities are given them with perfect order and regularity, it displays a hundred thousand samples, indeed, signs, of the supreme resurrection of the dead. All those innumerable different creatures which are intermingled and mixed up together, are raised to life in perfect balance and order without error, mistake, or deficiency, with none being confused, disarranged, or forgotten. Those hundreds of thousands of animal species with their uncountable members, which all differ as regards their forms, art, and livelihoods, are resurrected from droplets of fluid called sperm which are all similar, from seeds resembling earth, from tiny grains which differ little from one another, from the tiny eggs of flies which are all similar, and the birds from the same air and from fluid and eggs which are either the same as or only a little different from each other. The person, therefore, who does not conclude that it is an Ever-Living and Self-Subsistent One, an All-Knowing, Creative Giver of Life Who writes out on the page of the earth and the spring a hundred thousand different books, all together, one within the other, without error, perfectly, is surely compelled to deny both himself and all the living creatures throughout the earth, in all the springs attached to the string of time, and on the faces of the living earth and space, and must himself be the most foolish and wretched of living creatures.

THE SEVENTH PHRASE: وَيُمِيتُ

A very brief indication of the proof contained in this phrase:

In the autumn when the three hundred thousand species of living creatures are being discharged from their duties under the name of death, the registers and pages of the actions of each species and all their members, and the indexes of all they have done, and the lists of all they will do the following spring, and their seeds, which are spirits of a sort, are entrusted in their places to the hand of wisdom of the All-Glorious Preserver. The person, therefore, who does not recognize that All-Wise Creator, the Ever-Living

and Undying One, Who inscribes in the miniscule seeds of the fig tree, each of which is like an immortal spirit and bears all the laws governing the tree's life, the story of the tree's life, which contains writing enough to fill a book, thus making it like a large volume - such a person is certainly not even an idiot and delirious animal, but more abject than the devils who stoke the fires of Hell, and will be condemned to eternal death.

Yes, just as it is a hundredfold impossibility and futility that the above universal, comprehensive, wise, purposive acts, which comprise numberless wonders and miracles and point to the proofs of these phrases, should be without the one who performed them; so too, to attribute them to blind, impotent, unconscious, deaf, lifeless, confused, disorderly, overwhelming causes is impossible, precluded and unjustifiable a thousand times over. For if that were the case, every particle of earth would have to possess an infinite power and wisdom, and a wondrous, universal craftsmanship so that it could give form to all the plants and flowers; and as it says in the piece about the air in *A Guide For Youth*, every molecule of air would have to possess the ability to know all speech and all the words spoken on the radio and telephone, and to teach them to the other molecules. No satan even could make anyone accept such an extraordinary idea. The penalty for unbelief and denial, which is thus far from reason and reality and constitutes insult and aggression against all beings, could only be a terrible Hell, which is pure justice. We should surely declare in the face of such disbelievers: "Long live Hell!"

THE EIGHTH PHRASE: وَهُوَ حَيٌّ لَا يَمُوتُ

An extremely brief indication of the proof in this phrase is this:

For example, on the disappearance of the tiny suns reflected in the bubbles on the surface of a choppy sea or flowing river, the bubbles that replace them display the same tiny suns, thus pointing to the sun in the sky and testifying to it, and with their disappearance and death they indicate the existence of a perpetual sun. Similarly, in the arable field of minute particles, and in the river of time, which with its current draws all transitory beings into its embrace, the creatures on the surface of the constantly changing sea of the universe and ever-renewed, infinite space continuously and speedily flow on and depart and their apparent causes die along with them. Every day, every year, a universe dies and a new one replaces it. Since the crops of traveling worlds and flowing universes are continuously reaped from the field of particles, certainly just as the bubbles and tiny suns point to a perpetual sun

with their passage, so the deaths of those numberless creatures and endless crops, and their being discharged in perfect orderliness together with their apparent causes, testify with the clarity and certainty of daylight, indeed, of the sun, to the necessary existence and being and unity of an Ever-Living Undying One, an Eternal Sun, an Enduring Creator, a Most Pure and Holy Commander. All beings testify to this a thousand times more clearly and definitely than the existence of the universe.

Now you have certainly understood just how deaf, foolish, and offensive is someone who does not hear these loud voices and powerful testimonies that fill the universe, nor heeds them.

THE NINTH PHRASE: **بِيَدِهِ الْخَيْرُ**

A brief indication of the proof contained in this phrase is as follows:

We see that each sphere of the universe, each realm of being, each level, each individual and member, and even each cell of each body possesses a store or depot containing its reserve supplies of sustenance, an arable field or treasury producing and preserving all its necessities. For at exactly the right time, in perfect order and balance, with perfect wisdom and graciousness, all their necessities are given to those needy beings by a hidden hand, outside their power and will.

For example, mountains contain all the minerals and chemicals necessary for human beings and living beings, and the things necessary for life; on someone's command and through his planning, they are perfect stores and treasuries. Similarly, through the power of an All-Wise Provider, the earth is an arable field, a harvest, a kitchen, producing with perfect order and regularity the sustenance of all those living beings. Even, just as human beings and all their bodily members have treasuries and stores, and the cells of their bodies have tiny depots; so it goes on, till the world of the hereafter, a store of which is this world; and an arable field and store of Paradise are the world of Islam and true humanity, which produce the good, beauty, and lights of this world; and one storehouse of Hell are the filthy matters and groups of this world, which come from non-existence, which is evil, and yield the produce of evils, ugly things, and disbelief, and which pollute the worlds of existence, which are good. And the store of the stars' heat is Hell, while the treasury of lights is a Paradise. Alluding to all those infinite treasuries, the phrase **بِيَدِهِ الْخَيْرُ** then, demonstrates a truly brilliant proof.

Yes, this phrase, together with the phrase, **بِيَدِهِ مَقَالِيدُ كُلِّ شَيْءٍ** points out to anyone not totally blind an infinitely extensive, wondrous proof of divine dominicality and unity. For example, consider only the following out of those endless treasures and stores: just as with his command of “Awake!” and the key of His will, an All-Wise Disposer Who holds the keys of seeds and grains, which are all tiny stores containing the members and destinies of huge trees or shining flowers, opens up in perfect balance and order the minute door of a seed; so too throwing open with the key of the rain the treasury of the earth, without error He opens all the seeds, which are the tiny stores and seminal fluid of plants, as well as the storehouses of droplets, which receive the command to develop and are the origin of animals, and the seminal fluid composed of water and air of birds and flying insects. If you want to understand and see that He opens up with the hand of wisdom, will, mercy, and choice, all the treasures and depots, physical and non-physical, universal and particular, in the universe, each with its particular key, consider your own heart, mind, body, stomach, and garden, and the spring, which is the flower of the earth, and its flowers and fruits, for they are all opened up by a hidden hand, with perfect order, balance, mercy, and wisdom, with all different keys which come from the workbench of (2:117) **كُنْ فَيَكُونُ** That hidden hand draws out pounds of foods from a minute box weighing less than an ounce, and sometimes hundreds of pounds, and presents them to living creatures as a feast. Is it at all possible that blind force, deaf nature, aimless chance, or lifeless, ignorant, impotent causes could interfere in such a boundless orderly, knowing, and percipient act, in such totally wise, purposive art in which no chance played any part, in such error-free perfectly balanced disposals, and in such completely just dominicality which is free of all tyranny? Could any being who does not see and administer all beings together at once, nor holds under his command minute particles together with the planets and stars, intervene in this disposal and government which is in every way wise, purposeful, miraculous, and balanced?

As the verse, (67:8) **تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ** states, Hell rages at the person who does not recognize the All-Compassionate Disposer, the All-Wise Sustainer, in Whose hand is all good and Who holds the keys of all things, and deviates into denial; it boils up in fury, saying through the tongue of disposition: “He deserves my boundless torments and is in no way worthy of compassion.”

THE TENTH PHRASE: وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

An extremely concise indication of the proof contained in this phrase is as follows:

As soon as every conscious creature who comes into this guesthouse of the world opens his eyes, he sees that a power holds in its grasp the whole universe, and within that power are a pre-eternal, all-embracing knowledge which never confuses anything and a most precise wisdom and favour which never act purposelessly or without balance. Just as, spinning a single particle from the army of particles like a Mevlevi dervish in ecstasy, it employs it in numerous duties; so at the same time and according to the same law, it causes the globe of the earth to travel a twenty-four thousand-year-distance in a year, again like an ecstatic Mevlevi. At the same time and according to same law, through which it sends to humans and the animals the produce of the seasons, it makes the sun into a shuttle or spinning-wheel, and spinning it ecstatically so it exerts an attraction, it employs the planets, the army of the solar system, in various duties in perfect order and balance. At the same time and according to the same law of wisdom, that same power writes one within the other, without error or confusion, hundreds of thousands of species, which resemble books, on the page of the face of the earth, and displays thousands of samples of the supreme resurrection of the dead. That same power at the same time transforms the page of the atmosphere into a slate for writing and erasing. Employing all its particles, which are like the nibs of pens or the points of the book, in the tasks specified for them by will and command, it endows all of them with such ability that each receives all words and speech as though it knows them, and broadcasts them without confusion. It employs each as a miniscule ear and tiny tongue, proving that the element of air is a throne of divine will and command.

Thus, according to this brief indication, it is one Most Merciful and Compassionate Who makes the universe into a well-ordered city, a first-class apartment building and guesthouse, and a miraculous book and Qur'an, and holds in His grasp with the balance of knowledge and arrangements of wisdom all the levels, realms, and groups of creatures from the universe as a whole to minute particles, and disposes of them. So the person who does not recognize that Most Merciful and Compassionate One, Who demonstrates as clearly as the sun and daylight His wisdom and mercy within His power, and makes known His existence and unity within His absolute dominicality, thus wanting recognition through belief in return for His making these

known, and love through worship in return for His making Himself loved, and thanks and praise in return for His bounties - the satans in human form who do not recognize Him or try to love Him through worship, in fact foster a sort of enmity towards Him through denial, and are each minor Nimrods and Pharaohs, and are certainly deserving of infinite torment.

THE ELEVENTH PHRASE: *وَالِيهِ الْمَصِيرُ*

This means to say: just as beings will depart for His presence, going to the eternal world, the hereafter, and the everlasting realm of happiness; so it is He who is the place of recourse of all the creatures in the universe. All the chains of causes are based on Him and rest on His power; they are all merely veils for the disposals of His power. Apparent causes are only screens for preserving the dignity and majesty of His sacred power; they have no effect whatsoever in creation. If it were not for His will and command, nothing, not even a particle, could move or act. A very brief indication of the proof contained in this phrase is as follows:

Firstly: We refer to the Tenth Word and its addenda, the Twenty-Ninth Word, the Seventh Topic of *The Fruits of Belief*, the Third Ray, and to the treatises of the *Risale-i Nur* about belief, the proof, leading to completely certain belief, that the resurrection of the dead will occur and the hereafter and eternal life will be brought about as indubitably and definitely as the coming spring, as this sacred phrase states. Truly, those treatises have proved this pillar of belief with so many evidences that they compel even the most obdurate deniers to affirm that the existence of the hereafter is as certain as the existence of this world.

Secondly: One third of the Qur'an of Miraculous Exposition looks to the resurrection of the dead and the hereafter and it constructs all its claims on them. Since this is so, all the miracles and evidences proving the Qur'an's veracity indicate the existence of the hereafter. Similarly, all the miracles bearing witness to the prophethood of Muhammad (Upon whom be blessings and peace), and all the evidences of his prophethood, and all the proofs of his truthfulness, testify also to the resurrection of the dead and the hereafter. For just as throughout his life, one of his most constant calls concerned the hereafter, so all the twenty-four thousand prophets (Upon whom be peace) taught eternal life and everlasting happiness, giving the glad tidings to humankind, and proving them with innumerable miracles and certain evidences. Since this is so, all the miracles and evidences proving their messengership and veracity testified to the hereafter and eternal life, which was

their constant and most important teaching. Making an analogy with this, all the evidences proving the other pillars of belief testify also to the resurrection of the dead and the throwing open of the realm of bliss.

Thirdly: In order to display His perfections and His power and dominicality, an All-Glorious Maker, a Beauteous Maker, an All-Perfect Allah creates the universe together with all its atoms, planets, parts, and levels. With perfect wisdom He continuously makes each being work at a task, indeed, at numerous tasks, and in order to display the eternal, endless manifestations of His names, He sends caravan after caravan, indeed, world after travelling renewed world, and the tribes of creatures to the guesthouse of this world and the arena of trial which is worldly life. He records for the cinemas of the hereafter set up in the World of Similitudes, with the cameras of the Intermediate Realm, all their images, deeds, and circumstances, and after releasing them from their duties, sends other tribes, caravans, and flowing, travelling worlds to the arena in order to perform those duties and be mirrors to the manifestations of His names. Is it therefore at all possible that there should be no realm of reward and punishment, no resurrection of the dead and last judgement for men, who with consciousness and intelligence respond in this fleeting world to all the aims of the Creator, loving Him with all their capacity and making Him love them; recognizing Him and making Him known; beseeching with endless supplications everlasting happiness in the hereafter? Is it at all possible that they should suffer infinite pains because of their intelligence and not long for eternal life, which is pure pleasure, with all their beings, spirits, and capacities? Allah forbid! A hundred thousand times, Allah forbid!

Since these brief indications are proved and explained brilliantly, powerfully and in detail in the *Risale-i Nur*, we refer you to its treatises and here cut this long story short.

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

* * *

A Brief Summary of Sura al-Fatiha

[Part Two of the only lesson I gave after having been transferred temporarily from solitary confinement in the third School of Joseph to the company of others.]

This is a short sample of the lessons given to the *Risale-i Nur* students in prison:

While reciting Sura al-Fatiha during the prayers, it commanded me to expound one drop from its ocean and a single flash from the seven colours in the light of its sun. For sure we had written some very sweet and agreeable points from this sacred treasury in part of the Twenty-Ninth Letter, particularly in the journey of imagination taken in “the *Nūn* of na‘budu,” and *The Eight Symbols* (*Rumûz-u Semâniye*), and the Qur’anic commentary *Signs of Miraculousness* (*Isharat al-I‘jaz*), and in other parts of the *Risale-i Nur*, but I felt obliged to write down my reflections during the prayers, but only the allusions to the pillars of belief and their proofs from that very sweet Qur’anic summary, in the form of a concise extract and in the manner of Part One above. So referring the phrase بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ to two or three treatises of the *Risale-i Nur*, I am starting from الْحَمْدُ لِلَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَلِكِ يَوْمِ الدِّينِ *
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ * أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ *
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ

FIRST PHRASE: الْحَمْدُ لِلَّهِ

A very brief allusion to the proof of the truths of belief in this phrase.

Filling the face of the earth, indeed, the universe, are intentional bestowals and bounties, which are the cause of praise and thanks, especially the sending of pure, clean, nutritious milk to infants from between blood and excrement; so too are there purposeful gifts and presents, and gracious benefactions and feasts. The price of these is to say بِسْمِ اللَّهِ at the start,

الحَمْدُ لله at the end, and in the middle to perceive the bestowal in the bounty, and through it to recognize your Sustainer. Consider your own self, your stomach, and your senses! How many things and bounties they need! See how many foods and delights they want for the price of praise and thanks, then compare all living creatures with yourself. Thus, the endless praise offered verbally and through tongues of disposition in response to these general bestowals shows as clearly as the sun the existence and universal dominicality of One Who is Worshipped and Praised, an All- Compassionate Bestower of Bounties.

SECOND PHRASE: رَبِّ الْعَالَمِينَ

A very short allusion to the proof contained in this phrase:

We see with our eyes that within the universe are not thousands, but millions of worlds, small universes, mostly one within the other. Although the conditions for the administration and running of these are all different, they are organized, maintained, and administered so perfectly that like a single page held constantly in view the universe is renewed and changed, and like a line, each of all those worlds is written by a pen of power and determining. Every instant attestations, particular and universal, are made; boundless, unending testimonies to the number of minute particles and the beings formed of them, to the necessary existence and unity of a Sustainer of All the Worlds Who administers these millions of worlds and travelling universes with an infinite knowledge, wisdom, and limitless all-embracing mercy within an infinite dominicality. Not to affirm, perceive, understand or see a dominicality which raises and administers with the same law, the same dominicality, the same wisdom, all beings from the arable field of particles to the solar system and the Milky Way, and from the cells of the body to the storehouse of the earth and to the universe in its entirety, certainly makes a person deserving of endless torment, and negates his worthiness to be pitied.

THIRD PHRASE: الرَّحْمَنَ الرَّحِيمَ

An extremely brief allusion to the proof in this phrase:

Yes, the existence and reality of a boundless mercy is as clearly apparent in the universe as the light of the sun. As certainly as light testifies to the sun, so this extensive mercy testifies to One Most Merciful and Compassionate behind the veil of the Unseen. An important part of mercy being sustenance, mercy is signified by the name of Provider. As for sustenance, it points to an All-Compassionate Provider so clearly that anyone with an

iota of intelligence is compelled to affirm Him. For example, He sends food to all living beings, particularly to the helpless and young, throughout the earth and the atmosphere, in truly wondrous fashion beyond their wills and power, from seeds, droplets of fluid, and grains of earth which all resemble each other. He makes the hen-birds search out the food and bring it their wingless, frail chicks in the nests at the tops of trees. He subjugates the hungry lioness to her cubs, so she does not eat the meat she finds but gives it them. He sends the pleasant, nutritious, pure, white milk, like the water of Kawthar, from the springs of breasts to the infants of humans and young of other animals, without it being polluted by red blood and filthy excrement, sending also their mothers' tenderness to assist them. Then just as in truly wondrous fashion He causes the appropriate sustenance to hasten to all the trees, which need a sort of food, so He bestows an extensive table of foods on the human senses, which require sustenance physical and non-physical, and on the mind, heart, and spirit. It is as though the universe consists of hundreds of thousands of laden tables of every different kind and sort, all enfolded one within the other like the petals of the rose and shirts of the maize cob. With a multitude of various tongues, particular and universal, to the number of tables and the foods they bear and their bounties, these point out to everyone who is not completely blind a Most Merciful Provider, an All-Compassionate and Munificent One.

If it is said: The calamities, ugliness, and evils in this world are contrary to that all-embracing mercy, and spoil it.

The Answer: This question has been answered completely satisfactorily in various parts of the *Risale-i Nur* such as the *Treatise on Divine Determining*. Referring you to them, here we make only a brief allusion, as follows:

All the elements, all the realms of beings, and all creatures, have numerous duties, particular and universal, and each of those duties yields numerous results and fruits. For the most part these are beneficial, beautiful, good, and are mercy. Only a few of them encounter those lacking ability, those who act wrongly, or those who deserve punishment and disciplining, or those who will be the means of producing many shoots of good. An apparent, minor evil is ugliness; it is apparently unkind. But if for that minor evil not to occur, the element and universal being is prevented by mercy from performing its duty, then all its other good and beautiful results would not come into existence. Since the non-existence of a good is evil and the spoiling of beauty is ugly, evils, ugliness, and pitilessness would occur to the number of those results. Thus, hundreds of evil and instances of unkindness

would be perpetrated just so that one evil would not occur, which would be entirely contrary to wisdom, benefit, and the mercy of dominicality. For example, things like snow, cold, fire, and rain have hundreds of benefits and purposes. If through their own choice careless or imprudent people harm themselves, for instance if they put their hands in the fire and say there is no mercy in its creation, the innumerable good, beneficial, merciful uses of fire will give them the lie and hit them in the mouth.

Moreover, man's selfish desires and lowly emotions, which are blind to consequences, cannot be the criteria, measure, or balance of the laws of mercy, sovereignty, and dominicality which are in force in the universe. He sees things according to the colour of his own mirror. A black-hearted, cruel person sees the universe as weeping, ugly, dark, and tyrannical. But if he looks through the eye of belief, he sees a macroanthropos clothed in seventy thousand beautiful garments one over the other, sewn of instances of mercy, good, and wisdom. It is always laughing, smiling with mercy like a houri of Paradise dressed in seventy fine garments. He will observe that humankind within it is a miniature universe, and each individual human a microcosm. He will exclaim with all his heart and spirit:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنُ الرَّحِيمُ * مَلِكِ يَوْمِ الدِّينِ

FOURTH PHRASE: مَلِكِ يَوْمِ الدِّينِ

A very concise indication of the proof contained in this phrase:

Firstly: All the evidences which testify to the proof of *وَالْيَهُ الْمَصِيرُ* and to the resurrection of the dead and hereafter at the end of the Part One of this lesson, testify to the extensive truth of belief which *مَلِكِ يَوْمِ الدِّينِ* indicates.

Secondly: As is said at the end of the Tenth Word, just as the eternal dominicality, mercy, and wisdom of the universe's Maker, and His pre-eternal and post-eternal beauty, glory, and perfection, and His endless other attributes and hundreds of names certainly require the hereafter; so does the Qur'an testify to the abode of the hereafter with thousands of its verses and proofs, as does Muhammad (Upon whom be blessings and peace) with his hundreds of miracles and evidences, and all the prophets (Upon whom be peace) and the revealed books and scriptures, with their innumerable evidences. The person, therefore, who does not believe in the everlasting life of the hereafter casts himself into a sort of Hell in this world, arising from his unbelief, and suffers constant torment. As is described in

A Guide For Youth, due to their death and parting, all the past and the future and creatures and universes continuously rain down endless pains on his spirit and heart, making him suffer the torments of Hell before going there.

Thirdly: ‘The Day of Judgement’ **يَوْمَ الدِّينِ** alludes to a vast and powerful proof of the resurrection of the dead, but a situation has arisen here causing its postponement to another time. Perhaps too, no need remains for it, for various parts of the *Risale-i Nur* have proved with hundreds of powerful arguments that the morning and spring of the resurrection of the dead and Great Gathering will occur as certainly as day follows night and spring follows winter.

FIFTH PHRASE: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**

It occurred to me that before pointing out the proof contained in this phrase, I should relate a true journey of the imagination which is described in the Twenty-Ninth Letter. It was like this:

As is explained in the *Risale-i Nur*, and especially in the Qur’anic commentary, *Signs of Miraculousness* (*Isharat al-I’jaz*) and *The Eight Symbols* (*Rumûz-u Semâniye*), one time when I was seeking out the Qur’an’s miracles I found four or five miraculous predictions at the end of Sura al-Fath and an historical miracle in the verse: (10:92) **فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ** and even flashes of miraculousness in numerous other words and sometimes miraculous points in letters. Then, when reciting Sura al-Fatiha during the prayers, a question occurred to me in order to inform me of a miracle in the ن of **نَعْبُدُ** and **نَسْتَعِينُ** ([You alone] do we worship [and from You alone] do we seek help). (1:5)

Why was it not “You alone do I worship and from You alone do I seek help,” rather than the first person plural, that is, “We worship You and We seek help from You”? Suddenly the broad arena of a journey of the imagination opened up through the door of that “ *nûn* ” (we). I understood experientially the mighty mystery and vast benefits of praying in congregation, and that this single letter is a miracle, and I actually saw this. It was as follows:

At that time while performing the prayers in Bayezid Mosque in Istanbul, I said: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** I looked and saw that the congregation in the mosque was saying **إِهْدِنَا** the same as me; its members were all participating in my supplication, corroborating it. Then another veil was drawn back.

I saw that all the mosques in Istanbul had as though become a huge Bayezid Mosque. All their congregations were exclaiming:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ like me, setting their seals on my assertions and entreaties, and saying “Amen!” to them. Then within their becoming intercessors for me, a further veil was unfolded in my imagination. I saw that the world of Islam had assumed the form of a huge mosque, with Mecca and the Ka’ba as the *mihrab*. The rows of all the Muslims performing the prayers were in circles facing the sacred *mihrab*. Saying like me

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ اهْدِنَا.. each was both supplicating in the name

of all, and testifying, and affirming it; also making all the others intercessors for himself. Then, as I was thinking: “What such a vast community claims could not be wrong and its supplications would not be rejected; it repulses Satanic doubts,” and as I was affirming the vast, self-evident benefits of performing the prayers in congregation, another veil was unfolded. I saw that the universe and all the varieties of creatures were as though performing the prayers through the tongues of their beings and worshipping in a way particular to each. Responding with extensive worship to the all-embracing dominicality of the Glorious All-Worshipped One, each group affirmed the testimonies and affirmation of divine unity of all the others. While observing that this was the case since they all take up positions proving the same result, yet another veil was unfolded. I saw that just as

the universe, the macroanthropos, exclaims: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ with the tongue of disposition, and numerous of its parts declare it through the tongue of capacity and innate need, and conscious beings say it verbally, all thus displaying their worship before the Creator’s compassionate dominicality; in just the same way, through the silent tongue of need and submission to their Creator’s dominicality, all the particles, powers, and senses of my body, like those of all my companions in that vast congregation, each

resembling a tiny universe, declared: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ In this way they showed that they were acting in accordance with the divine will and command and were at every instant in need of their Creator’s grace and mercy and assistance. And just as entering through the door of the ن, I had observed in wonderment both the sacred mystery of performing the prayers in congregation and the beautiful miracle of the ن, so I went out from it.

الْحَمْدُ لِلَّهِ I exclaimed. Thereafter I became accustomed to reciting the verse,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ on account of those three congregations and those companions, great and small.

Now we have completed the introduction and come to our main topic, and a brief indication of the proof alluded to by إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Firstly: We see with our own eyes that in the universe and especially on the face of the earth, within an awesome, continuous, regular activity and creativity, a compassionate, administering absolute dominicality responds with perfect wisdom and favour to the pleas for help and entreaties made by act, tongue, and state, replying actively to each. Sound intelligences and the eye of belief see within the appearance of this dominicality, the response of the manifestation of an absolute Godhead, an Object of universal worship, to the thousands of sorts of worship of all beings, particularly living beings, and the voluntary, innate worship of all the groups of humankind in all its varieties. All the revealed scriptures and prophets also tell of this.

Secondly: As signified by the ن of نَعْبُدُ in the introduction above, each of the three congregations, and all of them, being engaged all together in their different, innate, voluntary worship, is without doubt a grateful response to a worshippedness, and a boundless, unequivocal testimony to a Most Holy Object of Worship. As signified by the ن of نَسْتَعِينُ the three congregations mentioned above, that is, every group and every individual from the totality of the universe to the congregation of the particles of a living body utters pleas for help and supplications both by act and state, testifying indubitably to the One Who administers them compassionately and hastens to assist them, and replies to and accepts their entreaties. For example, as is said in the Twenty-Third Word, the acceptance of the three sorts of supplications of all the creatures on the earth in a way which is truly wondrous and beyond all expectation, testifies definitely to a Compassionate Sustainer and Answerer of Prayer. Yes, before our eyes the supplications of grains and seeds to their Creator through the tongue of innate capacity to become shoots and trees, are accepted. Similarly, all living creatures seeking from someone through the tongue of innate need, their sustenance, which their hands cannot reach, and all their vital necessities and desires, which are beyond their power, testifies clearly to a Munificent Creator Who before our eyes accepts all those supplications they offer through the tongue of innate need, and at exactly the right time wisely makes strange, unconscious creatures speedily reply to their calls for help.

Thus, as in the above two paragraphs, the acceptance of the verbal supplications of all groups, especially the wondrous acceptance of the prophets' (Upon whom be peace) supplications and those of the elite, attest to the proof of divine unity which **وَيَاكَ نَسْتَعِينُ** comprises.

SIXTH PHRASE: **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**

Yes, just as the shortest way among paths leading from one place to another, and the shortest of lines drawn from one distant point to another, are the straightest and most direct; in exactly the same way, the straightest and most direct of spiritual paths and interior ways are the shortest and easiest. For example, all the comparisons in the *Risale-i Nur* between the ways of belief and unbelief demonstrate decisively that the way of belief and the affirmation of divine unity is extremely short, direct, straight, and easy, while the ways of unbelief and denial are extremely lengthy, difficult, and dangerous. That is to say, unbelief and the association of partners with Allah are not tenable in this straight, wise universe, in which everything is driven down the easiest and shortest path, and belief and the affirmation of divine unity are as necessary and essential in the universe as the sun.

Also, the most comfortable, beneficial, and the shortest and safest way in human morality and conduct is the way of the straight path and moderation.

For example, if the power of reason deviates from the wisdom of the middle way and the easy, beneficial straight path, it falls into either excess and a pernicious wiliness, or deficiency and a calamitous stupidity, and is prey to all sorts of difficulties on their lengthy paths.

And if the power of anger does not follow the path of courage, which is the middle way, it descends into either excess and an injurious, oppressive fury and arrogance, or into deficiency and an abased, painful cowardice and timidity, and as the penalty for the error of deviating from the straight path, suffers continuous torments of the conscience.

And if the power of animal appetites strays from the safe middle way of chastity, it falls into either excess and a calamitous, shameful debauchery and immorality, or into deficiency and frigidity, that is, an inability to experience pleasure, and suffers the torments of that spiritual sickness.

Thus, like these, in personal life and social life, in all their ways, the direct path is the easiest, shortest, and most beneficial. And ways other than the straight path are full of troubles, and are lengthy and harmful.

That is to say, just as *أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* is a comprehensive supplication and wide-reaching worship, so it indicates a proof of divine unity, instruction in wisdom, and moral training.

SEVENTH PHRASE: *صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ*

A concise indication of the proof contained in this phrase:

Firstly: The answer to the question of who *عَلَيْهِمْ* are, is the verse:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ (4:69)

This verse lists the four classes of humankind who have received the bounty of right-guidance. That is, with *النَّبِيِّينَ* it indicates Muhammad (Upon whom be blessings and peace), who is the leader of the four classes, with *وَالصِّدِّيقِينَ* Abu Bakr the Veracious, and with *وَالشُّهَدَاءِ* ‘Umar, Uthman, and ‘Ali (May Allah be pleased with them). With these prophecies, that after the Prophet Muhammad (UWBP) and after Abu Bakr, both ‘Umar, and ‘Uthman, and ‘Ali would be both Caliphs and martyrs, this verse displays a flash of miraculousness.

Secondly: The truth of divine unity, which these most elevated, most true and rightly-guided four classes of humankind have taught with all their strength since the time of Adam, with innumerable proofs, miracles, wonders, evidences, and illuminations, and whom the majority of humankind have affirmed, is most certainly as definite as the sun. With their hundreds of thousands of miracles and proofs, these pre-eminent members of mankind have proved their veracity and truthfulness, and their consensus and agreement in positive matters such as divine unity and the Creator’s necessary existence forms such a proof it can be in no way doubted. They are the straightest and the most veracious and verified of guides and the leaders in perfection among humankind, and human beings are the most important results of the universe, the vicegerents of the earth, and of living creatures the most elevated and with the most comprehensive capacity. Those people therefore who do not recognize a truth upon which those four classes have unanimously agreed, and deny the truths in which they believed unshakably, with absolute certainty, vision of certainty, and knowledge of certainty, and in proof of which they put forward the universe together with all its beings, such deniers surely perpetrate an infinite crime and are deserving of infinite punishment.

EIGHTH PHRASE: عَيْرِ الْمَعْصُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

A concise indication of the proof contained in this phrase:

Based on unanimous reports, and universal, certain events and observations, human history and the sacred revealed scriptures relate in clear, definite fashion how on thousands of occasions succour arrived wondrously from the Unseen for the prophets, the people of the straight path, and how what they sought was given them exactly, and how on hundreds of occasions wrath and heavenly blows were visited on their enemies, the deniers. This demonstrates conclusively and unmistakably that the universe and humankind within it have a sovereign, just, generous, munificent, mighty, subjugating Disposer and Sustainer Who in various historical incidents wondrously bestowed victory and salvation on many of the prophets such as Noah, Abraham, Moses, Hud, and Salih (Upon whom be peace), and visited terrible heavenly calamities on numerous oppressors and deniers like the Thamud, 'Ad, and Pharaoh, as punishment in this world too for rebellion against the prophets.

Since the time of Adam (Upon whom be peace), two mighty conflicting currents have come down to us. One is that of the people of prophethood, righteousness, and belief, who, following the straight path, receive the bounty of happiness in this world and the next. Since they act in accordance with the true beauty, order, and perfection of the universe, they both receive the favours of the universe's Owner, and experience happiness in this world and the next. Being the means of humankind rising to the level of the angels, or higher, through the truths of belief they attain to a sort of Paradise in this world, and to bliss in the hereafter, and they cause others to win these too.

As for the second current, because it deviates from the straight path and through excess and deficiency transforms the intelligence into an instrument of torture amassing pains, it casts humanity down to a degree lower than the animals. Moreover, in addition to receiving the blows of divine wrath in return for their wrongdoing in this world, due to their intelligences, they see the universe as a place of universal mourning and as the slaughterhouse of living creatures toppling over in death, and as exceedingly ugly and confused, thus causing their consciences to suffer a perpetual Hell in this world and making themselves deserving of everlasting torment in the next.

Thus, the verse, *الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* at the end of Sura al-Fatiha informs us of these two mighty currents. It is also the source, basis, and master of all the comparisons in the *Risale-i Nur*.

Since the treatises of the *Risale-i Nur* expound this verse with hundreds of comparisons, we refer you to them for further explanation, and here suffice with this brief indication.

NINTH PHRASE: **أَمِينَ**

An extremely brief allusion to this:

The ن in **نَعْبُدُ** and **نَسْتَعِينُ** points out to us those three great congregations, particularly the congregations of those who affirm divine unity in the mosque of the world of Islam, and especially the congregations of millions performing the prayers at that time, and it places us among them and opens the way for us to receive a share of their intercession; we too, then, through the word **أَمِينَ** join in the supplications of that congregation of believing worshippers, affirming what they say, and offering a plea that their intercession and seeking of help will be accepted. It transforms our insignificant worship, supplications, and entreaties into universal, extensive worship, causing universal dominicality to respond to it. That is to say, through the mystery of the brotherhood of belief and Islamic unity, through the bonds of unity of the congregation of millions in the mosque of the Islamic world at the time of the prayers, and by means of spiritual radios, the **أَمِينَ** at the end of Sura al-Fatiha acquires universality and may become millions of “Amens.”¹

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

1. Thus, if, according to his degree, an ordinary man receives a tiny share like a date-stone of this sacred truth, a perfected man who has advanced spiritually may receive a share like the palm tree. But a person who has not advanced should not intentionally recall these meanings while reciting the Fatiha,* lest he impairs his sense of the divine presence. When he advances to such a station, those meanings will anyway make themselves clear to him.

* We asked our Master what was meant by “intentionally” in the footnote above, and we are writing here exactly the answer we received:

I consider that to dwell on the comprehensive, elevated meanings of the Fatiha and *tashahhud*, not intentionally but indirectly, and not in detail, which induces a sort of heedlessness of the divine presence, but concisely and briefly, dispels heedlessness and imparts a brilliance to the worship and invocations. This shows up completely the high value of the prayers, the Fatiha, and the *tashahhud*. What is meant by “not dwelling intentionally” at the end of the second part, is that sometimes to ponder over the meanings themselves in detail causes one to forget the prayers, lessening the sense of the divine presence. But I feel that to dwell on them indirectly and concisely yields great benefits.

Signed in the name of the *Risale-i Nur* students of
the third School of Joseph, Ceylan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِهِ نَسْتَعِينُ

[Part Three of a single lesson of the third School of Joseph]

Introduction

Part Two was written at the implied command of Sura al-Fatiha in the five daily prayers, and through the effulgence of **لَا إِلَهَ إِلَّا اللَّهُ** Now I have been obliged -for three reasons I am not at present permitted to disclose- to write this Third Part, prompted by the tongue of **اللَّهُ رَسُولُ اللَّهِ** and through the effulgence of the sublime verses at the end of Sura al-Fath:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ

شَهِيدًا ﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ (48:28-29))

which contain five miraculous predictions. Referring the details, explanations, and documented proofs to *The Miracles of Muhammad (UWBP)* in *Zülfikâr*, which is about the messengership of Muhammad (UWBP), and to the Arabic *Hizb al-Nuri* in *The Supreme Sign*, here shall be written very briefly and concisely in the second and third of three Indications, a summary of the *al-Hizb al-Nuri* and a sort of translation of the part of the testimony of faith **مُحَمَّدٌ رَسُولُ اللَّهِ** which I constantly use in my Arabic reflective thought together with the affirmation of divine unity, repeating them in the *tesbihat* following the prayers.

FIRST INDICATION

Muhammad (Upon whom be blessings and peace), who responded with universal worship and teaching to the manifestation of the dominicality of the universe's Owner, and His eternal Godhead, and His infinite bounties, is as necessary for the universe as is the sun. For he is the supreme master of humankind and its greatest prophet, the Glory of the World, and the one

addressed by **لَوْلَاكَ لَوْلَاكَ لَمَّا خَلَقْتَ الْآفَلَكَ** ¹ The Muhammadan Reality was the reason for the world's creation, and is its result and most perfect fruit. So too, truths connected with the universe such as its true perfections and its being the enduring mirrors of an eternal Beauteous One of Glory, and the manifestation of His names, and the works –charged with duties– of His wise acts, and His most meaningful missives, and its bearing an everlasting world, and its producing the result of the hereafter and an abode of bliss for which all conscious creatures yearn, – these are all realized through the Muhammadan (UWBP) Reality and his messengership. Since this is so, the universe testifies most powerfully and decisively to his messengership. Moreover, the messengership of Muhammad (UWBP) and the Muhammadan Reality give certain good news of eternal life, which, in order to be saved from non-existence, nothingness, eternal extinction, and absolute annihilation, foremost the world of Islam, and all mankind and all conscious creatures, constantly and earnestly seek, with all the powers of their comprehensive natures, with the tongues of all their abilities, and with all their supplications, worship, and entreaties. They thus testify to Muhammad's (UWBP) messengership and the Muhammadan Reality, endorsing that he is the pride of humankind and the most noble of creatures. Moreover, in accordance with the rule **اَلْسَبَبُ كَالْفَاعِلِ** the equivalent of all the good works performed every day by three hundred and fifty million believers being recorded in Muhammad's (Upon whom be blessings and peace) book of good works, and the single person of Muhammad (UWBP) attaining to a station manifesting the universal worship and effulgence of hundreds of millions of righteous worshippers, and perhaps thousands of millions, testifies in truly powerful fashion to his messengership, affirming it.

SECOND INDICATION

The following indicates more than twenty testimonies, which I always ponder over reflectively in the course of my invocations:

**مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْأَمِينُ بِشَهَادَةِ ظُهُورِهِ دَفْعَةً مَعَ أَمِّيَّتِهِ بِأَكْمَلِ دِينٍ
وَإِسْلَامِيَّةٍ وَشَرِيعَةٍ وَبِأَفْوَى إِيْمَانٍ وَإِعْتِقَادٍ وَعِبَادَةٍ وَبِأَعْلَى دَعْوَةٍ وَمُنَاجَاةٍ وَدَعَوَاتٍ
وَبِأَعَمِّ تَبْلِيغٍ وَأَتَمِّ مَتَانَةٍ خَارِقَاتٍ مُثْمِرَاتٍ لَامِثَلٍ لَهَا**

1. Hadith qudsi: al-‘Ajlūnī, *Kashf al-Khafā*, ii, 164. See also, al-Hākīm, *al-Mustadrak*, ii, 615; al-Ṭabarānī, *al-Mu‘jam al-Awsaṭ*, vi, 314; al-Bayhaqī, *Dalā’il al-Nubuwwa*, v, 489.

A translation of the above ¹ and a brief exposition of its meaning are the following testimonies to the messengership of Muhammad (UWBP).

The First is a proof of prophethood proceeding from eleven of his attributes and states. Yes, his appearing -despite being unlettered- suddenly and without experience with a religion which has left in amazement the learned men and philosophers of fourteen centuries and has won first place among the revealed religions is an attribute without equal.

Also unequalled is the fact that Islam, which emerged from his words, actions, and conduct, has at all times educated and trained the spirits, souls, and minds of three hundred and fifty million people, taking them to spiritual advancement.

Moreover, he appeared with such a Shari‘a that for fourteen centuries it has ruled with its just laws one fifth of humankind, leading it to material and spiritual progress.

So too that Being (UWBP) appeared with such a faith and creed, and such strength of belief that all the people of reality have unanimously affirmed that, since they receive perpetual effulgence from it, his belief was at the highest and strongest degree. The opposition of his innumerable opponents at that time not causing him the slightest anxiety, doubt, or scruple, shows too that the strength of his belief was without equal or like.

He also displayed such worship of Allah and servitude to Him that bringing together the beginning and end of worship, imitating no one, he saw and conformed to the subtlest mysteries of worship, and fulfilled them even in times of greatest disturbance. This was an incomparable attribute, as was his offering such prayers, supplications and entreaties to his Creator that up to the present his degree has not been reached, even with the meeting of many minds. For example, in the supplication *Jaushan al-Kabir*, taking as intercessor a thousand and one divine names, he so describes and acquaints his Creator that it has no like. Thus, no one has attained to his knowledge of Allah.

He called people to religion with such steadfastness and announced his prophethood with such boldness that although his people, his uncle, the great powers of the world, and the followers of the former religions were all opposed and hostile to him, he did not fear or hold back even a jot, but challenged them all and successfully accomplished his task. This too was an unparalleled attribute.

1. In the original, the above and the passages in italics at the head of the subsequent fifteen Testimonies are in Arabic. [Tr.]

Thus, these eight wondrous, matchless attributes form a truly powerful testimony to his veracity and prophethood. They show too that there is complete certainty concerning his utter seriousness, trustworthiness, veracity, and truthfulness. Every day in the *tashahhud* with millions of tongues the world of Islam declares: **اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ** It submits to the function with which he was charged, and affirming the good news of the eternal happiness which he brought, it gratefully says:

اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ in the face of the sure way leading to eternal life which humankind seeks and yearns for with an innate, profound longing, thus meeting with him in spirit and congratulating him in the name of three hundred million, indeed, thousands of millions.

The Second Testimony, which comprises twenty universal testimonies, as well as many others: **وَبِشْهَادَةِ جَمِيعِ حَقَائِقِ أَرْكَانِ الْإِيمَانِ عَلَى تَصْدِيقِهِ**

That is, the truths, realities, and veracity of the six pillars of belief testify decisively to Muhammad's (Upon whom be blessings and peace) messengership and veracity. For the collective personality of his life as Messenger and the basis of all he claimed and the essence of his prophethood were those six pillars. In which case, all the evidences verifying the pillars of belief proved the truth of Muhammad's (UWBP) messengership, and his veracity. The evidences for the hereafter of the other pillars of faith are set forth in *The Fruits of Belief* (Meyve Risalesi) and the Addenda of the Tenth Word; and all the pillars together with their proofs form a proof of his messengership.

The Third Universal Testimony, which comprises thousands of testimonies:

وَبِشْهَادَةِ ذَاتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِأَلْفِ مُعْجَزَاتِهِ وَكَمَالَاتِهِ وَعُلُوِّ أَخْلَاقِهِ

That is: he was a proof of himself as brilliant as the sun, through the powerful testimony to his messengership and veracity of his thousands of miracles, attainments and perfections, and his elevated character and fine morality. Yes, as is proved in the wondrous treatise of *The Miracles of Muhammad* (UWBP) through more than three hundred sound narrations, in accordance with the explicit verses (54:1) **وَأَنشَقَّ الْقَمَرُ** and

(8:17) **وَمَا رَمَيْتَ إِذْ رَمَيْتَ** the moon splitting in two at the sign of a single finger of his hand; and water flowing forth in five springs from the five fingers

of the same hand, and an entire thirsty army drinking from these and testifying to it; and his casting a handful of dust with the same hand at an attacking enemy army, and their turning tail and fleeing when the dust entered the eyes of all of them; and small pebbles uttering glorifications in the same hand, as though they were human, saying: **سُبْحَانَ اللَّهِ** -hundreds of incidents such as these, which are related in sound narrations; and some about which there are unanimous reports described in the histories, and miracles, which according to exacting scholars numbered around a thousand, appearing at his hand; and according to friend and foe alike his fine attributes and good character being of the very highest degree; ¹ and the unanimous agreement -at the degree of absolute certainty- of all the people of reality, who have attained to spiritual perfection by through following him and reached the vision of certainty in the realities, that Muhammad's (UWBP) perfections and attainments were of the very highest level; and the spiritual achievements of the world of Islam, which proceeds from his religion; as well as the truths of mighty Islam - all these furnish evidence for his wondrous perfections. This surely means that this Being (UWBP) testified in most brilliant and universal fashion to his own messengership.

The Fourth Testimony, which comprises numerous powerful testimonies: **وَبَشَاهِدَةِ الْقُرْآنِ بِمَا لَا يَحْدُ مِنْ حَقَائِقِهِ وَبِرَاهِينِهِ** That is, the Qur'an of Miraculous Exposition testifies to his messengership and veracity with its innumerable truths and proofs.

Yes, with all its veracious truths, the Qur'an of Mighty Stature, which as is proved *Zūlfikār* is miraculous in forty respects, has illumined fourteen centuries and governed through its unchanging laws one fifth of mankind; and from that time to this has challenged all those who have opposed it; and not even one of the suras of which anyone has dared to produce the like of; and as is proved in *The Supreme Sign*, whose six aspects are luminous and cannot be penetrated by doubts; and whose veracity is endorsed by six supreme stations; which is based on six unshakeable truths; and is eagerly and respectfully recited every moment by hundreds and millions of tongues, and is inscribed with its sacredness on the hearts of *hafizes*; and from whose testimony proceeds all the testimony and belief of the world of Islam;

1. The hero 'Ali (May Allah be pleased with him), whose courage was of the very highest order, said: "When we were frightened when fighting in battle, we used to hide behind Allah's Messenger (UWBP)." The histories relate how even his enemies of that time corroborated that all his virtues were superior, the same as his courage.

and from whose source flow forth all the sciences of belief and of Islam; and just as it affirms all the previous revealed scriptures, so is it affirmed by them; – with all its truths and all its proofs of its veracity, the Qur'an of Mighty Stature testifies to the truthfulness and messengership of Muhammad (Upon whom be blessings and peace).

The Fifth, Sixth, Seventh, and Eighth Universal Testimonies:

وَبِشَهَادَةِ الْجَوْشَنِ بِقُدْسِيَّةِ إِشَارَاتِهِ وَرَسَائِلِ النُّورِ بِقُوَّةِ دَلَائِلِهَا وَالْمَاضِي
بِتَوَاتُرِ إِزْهَاصَاتِهِ وَالْإِسْتِقْبَالَ بِتَصَدِيقِ آلَافِ حَادِثَاتِهِ

That is to say, *Jaushan al-Kabir*, which looks both explicitly and allusively to a thousand and one divine names; is a wondrous supplication that in one respect proceeds from the Qur'an; is superior to all the other invocations recited by those who advance in knowledge of Allah; which was brought as revelation by Gabriel during a military expedition, who said: "Cast away your armour and in its place read this *Jaushan!*" - the truths it contains and its perfectly accurate descriptions of the Sustainer testify to Muhammad's (UWBP) messengership and veracity. So too, by proving rationally and logically as a single proof with its one hundred and thirty parts all the truths of the messengership of Muhammad (UWBP), and teaching matters which in the view of philosophy are remote from reason in the most reasonable and easy fashion as though they were before one's very eyes, the *Risale-i Nur* -which in one respect received effulgence from the *Jaushan* and was born of it- testifies in universal fashion to Muhammad's (UWBP) messengership and veracity.

Also, the past was a universal witness to his messengership, for numerous incidents which occurred before the commencement of his prophethood called *irhasat*, and wonders which were counted as miracles of the coming prophet and are related unanimously in the histories and books of biography, testify in authentic fashion to his messengership. These are of many different sorts. A part of them are described in the coming Testimonies below, and others are related in the form of sound narrations in *Zülfikâr* and in books of history.

For example, close to the time of the Prophet's (UWBP) birth stones being rained down from the claws of the *ababil* birds on the heads of Abrahah's soldiers who had come to destroy the Ka'ba; and on the night of his birth the idols in the Ka'ba all toppling over; and the palace of Chosroes the Persian being destroyed; and the fire-worshipping Zoroastrians' fire being

extinguished that night, which had been burning continuously for a thousand years; and on the certain reports of Bahira the Monk and Halima al-Sa'diya, clouds throwing shadows around his head; numerous events like these gave forewarning of his prophethood before its commencement.

Also, there were very many events of differing kinds that he predicted would occur in the future, that is, after his death. Some were prophecies about his Family and Companions, and the conquests of Islam, which are given in *The Miracles of Muhammad (UWBP)* in *Zülfikâr*, together with their authentic sources. Others were eighty accurate predictions, including 'Uthman (May Allah be pleased with him) being martyred while reading the Qur'an, Husayn (May Allah be pleased with him) being martyred at Karbala, the conquests of Syria and Iran and Istanbul, and emergence of the 'Abbasid dynasty, and Jenghiz and Hulagu defeating and destroying it, have all been described in detail on the basis of sound narrations and the books of history and the Prophet's biography. This means that numerous predictions of future events, and the future, which proved Muhammad's (UWBP) veracity, testify also in powerful and universal fashion to Muhammad's messengership and its veracity.

The Ninth, Tenth, Eleventh, and Twelfth Testimonies:

وَبِشَهَادَةِ الْأَلِ بِقُوَّةٍ يَقِينِيَّاتِهِمْ فِي تَصْدِيقِهِ بِدَرَجَةٍ حَقِّ الْيَقِينِ وَالْأَصْحَابِ
بِكَمَالِ إِيْمَانِهِمْ فِي تَصْدِيقِهِ بِدَرَجَةٍ عَيْنِ الْيَقِينِ وَالْأَصْفِيَاءِ بِقُوَّةٍ تَحْقِيقَاتِهِمْ
فِي تَصْدِيقِهِ بِدَرَجَةٍ عِلْمِ الْيَقِينِ وَالْأَقْطَابِ بِتَطَابُقِهِمْ عَلَى رِسَالَتِهِ بِالْكَشْفِ
وَالْمُشَاهَدَاتِ بِالْيَقِينِ

That is, of the universal testimonies to Muhammad's (UWBP) truthfulness and veracity,

The Ninth: With their unanimous and absolutely certain belief, and their unfoldings and illuminations, and the extraordinary guidance they gave the Umma and their wonder-working, the great saints of Prophet's (UWBP) Family, who in benedictions for the Prophet (UWBP) are held equal to the descendants of Abraham (Upon whom be peace), who manifested the meaning of ¹ عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ and 'Ali, Hasan, Husayn, and the twelve Imams of the Prophet's Family, and the spiritual poles and leaders like Gawth al-A'zam, Ahmad al-Rufa'i, Ahmad al-Badawi,

1. al-'Ajlūnī, *Kashf al-Khafā'*, ii, 64; *Tecrid-i Sahih* (Turk. trans.), i, 107.

Ibrahim al-Dassuqi, and Abu'l-Hasan al- Shazali all ratified through their belief and testimonies the messengership, veracity, and truthfulness of Muhammad (UWBP).

The Tenth: The Companions of the Prophet, regarded as the most elevated and esteemed group after the prophets, through the light of Muhammad (UWBP) came in a short time to govern with justice from east to west despite being illiterate nomads, and becoming advanced, educated, civilized masters, teachers, diplomats and just judges, they defeated world powers and made that century into an age of happiness. After scrutinizing every aspect of his conduct, because of the power of the many miracles they witnessed with their own eyes, they abandoned their former enmities and the ways of their forefathers, and many of them such as Khalid ibn al-Walid and Ikrima Ibn Abu Jahl gave up the tribalism of their fathers. Their embracing Islam in truly devoted and self-sacrificing manner, and believing in Muhammad's (UWBP) veracity and messengership at the degree of vision of certainty forms an unshakeable universal testimony.

The Eleventh: The belief in Muhammad's (UWBP) messengership and veracity in reasoned, logical manner at the degree of knowledge of certainty of the *mujtahids*, imams, and authoritative scholars, who are known as the purified ones and veracious ones, and of the thousands of investigative scholars such as the brilliant philosophers Ibn Sina and Ibn Rushd, based on thousands of categorical arguments and definitive proofs, each following his own way, forms a testimony so universal that only one with the intelligence of all of them could oppose them.

One of those innumerable witnesses at the present time is the *Risale-i Nur*, before which the deniers have found themselves helpless, so deceiving the police and judiciary, have tried to silence it by means of the courts.

The Twelfth: In their spiritual progress, the profoundest people of reality and researchers into the realities known as spiritual poles, each of whom drew into the circle of his instruction a significant part of the Umma in the World of Islam, and with his wondrous guidance and wonder-working caused those people to advance spiritually, and whose progress was based on illumination and disclosing the realities in place of proofs -they saw experientially through their illuminations Muhammad's (UWBP) messengership and truthfulness and that his veracity was of the very highest degree. Their unanimous and mutually conforming testimony to his prophethood forms such a signature that no one who does not attain to a degree of perfections as elevated as all of them can erase it.

The Thirteenth Testimony, which consists of four universal, most extensive and definite proofs:

وَبِشْهَادَةِ الْأَزْمَنِ الْمَاضِيَةِ بِتَوَاتُرِ بَشَارَاتِ الْكَوَاهِنِ وَالْهُوَائِفِ وَالْعُرَفَاءِ فِي الْأَدْوَارِ
السَّالِفِينَ وَبِمُشَاهَدَةِ بَشَارَاتِ الرُّسُلِ وَالْأَنْبِيَاءِ وَبِشَهَادَتِهِمْ وَبَشَارَتِهِمْ عَلَيْهِمُ السَّلَامُ
بِرِسَالَةِ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي الْكُتُبِ الْمُقَدَّسَةِ

A brief explanation of the above passage will be given here, for there are precise details together with the chains of authorities in the end section of *The Miracles of Muhammad* (UWBP), in *Zülfikâr*.

It is recorded with sound narrations, and in part with unanimous reports in the histories and books of Hadith and the Prophet's biography that among the most prominent and famous of mankind in past times, foremost the prophets and the gnostics, soothsayers, and voices from the Unseen foretold Muhammad's (UWBP) messengership and coming unanimously, explicitly and repeatedly in the form of *irhasat*. Since the most powerful and certain of those thousands of predictions are described in detail in *The Miracles of Muhammad* (UWBP), we refer you to that and here only say by way of a brief indication: out of hundreds in the revealed scriptures of the Torah, Gospels, and Psalms, brought by the prophets, twenty verses about the prophethood of Muhammad (UWBP) which are close to being explicit are written in the Nineteenth Letter (*The Miracles of Muhammad* (UWBP)). While Husayn al-Jisri found a hundred verses about Muhammad's prophethood in their texts, despite the numerous corruptions made by Jews and Christians, and wrote them in his book.¹

According to a sound narration concerning which were unanimous reports, the soothsayers, and foremost Shiqq and Satih, who by means of jinns and spirit beings gave information about the Unseen and are now called mediums, foretold explicitly the coming of Allah's Messenger (UWBP) and that he would wipe out the Persian Empire. They stated repeatedly in a way that could not be doubted that a prophet was shortly to appear in the Hijaz.

Similarly, Ka'b ibn Lu'ayy, one of the Prophet's forefathers and a gnostic, and many other gnostics and the saints of that time such as the rulers of Yemen and Abyssinia, Sayf ibn Dhi Yazan and Tubba, foretold clearly Muhammad's (UWBP) messengership, and proclaimed it in their poetry.

1. Husayn al-Jisrî, *al-Risāla al-Ḥamīdiyya* [Turk. trans. Manastırlı İsmail Hakkı], Istanbul 1308, 4 vols.

The most important and certain of these are included in the Nineteenth Letter. One of those kings even said: “I would choose to be Muhammad’s (UWBP) servant in preference to ruling this kingdom.” Another said: “If I had lived to see him, I would have been his cousin.” That is, I would have been a devoted servant and minister of his like ‘Ali (May Allah be pleased with him). The histories and books of biography have published all these prophecies, showing that the gnostics affirmed Muhammad’s (UWBP) messengership and veracity with a powerful, universal testimony.

Similarly, spirit beings called *hātif*, which are heard but not seen, made predictions about Muhammad’s (UWBP) messengership, the same as the gnostics and soothsayers, foretelling his prophethood quite explicitly. Also, by foretelling his prophethood, many other things affirmed his messengership and veracity, such as animals sacrificed to idols, idols, and gravestones, testifying through the tongue of history.

The Fourteenth Testimony: The following Arabic piece alludes to the universe’s powerful testimony:

وَبَشَهِادَةِ الْكَائِنَاتِ بِغَايَاتِهَا وَبِالْمَقَاصِدِ الْإِلَهِيَّةِ فِيهَا عَلَى الرِّسَالَةِ الْمُحَمَّدِيَّةِ
الْجَامِعَةِ؛ بِسَبَبِ تَوْقُفِ حُصُولِ غَايَاتِ الْكَائِنَاتِ وَالْمَقَاصِدِ الْإِلَهِيَّةِ مِنْهَا وَتَقَرُّرِ
قِيَمَتِهَا وَوُطْأَنِهَا وَتَبَارُّرِ حُسْنِهَا وَكَمَالِهَا وَتَحَقُّقِ حِكْمِ حَقَائِقِهَا عَلَى الرِّسَالَةِ
الْإِنْسَانِيَّةِ لَا سِيَّمَا عَلَى الرِّسَالَةِ الْمُحَمَّدِيَّةِ؛ إِذْ هِيَ الْمُنْظَرَةُ وَالْمَدَارُ الْأَتَمُّ لَهَا، وَلَوْلَاهَا
لَصَارَتْ هَذِهِ الْكَائِنَاتُ الْمُكَمَّلَةُ وَالْكِتَابُ الْكَبِيرُ ذُو الْمَعَانِي السَّرْمَدِيَّةِ
هَبَاءً مَنثورًا مُتَطَايِرَةً الْمَعَانِي مُتَسَاقِطَةً الْكَمَالَاتِ وَهُوَ مُحَالٌ مِنْ وُجُوهِ وَجْهَاتٍ

In *The Supreme Sign*, the above is interpreted as follows:

Just as the universe points to its Maker, Writer, and Inscraper, Who creates, administers, and organizes it, and Who, decorating, determining, and planning it, has disposal over it as though it were a palace, a book, an exhibition, or place of display; so it requires and demands an elevated herald, a truthful discoverer, an exacting master, a faithful teacher, who will know the divine purposes in its creation, and make them known, and will teach the instances of dominical wisdom in its changes, and announce the results of its dutiful motions, and proclaim its value and the perfections of the beings within it. Since this is so and it points to his existence, surely testifying in

powerful and universal fashion to the veracity of Muhammad (Upon whom be blessings and peace), who performed these duties better than anyone, and to his being the highest and most loyal official of its Creator, it declares:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Yes, through the light Muhammad (UWBP) brought the universe's nature, value, and perfections, and the duties, results, and value of the beings within it and the fact that they are officials, all became known and were realized. From top to bottom it became divine missives full of meaning, an embodied dominical Qur'an, and a magnificent exhibition of divine works. If not for his light, it becomes a mere desolate ruin, confused, a terrible place of mourning, toppling over into the darknesses of non-existence, nothingness, death, and obliteration. It is in consequence of this truth that the universe's perfections, purposeful transformations, and eternal meanings declare in powerful fashion: نَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

The Fifteenth Testimony: The following is an Arabic piece which comprises numerous sacred testimonies. It indicates the sacred testimony to Muhammad's (UWBP) messengership of the acts of the dominicality of the Necessarily Existent One and of the deeds of His mercifulness, Who has disposal over the universe, and through Whose will, command, and power occur all change and transformation, motion and rest, from minute particles to the planets, and all the disposals of life and death.

وَبِشْهَادَةِ صَاحِبِ الْكَائِنَاتِ وَخَلَاقِهَا وَمُتَصَرِّفِهَا عَلَى الرِّسَالَةِ الْمُحَمَّدِيَّةِ، بِأَفْعَالِ رَحْمَانِيَّتِهِ وَبِأَجْرَاءَاتِ رَبُّوبِيَّتِهِ؛ كَفِعْلِ الرَّحْمَانِيَّةِ بِإِنْزَالِ الْقُرْآنِ الْمُعْجَزِ الْبَيَانِ عَلَيْهِ، وَبِإِظْهَارِ أَنْوَاعِ الْمُعْجَزَاتِ عَلَى يَدَيْهِ، وَبِتَوْفِيقِهِ وَحِمَايَتِهِ فِي كُلِّ حَالَاتِهِ، وَبِإِدَامَةِ دِينِهِ بِكُلِّ حَقَائِقِهِ، وَبِإِعْلَاءِ مَقَامِ حُرْمَتِهِ وَشَرَفِهِ وَإِكْرَامِهِ عَلَى جَمِيعِ الْمَخْلُوقَاتِ بِالْمُشَاهَدَةِ وَالْعَيَانِ، وَكَفِعْلِ رَبُّوبِيَّتِهِ بِجَعْلِ رِسَالَتِهِ شَمْسًا مَعْنَوِيَّةً لِكَائِنَاتِهِ، وَبِجَعْلِ دِينِهِ فَهْرِسْتَةً كَمَالَاتِ عِبَادِهِ، وَبِجَعْلِ حَقِيقَتِهِ مِرْآةً جَامِعَةً لِتَجَلِّيَّاتِ الْوُحْيَةِ، وَبِتَوْطِيفِهِ بِوُطَائِفِ ضَرُورِيَّةٍ لَازِمَةٍ لَوْجُودِ الْمَخْلُوقَاتِ فِي هَذِهِ الْكَائِنَاتِ كَلُزُومِ الرَّحْمَةِ وَالْحِكْمَةِ وَالْعَدَالَةِ وَكَضَرُورَةِ لُزُومِ الْغِذَاءِ وَالْمَاءِ وَالْهَوَاءِ وَالضِّيَاءِ

Referring details of this most extensive, certain, and sacred testimony to the *Risale-i Nur*, here we shall merely take a look at a brief and concise meaning of it.

Since -in accordance with the justice and wisdom, mercy, favour, and protection which we see in the regular, orderly disposals in the universe- it is the practice of dominicality to always protect the good and deal blows at the bad and liars, as demanded by the acts of His mercifulness, this world's Disposer and Administrator revealed the Qur'an of Miraculous Exposition to Muhammad (UWBP); and He bestowed on him nearly a thousand miracles of very many sorts; and compassionately preserved him in all circumstances and dangerous situations, even by means of a pigeon and a spider; and gave him complete success in all his duties; and perpetuated his religion together with all its truths; and caused his religion of Islam to spread over all the earth and to all humankind; and by raising him to a position of honour above all creatures and a permanent rank of acceptance superior to all the pre-eminent of humankind and, as is agreed by friend and foe alike, bestowed on him the highest character and qualities, and made one fifth of mankind his community - all of which testify most decisively to his faithfulness and messengership; so we see from the point of view of the acts of dominicality that this world's Disposer and Administrator made Muhammad's (UWBP) messengership a sun in the universe, and as is proved in the *Risale-i Nur*, caused it to dispel all kinds of darknesses and show its luminous truths, and make happy all conscious beings, indeed the universe, with the good news of eternal life; and He made his religion an index of perfections for all the acceptable people of worship and a sound programme for their acts of worship; and as is indicated by the Qur'an and *Jaushan*, He made Muhammad's (UWBP) Reality, which is his collective personality, a comprehensive mirror to the manifestations of His Godhead; and as is indicated by the above-mentioned truths, and by the fact that every day for fourteen centuries he has gained the equivalent of all the good works of all his community, and by his works and traces in human social and spiritual life, He made him the highest leader, master, and authority of humankind; and sent him to the assistance of humankind with sacred, sublime duties, and made men as needy for his religion, his Shari'a, and the truths of Islam ¹ as they are for mercy, wisdom,

1. In my old age and wretchedness, I perceived a millionth of the spiritual sustenance brought by Muhammad (UWBP). If I had been able, I would have thanked him by uttering benedictions for him with millions of tongues. It was like this: ==

justice, food, air, water, and light; thus offering sacred testimony to Muhammad's (UWBP) messengership with twelve universal, decisive proofs - since this is so, is it at all possible that the messengership of Muhammad (UWBP), which thus manifests these universal, extensive testimonies of the universe's Owner, Who is not indifferent to the ordering of the wing of a fly even or a flower, should not be a Sun of the universe?

Each of these fifteen Testimonies comprise numerous testimonies, and through the tongue of miracles the Second even comprises thousands, thus proving the profession "I testify that Muhammad is the Messenger of Allah" most powerfully and definitely and proclaiming its reality, value, and importance, so that every day five times in the *tashahhud* the world of Islam announces it to the universe with millions of tongues. So too, thousands of millions of believers unhesitatingly accept and affirm that the Muhammadan (UWBP) Reality, which is the basis of that profession, is the original seed of the universe, a reason for its creation, and its most perfect fruit. And the universe's Owner (May His Glory be exalted) made that collective personality of Muhammad (UWBP) the loudest herald of the sovereignty of His dominicality; the accurate discloser of the talisman of the universe and riddle of creation; a shining exemplar of His favour and mercy; an eloquent tongue of His compassion and love; the most powerful bringer of the good tidings of everlasting life and happiness in the eternal realm; and of His messengers, His final and greatest Prophet.

It may be seen from this what a great error, foolishness, and crime those people commit who do not accept a truth such as this, or attach no importance to it, and what a terrible loss they suffer.

Thus, as indicated in Part Two, Sura al-Fatiha in the ritual prayers demonstrates with decisive proofs the affirmation of divine unity in the profession أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ which is said in the *tashahhud*, setting innumerable

== I suffer greatly from separation and parting, but the world I love and the things in it leave me and depart. I know that I too shall depart. And it is only by hearing from Muhammad (UWBP) the good news of everlasting happiness and eternal life that I am saved from that severe pain and soul-searing despair and I find complete solace. In fact, when I

say: أَلْسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ in the *tashahhud* during the prayers, I am both paying allegiance to him, and declaring my submission and obedience to his rank, and offering him congratulations on his duty, and expressing a sort of thanks and response to the good news he brought of eternal happiness. All Muslims offer these greetings five times every day.

signatures to it; so too this Third Part sets forth powerful testimonies to the reality of messengership claimed in *وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ* again stated in the *tashahhud*, stamping it with innumerable confirmatory signatures.

O Most Merciful of the Merciful! In veneration of Your Most Noble Messenger (UWBP) allow us his intercession, give us success in following his Sunna, and make us neighbours to his Family and Companions in the Realm of Bliss! Amen. Amen. Amen.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ
بِعَدَدِ حُرُوفِ الْقُرْآنِ الْمَقْرُوءَةِ وَالْمَكْتُوبَةِ أَمِينَ
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

* * *

The Shining Proof

Second Station

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ

[One of the truths contained in the last verse of Sura al-Fatiha, which indicates the comparison of the people of guidance and the straight path and the people of misguidance and rebellion, and is the source of all the comparisons in the *Risale-i Nur*, is expressed also in wondrous and miraculous fashion by the verse of Sura al- Nur:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ ... (24:35)

and a subsequent verse:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ ... (24:40)

It is proved in the First Ray that the first verse above, the Light Verse, contains ten allusions to the *Risale-i Nur*; it miraculously foretells that Qur’anic commentary. This was the main reason the name Nur (light) was given to the *Risale-i Nur*. In a comparison in a section of the Twenty-Ninth Letter describing a journey of the imagination, a semantic miracle (*bir mânevî mu’cize*) in the word “Nur” in this extraordinary verse – resembling the miracle in the “Nûn of Na’budu” – is elucidated. It led the traveller in *The Supreme Sign (Âyetü'l-Kübra)* to question the whole universe and every sort of being in order to seek, find, and learn about his Creator. He came to know Him through thirty-three ways and cogent proofs with the certainty of knowledge and the vision of certainty. The untiring, insatiable traveller journeyed too with his mind, heart, and imagination through the centuries and the levels of the heavens and earth, and seeing and inspecting the whole world as a city, he mounted his reason sometimes on the wisdom of the Qur’an, sometimes on philosophy, and gazing at the most distant levels

through the powerful telescope of imagination, he saw reality as it is, and in part informed us of it in *The Supreme Sign*.

Now, of those many worlds and levels he entered on his journey of the imagination, which was a sort of analogy or comparison and was completely in conformity with reality, we shall explain by way of example only three levels, extremely concisely, in order to illustrate the comparison at the end of Sura al-Fatiha. However, this will be only from the point of view of the power of reason. We refer you to the *Risale-i Nur* for the other observations and comparisons.

The First Example is like this:

The traveller, who had come into the world solely to find his Creator and become acquainted with Him, said to his reason: “We have asked everything concerning our Creator and have received perfectly satisfying answers. In order to learn about the Sun one has to ask the Sun itself, so now we shall make a further journey in order to find and become acquainted with our Creator through the manifestations of His sacred attributes of knowledge, will, and power, and through His visible works, and through the manifestations of His names.” So he entered the world. Then the people of misguidance, a second current, embarked on the ship of the earth. The traveller put on the spectacles of the science and philosophy that does not follow the wisdom of the Qur’an, and looking in accordance with the programme of the geography that does not read the Qur’an, saw that the earth was travelling seventy times faster than a cannon ball, covering a twenty-thousand- year distance in one year in an orbit in the midst of the infinite void. It had taken upon itself myriad species of wretched, helpless living beings. He realized that if it confused its way even for a minute, or if a stray star collided with it, it would disintegrate, pouring all those wretched creatures into nothingness and non-existence. Perceiving the awesome calamity of the currents of

عَبْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا أَصْأَلَيْنَ (1:7)

and the suffocating darkness of

أَوْ كُظُمْتُ فِي بَحْرِ لُجِّي (24:40)

he exclaimed: “Alas! What have we done? Why did we board this terrible ship? Is there any way we can be saved from it?” Then smashing the specta-

cles of blind philosophy, he joined the current of الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Suddenly the wisdom of the Qur'an came to his assistance. Giving to his reason a telescope which shows reality, it told him to look through it. He looked and saw the name of رَبِّ السَّمَوَاتِ وَالْأَرْضِ rising like a sun in the constellation of

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

The Sustainer had made the earth an orderly, safe ship, and filled it with living beings together with their sustenance, causing it to journey around the sun in the seas of the universe for numerous benefits and instances of wisdom, bringing the produce of the seasons to those who wished for sustenance. Two angels called Thawr and Hut had been appointed captains of the ship, and they took it on its voyage through the magnificent dominical regions for the enjoyment of the Glorious Creator's creatures and guests. The traveller understood that this showed the reality of

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (24:35) making known his Creator through this name. With all his heart and spirit he exclaimed: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ and joined the group of الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (1:7)

The Second Sample of what the traveller saw on his journey through the worlds:

The traveller alighted from the ship of the earth and entered the world of animals and men. He looked at it through the spectacles of the natural science that does not receive its spirit from religion, and saw that although those innumerable animate creatures had endless needs and were assaulted by numberless vexatious enemies and pitiless events, their capital was only a thousandth, or even a hundred thousandth of what they needed. Their power too was perhaps a millionth of what was necessary to combat those harmful things. Being connected to them through his intelligence and out of compassion for his fellow beings, he so pitied them in their ghastly plight, and feeling a hellish pain was so sorry and despairing, that he regretted a thousand times over his ever having come to that wretched world. Then suddenly Qur'anic wisdom came to his assistance, and handing him the telescope of الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ it told him to look through it. He looked and saw that through the manifestation of اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ numerous divine names such as Most Merciful, All- Compassionate, Provider, Bestower, Munificent, and Preserver, each rose like the sun in the constellations of such verses as:

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا (11:56) وَكَأَنَّ مِنَ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ (29:60) وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (17:70) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (82:13)

They filled the world of men and beasts with mercy and bounties, transforming it into a temporary Paradise. He understood that they make known perfectly the generous host of this fine, instructive guesthouse, which is well worth being gazed upon, and a thousand times he repeated:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Third Example of the hundreds of his observations during his journey:

The traveller from the world, who wanted to know his Creator through the manifestations of His names and attributes, turned to his mind and imagination and said: “Come! Like the spirits and angels we shall leave our bodies behind and ascend to the skies. We shall question the inhabitants of the heavens concerning our Creator.” His spirit mounted his imagination, and his mind mounted his thought, and together they rose to the heavens. They took astronomy as their guide, and looked with the view of the philosophy which does not heed religion, and the currents of مَعْضُوبٍ and ضَالِّينَ. He saw thousands of heavenly bodies and fiery stars, a thousand times larger than the earth and travelling a hundred times faster than a cannon ball, speeding one within the other, unconscious, lifeless, and aimless. If by chance one of them had confused its way for a second, it would have collided with another unconscious globe in that boundless, empty, infinite world, causing utter confusion and chaos, like doomsday.

Whichever direction he looked, the traveller was filled with terror and bewilderment; he was sorry a thousand times over he had ascended to the skies. His mind and imagination went utterly to pieces. They declared: “Our duty is to see and point out fine truths. We resign from observing and understanding such infernally ugly and painful things. We do not want any such thing.” Then suddenly, through the manifestation of

مُسَخَّرُ الشَّمْسِ وَالْقَمَرِ وَاللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ and رَبُّ الْعَالَمِينَ numerous names like each rose like suns in the constellations of verses such as:

وَلَقَدْ رَئَيْنَا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ (67:5)

and (50:6) أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا

and, (2:29) ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ

They filled all the heavens with light and with angels, transforming it into a huge mosque or military encampment. The traveller entered the current of

صَالِّينَ الَّذِينَ أَنْعَمَ عَلَيْهِمْ He was saved from that of

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ (24:40) He saw a magnificent land, as beautiful and well-ordered as Paradise. Observing that on all sides its inhabitants were making known the All-Glorious Creator, the value of his mind and imagination was increased a thousandfold, and their duties advanced likewise.

Referring to the *Risale-i Nur* the other observations of the traveller through the universe, which are comparable with these three examples out of hundreds, together with knowledge of the Necessarily Existent One through the manifestations of His names, here we suffice with these brief indications and cut a long story short. Now, like the traveller through the world, we shall try to know the Creator of the universe through the works and manifestations of only three of His sacred seven attributes: **knowledge, will, and power**. For details, we refer you to the *Risale-i Nur*.

The following piece in Arabic is the sum and substance of the Arabic *al-Hizb al-Nuri*,¹ which I constantly recite reflectively. It expounds three of the thirty-three degrees of the phrase “Allah is Most Great” (*Allahu Akbar*). This is followed by a sort of translation of the Arabic piece, consisting of brief indications, which opens up the way to acquiring belief in divine knowledge, will, and power at the degree of the vision of certainty through pointing out their manifestations in the universe, a subject which greatly preoccupied the scholars of theology and of the tenets of belief. Pointing out the manifestations of **knowledge, will, and power**, the following indications thus open up the way to complete belief - at the degree of knowledge of certainty- in the Necessarily Existent One’s existence and unity, and to the affirmation of that belief.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ
مِّنَ الدُّنْيَا وَكَبِيرُهُ تَكْبِيرًا (17:111)

1. See page 501, footnote 78.

اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ قُدْرَةً وَعِلْمًا إِذْ هُوَ الْعَلِيمُ بِكُلِّ شَيْءٍ يَعْلَمُ مُحِيطٌ
لَا زِمَ دَاتِي^١ لِلذَّاتِ يَلْزَمُ الْأَشْيَاءَ لَا يُمْكِنُ أَنْ يَنْفَكَّ عَنْهُ شَيْءٌ بِسِرِّ الْحُضُورِ وَالشَّهُودِ
وَالْإِحَاطَةِ التَّوْرَانِيَّةِ وَبِسِرِّ اسْتِلْزَامِ الْوُجُودِ لِلْمَعْلُومِيَّةِ وَإِحَاطَةِ نُورِ الْعِلْمِ بِعَالَمِ
الْوُجُودِ ۞ نَعَمْ فَالْإِنْتِظَامَاتُ الْمَوْزُونَةُ.. وَالْإِثْرَانَاتُ الْمَنْظُومَةُ.. وَالْحِكْمُ الْقَضْدِيَّةُ
الْعَامَّةُ.. وَالْعِنَايَاتُ الْمَخْصُوصَةُ الشَّامِلَةُ.. وَالْأَقْصِيَّةُ الْمُنْتَظَمَةُ.. وَالْأَقْدَارُ الْمُتَمَرَّةُ..
وَالْأَجَالُ الْمُعَيَّنَةُ وَالْأَرْزَاقُ الْمُقَنَّنَةُ، وَالْإِثْقَانَاتُ الْمُفَنَّنَةُ وَالْإِهْتِمَامَاتُ الْمُزَيَّنَةُ وَغَايَةُ
كَمَالِ الْإِنْتِظَامِ وَالْإِنْسِجَامِ وَالْإِتْسَاقِ وَالْإِثْقَانِ وَالْإِثْرَانِ وَالْإِمْتِيَارِ، أَلْمُطْلَقَاتِ فِي
كَمَالِ السُّهُولَةِ الْمُطْلَقَةِ ۞ دَلَالَتٌ عَلَى إِحَاطَةِ عِلْمِ عَلَامِ الْغُيُوبِ بِكُلِّ شَيْءٍ
أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (67:14) فَنِسْبَةُ دَلَالَةِ حُسْنِ صَنْعَةِ الْإِنْسَانِ عَلَى شُعُورِ
الْإِنْسَانِ إِلَى نِسْبَةِ دَلَالَةِ حُسْنِ خَلْقَةِ الْإِنْسَانِ عَلَى عِلْمِ خَالِقِ الْإِنْسَانِ كَنِسْبَةِ
لُمِيعَةِ نَجْمَةِ الدُّبِّيَّةِ فِي اللَّيْلَةِ الدَّهْمَاءِ إِلَى شَعْشَعَةِ الشَّمْسِ فِي رَابِعَةِ النَّهَارِ

Offering a concise translation of the above, we shall make brief indications to divine knowledge, this most important truth of belief, and refer detailed discussion of it to the *Risale-i Nur*.²

Yes, just as mercy shows itself as clearly as the sun through the wonders of sustenance and proves decisively One Most Merciful and Compassionate behind the veil of the Unseen; so too, through the wisdom, purposes, and fruits of the order and balance in things, knowledge, which is mentioned in hundreds of Qur'anic verses and in one respect is the chief of the sacred seven attributes, displays itself like the light of the sun, making known with certainty the existence of One Knowledgeable of All Things. Yes, the comparison between ordered, measured art, which points to human intelligence and knowledge, and the fine creation of the human being, which indicates the

وَلِلَّهِ الْمَثَلُ الْأَعْلَى (كَكُلُّ رُومِ الضِّيَاءِ الْمُحِيطِ لِلشَّمْسِ) . 1

2. The remaining part of this treatise was written while I was suffering from a terrible illness, a result of being poisoned, such as I had never previously experienced in my life. My faults should therefore be looked on tolerantly. Husrev may modify, change, and correct any parts he considers inappropriate.

knowledge and wisdom of his Creator, resembles the comparison between the tiny glow of the firefly on a dark night and the encompassing light of the sun at noon.

Now, before explaining the evidences of divine knowledge, we shall mention briefly the sacred conversation which took place during the Prophet's Ascension. For Muhammad's (UWBP) Ascension indicates and testifies that, through its manifestations in the universe, the sacred attribute of knowledge shows the Most Pure and Holy One most clearly. When on that night he received the divine address in Allah's presence, since he had been sent as an envoy on behalf of all living beings and every sort of creature, instead of giving the greeting (*al-salām*) of conscious beings, he said:

اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ¹ thus offering to his Creator the creatures' gifts, showing the manner they make known their Sustainer through the manifestations of the attribute of knowledge. That is, with the four words اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ he was alluding to the salutations, congratulations, worship, and recognition of the One All-Knowing of the Unseen of the four main groups of living beings which they offer through the manifestations of pre-eternal and post-eternal knowledge. For this reason, the recitation of this sacred conversation of the Ascension in its broad meaning has become an obligatory part of the *tashahhud* [of the prescribed prayers] for all Muslims. Referring detailed exposition of that sacred conversation to the *Risale-i Nur*, we shall explain one meaning of it in the form of four very brief indications.

The First is "Salutations to Allah" اَلتَّحِيَّاتُ لِلّٰهِ. Briefly, its meaning is this: for example, a master craftsman invents a wonderful machine with his profound knowledge and miraculous intelligence, and everyone who sees it applauds and congratulates the craftsman, and praising and saluting him, offers him gifts both material and immaterial. The machine too, by displaying the craftsman's wondrously subtle art, and skill and knowledge, and working perfectly in exactly the way he wanted, applauds him through the tongue of its being, in effect greeting him and offering him immaterial gifts. In exactly the same way, all the species of living beings in the universe, together with all their individual members, are in every respect miraculous, wonderful machines, which -like conscious beings, men, and jinn and angels, applaud and salute their Maker verbally- through the tongues of their

1. For further discussion, see The Sixth Ray, in the present work. [Tr.]

beings and lives applaud and salute their craftsman, the All-Glorious Maker, Who makes Himself known through the profound and subtle manifestations of His all- comprehending knowledge, which sees the relationship of everything with everything else, and knows all the things necessary for the life of each and conveys them to it at the right time. Greeting Him, the beings declare: **التَّحِيَّاتُ لِلَّهِ** They worshipfully offer the price of their lives directly to their Creator, Who knows all creatures together with all their states. On the night of the Ascension, in the name of all living creatures, Muhammad (Upon whom be blessings and peace) said **التَّحِيَّاتُ لِلَّهِ** instead of the greeting of peace in the presence of the Necessarily Existent One, and offered the salutations, gifts, and greetings of all those species of living beings.

Yes, just as with its order and balance, an ordinary regular machine undoubtedly shows a painstaking, skilful craftsman; so each of the numberless living machines which fill the universe displays a thousand and one miracles of knowledge. Whatever the comparison between the light of the sun and the feeble glow of the firefly, that is the comparison of the former and the brilliance with which, through the manifestations of knowledge, the living beings testify to the necessary existence of their eternal Maker and Craftsman, and His fitness to be worshipped.

The Second Sacred Word from the Ascension is “blessings” **الْمُبَارَكَاتُ**. Since according to Hadiths, the prescribed prayers are the believer’s ascension ¹ and receive the manifestation of the supreme Ascension; and since the traveller found in every world his Creator, the One Knowing of the Unseen, through His attribute of knowledge; accompanying the traveller, we shall enter the broad world of blessed things and **الْمُبَارَكَاتُ** which make those who behold them declare: “How great are Allah’s blessings!” Like the traveller, we shall behold that world of “blessed beings” and foremost the innocent, blessed infants of beings with spirits, and the seeds of animate creatures, which are the tiny containers of the programmes of their lives, and through studying them shall attempt to know our Creator with the knowledge of certainty, through the miraculous, subtle manifestations of His sacred attribute of knowledge.

Yes, with our own eyes we see that through the knowledge of One All-Wise and Knowledgeable, all those innocent young and blessed minute

1. *Bukhārī*, Ṣalāt, 39; *Musnad*, ii, 34, 36, 67, 129. (With the meaning of “ The one who performs the prayers converses with his Lord and Sustainer. ”)

treasuries and boxes, -both altogether and singly- suddenly awaken and stir into motion, and proceed towards the aim of their creation. They cause those who see them as they are in reality to exclaim: “May Allah bless these a thousand times over! What endless wonders Allah has willed!”

For example, all seeds, eggs, sperm, and grains have a precise order which springs from knowledge; and the order is within a perfect balance, which arises from skill; and the balance is within a constant reordering, and the reordering is within a constant measuring and balancing; and the measuring and balancing are within a distinguishing and nurturing, each possessing marks intentionally distinguishing it from its fellows; and this distinguishing and nurturing are within an artful decorating and adorning; and this adorning is within the giving of wise, appropriate, perfect forms and members; and this giving of form is together with differences in the flesh and edible parts of those creatures and fruits, for the purpose of generously gratifying the tastes of those desiring sustenance; and this is within miraculous embroideries and adornments which reflect knowledge and are all different; and this is together with pleasing smells and delicious tastes which are all different. Thus, through the unfolding and development of all these forms with perfect orderliness and distinction, and while being different, without fault or error in absolute profusion, and with absolute speed and over an infinite area, and with this wondrous situation continuing throughout the seasons; all those blessed beings, singly and all together, demonstrate visibly through the above fifteen tongues the marvels of their Craftsman’s skills and His miraculous knowledge, making known as clearly as the sun the One All-Knowing of the Unseen, their Necessarily Existent Maker. It was because of this truly brilliant and extensive testimony of theirs and congratulations of their Maker, that on the night of the Ascension when speaking on behalf of all creatures, Muhammad (UWBP) used the word **اَلْمُبَارَكَاتُ** instead of the greeting of peace.

The Third Word is “benedictions” **اَلصَّلَوَاتُ**. This sacred word, which was spoken during the supreme Ascension of Muhammad (UWBP), hundreds of millions of believers offer to the divine court every day at least ten times in the *tashahhud* during the obligatory prayers, which are the believers’ ascension. They proclaim it to the universe. Since all the truths of the Ascension have been proved in the Thirty-First Word in most powerful and decisive fashion, even to obdurate, atheist deniers, which it in part addresses, for the proofs and details we refer you to that Word, and here,

extremely concisely, we shall take a look at the strange world of the various sorts of sentient beings and beings with spirits, which illustrates the broad meaning of this third word of the Ascension. We shall also try to understand by means of the manifestation of His pre-eternal knowledge, the perfect mercy and compassion of our Creator, and the vastness of His power and all-encompassing will, within His existence and unity.

Yes, we see in this world that even if not consciously and with their minds, by nature all beings with spirits feel and perceive that despite their boundless impotence and weakness, they have innumerable enemies and things detrimental to them, and despite their infinite want and need, they have endless needs and desires. Since their power and capital are insufficient to meet even a thousandth of these, they cry out and weep with all their strength, and by their nature implore and entreat. Each with its own particular voice and tongue offers supplications, entreaties, prayers of a sort, and benedictions to One All-Knowing and All-Powerful. Then while seeking refuge at His court, we see that suddenly One All-Wise and Powerful Who is absolutely knowing and perceives all the needs of those crying out, understands their complaints and plight, and hears their innate petitions and supplications, comes to their assistance and does all that they wish. He transforms their weeping into smiles and their cries into thanks. This wise, knowing, compassionate assistance makes known in truly brilliant fashion through the manifestations of knowledge and mercy, an Assisting Answerer of Prayer, a Munificent and Compassionate One. During the Supreme Ascension, Muhammad (Upon whom be blessings and peace), and during the prayers, the lesser ascension, his community, all declare **الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ** which has the meaning of offering specifically to Him all the benedictions and worship of the world of beings with spirits.

The Fourth Sacred Word is “Good words, all are Allah’s!” **الطَّيِّبَاتُ لِلَّهِ**. Since many of the truths of the *Risale-i Nur* have been imparted to me while reciting the *tesbihat* following the prayers, quite simply I have been driven involuntarily to explain by means of brief indications the truths associated with both Sura al-Fatiha, and the words of the *tashahhud*.

The sacred word **الطَّيِّبَاتُ** which was spoken during Muhammad’s (UWBP) Ascension, refers to the good words and deeds and worship of those with knowledge of Allah and the believers, and of men, jinn, angels, and spirit beings, who possess universal consciousness, with which they

beautify the universe. They look to the world of beauties, and understand fully the infinite beauties of the eternal Absolutely Beauteous One and the perpetual beauties of His names, which adorn the universe, and they respond to them with passion and ardour and universal worship. This word refers to the endless good words they utter to their Creator through the fragrant odours of their shining belief, extensive knowledge of Him, and praise and laudation. Since good words in this meaning were spoken during the Ascension, every day without wearying the whole Umma repeats that sacred word in the *tashahhud*.

Yes, the universe is the mirror of an infinite, sempiternal beauty and loveliness, and consists of manifestations of it. All the beauties and perfections of the universe come from that eternal beauty and become beautiful through their connection with it, and increase in value. The universe would otherwise be a ruin, a house of sorrows, a place of utter confusion. Their connection with that beauty is understood through the knowledge and affirmation of men, angels, and spirit beings, who are the heralds and announcers of the sovereignty of the Godhead. It was even imparted to me that there is a strong possibility that in order to broadcast everywhere the beautiful, sweet praise and laudation of those heralds and their extolling the One they worship, and to send them up to the sublime throne and present those good words at the divine court, the element of the air has been given a truly strange and wondrous state whereby its particles, like soldiers under orders, are miniscule tongues and ears.

Thus, just as through their belief and their worship, men and the angels make known the All- Glorious All-Worshipped One; so through making each of those announcers a microcosm connected to the whole universe through the comprehensive capacities, wondrous faculties, and subtleties of knowledge He has given them, that All-Glorious and Wise One makes Himself known in brilliant fashion. For example, He shows Himself as clearly as the sun by creating numerous wonderful machines in a space the size of a walnut in man's tiny head such as his faculties of memory, imagination, and thought, and by making his memory into a large library.¹

We shall now allude to a very brief meaning of the Arabic piece mentioned above which points out universal proofs of all-encompassing knowledge, comprises innumerable proofs, bringing them together and making them one extensive proof, and demonstrates all-encompassing knowledge through fifteen evidences. We shall give a sort of translation of the piece.

1. My severe illness does not permit me to continue; this is only a source of and assistant to Husrev's duty of translation.

The First of Fifteen Evidences: فَالْإِنْظَامَاتُ الْمَوْزُونَةُ

The measured regularity and balanced order observed in all creatures testify to an all- encompassing knowledge. Yes, there being in all things -from the universe, which resembles an orderly palace, and the solar system, and the page of the air, whose particles display an astonishing order in the broadcasting of words and sounds, and the face of the earth, which every spring with perfect order and regularity raises three hundred thousand different species, to the members, cells, particles, and bodily systems of all living beings- a balanced order and perfect regularity, which are the works of a profound, comprehensive, unfailing knowledge, means that they testify in extremely clear and decisive manner to an all-encompassing knowledge.

The Second Evidence: وَالْإِتْرَانَاتُ الْمَنْظُومَةُ

In all the creatures in the universe, particular, universal, from the planets to the red and white corpuscles in blood, in everything, there is an exceedingly orderly measure and appropriate balance which point self-evidently to an all-encompassing knowledge and testify to it decisively. Yes, we see for instance that the members and bodily systems of a fly or human being, and even the cells of the body and red and white corpuscles in the blood, are placed with so sensitive a balance and fine a measure, and they are so fitting and suitable for each other, and their mutual proportion with the other members of the body is so orderly, and they are in such harmony with them, that it is in no way possible that one lacking infinite knowledge could have given them those situations.

Similarly, a balance so perfect and measure so regular and unfailing govern in all living creatures and sorts of creatures from minute particles to the planets of the solar system that they prove conclusively an all-encompassing knowledge and testify to it with complete clarity. This means that all the evidences for knowledge are evidences also for the existence of the All-Knowing One. Since it is impossible and precluded that there should be an attribute without the one it qualifies, all the proofs of knowledge form a powerful and completely certain supreme proof of the Pre- Eternal All-Knowing One's necessary existence.

The Third Evidence: وَالْحِكْمُ الْقَضْدِيَّةُ الْعَامَّةُ

In all the creativity and activity in the universe, and in all the changes, raising to life, employing in duties and discharging from them, all creatures

and all species of creatures have functions, uses, and purposes which are so intentional and knowing that they leave no room for chance. We see that with respect to creation one who does not possess all-encompassing knowledge could in no way lay claim to any of them. For example, although it is only a piece of flesh, together with its two main functions, the tongue, which is one of the hundred human members – human beings being only one of innumerable animate creatures- is the means to hundreds of instances of wisdom, results, fruits, and uses. Its functions of tasting foods, recognizing all their different savours, informing the body and the stomach, being an exacting inspector of the kitchens of divine mercy, and an accurate interpreter and telephone exchange for the heart, spirit, and mind in the function of speech all point in most brilliant and decisive manner to all-encompassing knowledge. If through its purposes and fruits a single tongue furnishes such evidence, innumerable tongues and innumerable living beings, infinite creatures, point to and testify to an infinite knowledge with the clarity and certainty of the noonday sun. They proclaim that there is nothing at all outside the bounds of the knowledge of the One All Knowing of the Unseen, or outside His wisdom and will.

The Fourth Evidence: وَالْعَنَائَاتُ الْمَخْصُوصَةُ الشَّامِلَةُ

The favours and instances of compassion and protection bestowed on all living creatures in the world of conscious beings, on every species and individual, particularly and appropriately, point self-evidently to an all-encompassing knowledge, and offer innumerable testimonies to the necessary existence of One Gracious and All-Knowing Who knows those who receive the favours and their needs.

NOTE: The explanation of the words of the Arabic piece, which is the summary and essence of the *Risale-i Nur*, indicates the truths which the *Risale-i Nur* -being distilled from the Qur'an- has taken from the flashes of Qur'anic verses, and particularly the proofs and evidences for knowledge, will, and power. For the *Risale-i Nur* expounds the scholarly proofs which the Arabic words indicate. This means that rather than being elucidations, explanations, and translations of those Arabic words, each of these scholarly proofs explains an indication and fine point made by numerous Qur'anic verses.

To return to our main question. Yes, with our own eyes we see that there is an All-Knowing and Compassionate One Who knows us and all beings with spirits, and knowing them, protects them, and knows all their needs and

plaints, and knowing them comes to their assistance with His favours. One out of numberless examples: the general and particular favours bestowed on human beings as sustenance, medicines, and the minerals they need point most clearly to an all-encompassing knowledge, offering testimonies to a Most Merciful and Compassionate One to the number of foods, medicines, and minerals. Yes, wise and purposive works like the feeding of human beings, and particularly of the helpless and infants, and especially their conveying from the kitchen of the stomach the nutrients necessary for all their members and even their cells, and the mountains being pharmacies and stores of all the minerals necessary for them, could only occur through an all-encompassing knowledge. Aimless chance, blind force, deaf nature, and lifeless, unconscious causes and the simple, overwhelming elements could in no way interfere in this feeding, administering, preservation, and planning, which is knowing, percipient, wise, compassionate, and gracious. Apparent causes such as those are merely employed and utilized within the bounds of the knowledge and wisdom of One possessing absolute knowledge, and at His command and with His permission, as a veil to the dignity of divine power.

The Fifth and Sixth Evidences: وَالْأَفْضَى الْمُنتَظِمَةُ وَالْأَقْدَارُ الْمُثْمِرَةُ

The forms and proportions of all things, particularly plants, trees, animals, and men have been cut out with skilful art according to the principles of divine decree and determining, which are two sorts of pre-eternal knowledge, sewn in a way entirely appropriate to the stature of each, and clothed on them perfectly. Each is given most well-ordered, regular, and wise shapes. These singly and all together point to an infinite knowledge and testify to their number to an All-Knowing Maker.

Yes, out of innumerable examples, we look at only a single tree and a human person, and we see that both outwardly and inwardly the fruit-bearing tree and multi-membered person have been delimited by unseen compasses and a subtle pen of knowledge, and that each of their members have been given perfectly ordered fitting forms so that they may produce the required fruits and results and perform the duties of their natures. As for this, since it could occur only through infinite knowledge, they testify to the number of plants and animals to the necessary existence and boundless knowledge of a Maker and Giver of Form, an All-Knowing Determiner Who knows the relationships of everything with everything else and keeps these in view, and knows the definition through the compasses and pen of the decree and determining of pre-eternal knowledge of the outsides and insides of their

fellow-men and fellow-trees and their species, and of their measured proportions and form, and they testify to the One Who does this.

The Seventh and Eighth Evidences: وَالْأَجَالُ الْمُعَيَّنَةُ وَالْأَرْزَاقُ الْمُقَنَّنَةُ

Superficially, the appointed hour and sustenance appear to be unknown and unspecified, but for an important instance of wisdom under the veil of vagueness, the appointed hour is determined and specified on the page of every living being's destiny in the notebook of pre-eternal divine decree and determining; it can be neither brought forward nor delayed. There are numerous evidences that the sustenance of every living being is also appointed and determined and inscribed on the tablets of decree and determining. For example, a huge tree leaving behind when it dies its seed, which is its spirit of a sort, to continue its duties in its place, and this occurring through the wise law of an All-Knowing Preserver; and milk, the sustenance of infants and young, flowing forth from breasts, and its appearing from between blood and excrement, and pouring into their mouths pure and clean without being polluted; reject decisively the possibility of chance and shows clearly that they occur through the compassionate law of an All-Knowing and Compassionate Provider. You can make an analogy with these two small examples for all living creatures and beings with spirits.

This means that in reality both the appointed hour of death is specified and determined, and each person's sustenance has been determined and recorded in the notebook of his destiny. But for most important instances of wisdom, both the appointed hour and sustenance are concealed behind the veil of the Unseen, and appear to be to be vague, unspecified, and apparently bound to coincidence. For if the appointed hour had been specified like the setting of the sun, the first half of life would be passed in absolute heedlessness and be lost by not working for the hereafter, and the second half would be passed in ghastly terror, as though one was every day taking one more step towards the gallows of death, exacerbating the calamity of death a hundred-fold. For which reason the calamities one suffers, and the resurrection of the dead, which is the world's appointed hour, have mercifully been left in concealment in the Unseen.

As for sustenance, since after life itself it is the greatest treasury of bounties, and the richest source of thanks and praise, and the most comprehensive mine of worship, supplication, and entreaty, it has apparently been left vague and shown to be tied to chance. For in this way the door of seeking sustenance through the intercession of continuously seeking refuge at the

divine court, and pleading and beseeching, and praise and thanks, is not closed. For if it had been clearly specified, its nature would have been altogether changed. The doors of thankful, grateful supplications and entreaties, indeed of humble worship, would have been closed.

The Ninth and Tenth Evidences: *وَالْإِثْقَانَاتُ الْمُفَنَّنَةُ وَالْإِهْتِمَامَاتُ الْمُرَيَّنَةُ*

All the beautiful creatures which display the manifestations of an eternal beauty and loveliness especially in the spring on the face of the earth, for instance the flowers, fruits, small birds and flies, and especially the gilded, sparkling flying insects - in their creation, forms, and members are such a miraculous skill and precision, such a wonderful art, mastery, and excellence, and all sorts of shapes and tiny machines which show their craftsman's wondrous proficiency, that they point decisively to a truly comprehensive knowledge, and -let there be no mistake in the expression- an extremely skilful, scientific innate knowledge, and testify that it is impossible that aimless chance and unconscious, confused causes could interfere. While the phrase *وَالْإِهْتِمَامَاتُ الْمُرَيَّنَةُ* means that those fine artefacts are adorned in a way so agreeable, are decorated in a way so sweet, display a beauty and art so attractive, that their maker could create these works only by possessing an infinite knowledge. He knows the best manner of everything, and wishes to display to conscious beings the beauty of exquisite craftsmanship and the perfection of its beauty. For He creates and decorates an insignificant flower and tiny fly with the greatest care, skill, and art, giving them the greatest importance. This attentive adorning and beautifying self- evidently point to a boundless and all-encompassing knowledge, and testify to the number of those beauties to the necessary existence of an All-Knowing and Beauteous Maker .

The Eleventh Evidence, *which comprises five universal evidences and proofs:*

وَعَايَةُ كَمَالِ الْإِنْتِظَامِ، الْإِتْرَانِ، الْإِمْتِيَارِ، الْمُطْلَقَاتِ، فِي السَّهْوَةِ الْمُطْلَقَةِ وَخَلْقِ الْأَشْيَاءِ فِي الْكَثْرَةِ الْمُطْلَقَةِ مَعَ الْإِثْقَانِ الْمُطْلَقِ وَفِي السَّرْعَةِ الْمُطْلَقَةِ مَعَ الْإِتْرَانِ الْمُطْلَقِ وَفِي الْوُسْعَةِ الْمُطْلَقَةِ مَعَ كَمَالِ حُسْنِ الصَّنْعَةِ وَفِي الْبُعْدَةِ الْمُطْلَقَةِ مَعَ الْإِتْفَاقِ الْمُطْلَقِ وَفِي الْخِلَاطَةِ الْمُطْلَقَةِ مَعَ الْإِمْتِيَارِ الْمُطْلَقِ

This evidence is another and better form of the similar lines at the end of the Arabic piece above, but because of my severe illness it explains the five or six evidences it comprises in the form of a very brief indication only.

Firstly: Throughout the earth we see the making of wondrous living machines, some instantaneously and some in a minute or two, in orderly and measured fashion, each different from its fellows, with the greatest ease, arising from a thorough knowledge and skill, all of which point to an infinite knowledge and testify that the perfection of knowledge is proportionate to the ease resulting from the skill and knowledge in the art.

Secondly: Perfect creations of the greatest art within the greatest profusion and multitude, point to a boundless knowledge within an infinite power, and testify to their number to One Who is Absolutely Knowing and Powerful.

Thirdly: Creations which are of the finest balance and measure despite being made with absolute speed, point to a boundless knowledge and testify to their number to One Absolutely Knowing and Absolutely Powerful.

Fourthly: The making of innumerable animate beings on the broad face of the earth with the greatest craft, adornment, and beauty of art despite their wide extent, points to an all-encompassing knowledge which confusing nothing, sees all things together, and for which nothing is an obstacle to anything else. It testifies too that singly and altogether they are the artefacts of One Knowing of All Things, an Absolutely Powerful One.

Fifthly: The coming into being of the members of a species which are far from each other, with one in the east, one in the west, one in the north, and one in the south, in the same way, both resembling each other and differing, could occur only through the infinite power of One Absolutely Knowing and Absolutely Powerful Who governs the whole universe, and through His infinite knowledge, which encompasses all beings together with all their states, thus pointing to an all-encompassing knowledge and testifies to One All-Knowing of the Unseen.

Sixthly: The creation of a great multitude of living machines in confusing circumstances and dark places, for example seeds under the ground, without confusion, despite their similarity and all being mixed up together, in miraculous fashion without neglecting any single one of any sort, together with all their distinguishing features, points as clearly as the sun to pre-eternal knowledge and testifies as brilliantly as daylight to the creativity and dominicality of One Absolutely Powerful and Absolutely Knowing. For the details we refer you to the *Risale-i Nur* and here cut a long story short.

Now we begin the question of “**Will**,” which is in *Hulâsatü'l-Hulâsa*, the summary of *The Supreme Sign*:^{1, 2}

اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ قُدْرَةً وَعِلْمًا إِذْ هُوَ الْمُرِيدُ لِكُلِّ شَيْءٍ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، إِذْ تَنْظِيمُ إِجَادِ الْمَصْنُوعَاتِ ذَاتًا وَصِفَاتٍ وَمَاهِيَّةً وَهُوِيَّةً مِنْ بَيْنِ الْإِمْكَانَاتِ الْغَيْرِ الْمَحْدُودَةِ وَالطَّرِيقِ الْعَقِيمَةِ وَالْإِحْتِمَالَاتِ الْمَشْهُوشَةِ وَالْأَمْثَالِ الْمُتَشَابِهَةِ وَمِنْ بَيْنِ سُيُولِ الْعَنَاصِرِ الْمُتَشَاكِسَةِ بِهَذَا النِّظَامِ الْأَدَقِّ الْأَرْقِ وَتَوَازِينِهَا بِهَذَا الْمِيزَانِ الْحَسَّاسِ الْجَسَّاسِ وَتَمْيِيزِهَا بِهَذِهِ الْأَمْثَالِ الْمُتَشَابِهَةِ وَالتَّعْيِينَاتِ الْمُرْتَبِئَةِ الْمُنتَظِمَةِ وَخَلْقِ الْمَخْلُوقَاتِ الْمُنتَظِمَاتِ الْحَيَوِيَّةِ مِنَ الْبَسِيطِ الْجَامِدِ الْمَيِّتِ كَالْإِنْسَانِ بِجِهَازَاتِهِ مِنَ النُّطْفَةِ وَالطَّيْرِ بِجَوَارِحِهِ مِنَ الْبَيْضَةِ وَالشَّجَرَةِ بِأَعْصَانِهَا مِنَ الثَّوَاةِ وَالْحَبَّةِ تَدُلُّ عَلَى أَنَّ كُلَّ شَيْءٍ بِإِرَادَتِهِ تَعَالَى وَإِخْتِيَارِهِ وَقَصْدِهِ وَمَشِيئَتِهِ سُبْحَانَهُ كَمَا أَنَّ تَوَافُقَ الْأَشْيَاءِ فِي أُسَاسَاتِ الْأَعْضَاءِ النَّوَغِيَّةِ وَالْجِنْسِيَّةِ يَدُلُّ عَلَى أَنَّ صَانِعَ تِلْكَ الْأَفْرَادِ وَاحِدٌ أَحَدٌ كَذَلِكَ أَنَّ تَمَايِزَهَا بِالتَّعْيِينَاتِ الْمُنتَظِمَةِ وَالتَّشَخُّصَاتِ الْمُتَمَايِزَةِ يَدُلُّ عَلَى أَنَّ ذَلِكَ الصَّانِعَ الْوَاحِدَ الْأَحَدَ فَاعِلٌ مُخْتَارٌ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ

This piece consists of one long universal proof of divine will, which comprises many of the proofs of will. In a short translation of it, we set out evidence proving decisively divine will and choice and volition. All the above evidences for divine knowledge are also evidences for will. For the manifestations and works of knowledge and will are apparent together in all creatures.

The meaning of the above Arabic piece in brief:

Everything exists through His will and volition. What He wills occurs, what He does not will does not occur. If He did not will it, nothing would occur. A proof is this:

1. Since the Turkish is given for the Arabic piece here, the English translation of the Arabic is not given. [Tr.]

2. *Hulâsatü'l-Hulâsa*: The sum and substance in Arabic of *The Supreme Sign*, which describes in thirty-three degrees how each of the realms of creation testifies to its Creator's existence and unity. It is included in the collection of invocations and supplications called *Hizb Anwâr al-Haqâ'iq al-Nûriyya*, which includes *al-Jaushan al-Kabîr*. [Tr.]

We see that among infinite, confused possibilities and various fruitless ways, amid intervening and mutually opposing elements which flow like floods causing chaos, in the midst of numerous others resembling themselves, which is the cause of disorder, every creature with its own specific essence, particular attributes, individual character, and distinctive form, is taken within a precise, perfect, regular order; all its members and organs are weighed up with a sensitive, exact measure and balance and attached to it; its mutually opposing members are created living and with extreme art from simple, lifeless matter. For example, a human being is created with a hundred different organs from a droplet of fluid, and a bird is made with numerous different members and organs from a simple egg and clothed in a miraculous form, and a tree is drawn out of a tiny seed comprising simple, lifeless carbon, nitrogen, hydrogen, and oxygen, together with its branches and twigs and various members and parts, and dressed in an orderly, fruitful form. This self- evidently, indubitably, decisively, and necessarily proves that all those creatures together with all their parts and particles, form and nature, are given their particular perfect states through the will, choice, volition, and intention of One possessing Absolute Power. It proves too that everything is governed by an all-embracing will. These single creatures pointing in this indubitable way to divine will shows that all creatures offer testimony to their number with a certainty as clear as the sun at noon to divine will encompassing all things, and that they comprise numberless proofs of the necessary existence of an All-Powerful Possessor of Will.

All the evidences for divine knowledge mentioned above are also evidences for divine will, since both function together with power. One cannot be without the other. Just as all the correspondence and conformities between the members of species and sorts of beings indicate that their Maker is One and the same; so their features being distinctive and different from each other in wise and purposive fashion indicates definitely that their Single Maker of Unity acts with will and choice. He creates everything with will, choice, volition, and intention.

This marks the end of my explanations of the Arabic piece's meaning, which sets forth one universal proof of divine will. I had intended to write many more important points, as for the question of divine knowledge, but my brain was exhausted due to the illness I was suffering as a result of being poisoned, so it was postponed to another time.

The Arabic piece about divine power:

اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ قُدْرَةً وَعِلْمًا إِذْ هُوَ الْقَدِيرُ عَلَى كُلِّ شَيْءٍ بِقُدْرَةٍ
 مُطْلَقَةٍ مُحِيطَةٍ ضَرُورِيَّةٍ نَاشِئَةٍ لَازِمَةٍ ذَاتِيَّةٍ لِلذَّاتِ الْأَفْدَسِيَّةِ فَمَحَالٌ تَدَاخُلُ ضِدَّهَا
 فَلَا مَرَاتِبَ فِيهَا فَتَتَسَاوَى بِالنِّسْبَةِ إِلَيْهَا الذَّرَّاتُ وَالنُّجُومُ وَالْجُزْءُ وَالْكُلُّ وَالْجُزْئِيُّ
 وَالْكُلِّيُّ وَالنُّوَاةُ وَالشَّجَرُ وَالْعَالَمُ وَالْإِنْسَانُ.. بِسِرِّ مُشَاهَدَةٍ غَايَةِ كَمَالِ الْإِنْتِظَامِ،
 الْإِتْرَانِ، الْإِمْتِيَّازِ، الْإِتْقَانِ الْمُطْلَقَاتِ.. مَعَ السُّهُولَةِ فِي الْكَثْرَةِ وَالسَّرْعَةِ وَالْحِلْطَةِ
 الْمُطْلَقَةِ.. وَبِسِرِّ النُّورَانِيَّةِ وَالشَّافِئِيَّةِ وَالْمُقَابَلَةِ وَالْمُوَارَنَةِ وَالْإِنْتِظَامِ وَالْإِمْتِنَالِ..
 وَبِسِرِّ اِمْدَادِ الْوَاحِدِيَّةِ وَيُسِرُّ الْوَاحِدَةَ وَتَجَلَّى الْأَحَدِيَّةِ.. وَبِسِرِّ الْوُجُوبِ وَالتَّجَرُّدِ وَمُبَايَنَةِ
 الْمَاهِيَّةِ.. وَبِسِرِّ عَدَمِ التَّقَيُّدِ وَعَدَمِ التَّحْيِيزِ وَعَدَمِ التَّجَرُّيِّ.. وَبِسِرِّ انْقِلَابِ الْعَوَاقِقِ
 وَالْمَوَانِعِ إِلَى حُكْمِ الْوَسَائِلِ الْمُسَهِّلَاتِ.. وَبِسِرِّ أَنَّ الذَّرَّةَ وَالْجُزْءَ وَالْجُزْئِيَّ
 وَالنُّوَاةَ وَالْإِنْسَانَ لَيْسَتْ بِأَقْلَ صَنْعَةٍ وَجَزَائِلَةٍ مِنَ النَّجْمِ وَالْكُلِّ وَالْكُلِّيِّ وَالشَّجَرِ
 وَالْعَالَمِ، فَخَالِفُهَا هُوَ خَالِقُ هَذِهِ بِالْحَدْسِ الشَّهَوْدِيِّ.. وَبِسِرِّ أَنَّ الْمُحَاطَ وَالْجُزْئِيَّاتِ
 كَالْأَمْثَلَةِ الْمَكْتُوبَةِ الْمُصَغَّرَةِ أَوْ كَالنَّقْطِ الْمَحْلُوبَةِ الْمُعَصَّرَةِ.. فَلَا بُدَّ أَنْ
 يَكُونَ الْمُحِيطُ وَالْكُلِّيَّاتُ فِي فَبْضَةٍ خَالِقِ الْمُحَاطِ وَالْجُزْئِيَّاتِ لِيُدرِجَ مِثَالَهَا
 فِيهَا بِمَوَازِينِ عِلْمِهِ أَوْ يُعَصِّرَهَا مِنْهَا بِدَسَاتِيرِ حِكْمَتِهِ.. وَبِسِرِّ كَمَا أَنَّ قُرْآنَ
 الْعِزَّةِ الْمَكْتُوبَ عَلَى الذَّرَّةِ الْمُسَمَّاةِ بِالْجَوْهَرِ الْفَرْدِ بِذَرَّاتِ الْإِثِيرِ لَيْسَ بِأَقْلَ
 جَزَائِلَةٍ وَخَارِقِيَّةِ صَنْعَةٍ مِنْ قُرْآنِ الْعِظَمَةِ الْمَكْتُوبِ عَلَى صَحِيفَةِ السَّمَاءِ بِمَدَادِ
 النُّجُومِ وَالشَّمُوسِ، كَذَلِكَ إِنَّ وَرْدَ الزَّهْرَةِ لَيْسَتْ بِأَقْلَ جَزَائِلَةٍ وَصَنْعَةٍ مِنْ دُرِيِّ نَجْمِ
 الزَّهْرَةِ وَلَا النَّمْلَةِ مِنَ الْفِيلَةِ وَلَا الْمِكْرُوبُ مِنَ الْكَرْكَدَنِ وَلَا النَّحْلَةُ مِنَ النَّحْلَةِ
 بِالنِّسْبَةِ إِلَى قُدْرَةِ خَالِقِ الْكَائِنَاتِ. فَكَمَا أَنَّ غَايَةَ كَمَالِ السَّرْعَةِ وَالسُّهُولَةِ
 فِي إِيجَادِ الْأَشْيَاءِ أَوْقَعَتْ أَهْلَ الضَّلَالَةِ فِي الْتِبَاسِ التَّشْكِيلِ بِالتَّشْكُلِ الْمُسْتَلَزِمِ
 لِمَحَالَّاتٍ غَيْرِ مَخْدُودَةٍ تَمَجُّجُهَا الْأَوْهَامُ كَذَلِكَ أَثْبَتَتْ لِأَهْلِ الْهِدَايَةِ تَسَاوَى النُّجُومِ
 مَعَ الذَّرَّاتِ بِالنِّسْبَةِ إِلَى قُدْرَةِ خَالِقِ الْكَائِنَاتِ. جَلَّ جَلَالُهُ وَلَا إِلَهَ إِلَّا هُوَ اللَّهُ أَكْبَرُ

Before giving a translation of this Arabic piece from the point of view of the truly vast question of divine power, and a brief meaning of it, I shall disclose a truth which was imparted to me. It was like this:

The existence of divine power is more certain than the existence of the universe. Indeed, singly and all together creatures are the embodied words of power; they demonstrate its existence with the vision of certainty. They testify to their number to the Absolutely Powerful One, the One qualified by it. There is no need to prove that power with further proofs. But because it is one of the most important bases of faith and one of the most substantial foundation stones of resurrection, and a necessary means to understanding many questions of belief and Qur'anic truths, and because not everyone has found the way to it through the use of reason, claimed by the verse,

مَا خَلَقَكُمْ وَلَا يَعْثُبُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ (31:28)

some people have remained bewildered and uncomprehending before power and others have denied it, it is therefore necessary to prove an awesome truth concerning it.

As for the above-mentioned basis, foundation, means, assertion, and truth, it is the meaning of the above verse. That is to say: "Men and jinn! The creation of all of you and your being raised to life at the resurrection is as easy for My power as the creation of a single individual!" divine power creates the spring as easily as it creates a single flower. For that power, there is no difference between particular and universal, small and large, many and few. It spins planets as easily as it spins particles.

In nine steps, the above Arabic passage expounds a most conclusive, cogent proof of this awesome question. Very briefly, its meaning is as follows. The basis of the steps is indicated by this:

إِذْ هُوَ الْقَدِيرُ عَلَى كُلِّ شَيْءٍ بِقُدْرَةٍ مُطْلَقَةٍ مُحِيطَةٍ صَرُورِيَّةٍ نَاشِئَةٍ لَازِمَةٍ
ذَاتِيَّةٍ لِلذَّاتِ الْأَقْدَسِيَّةِ فَمُحَالٌ تَدَاخُلُ ضِدَّهَا فَلَا مَرَاتِبَ فِيهَا فَتَتَسَاوَى
بِالنِّسْبَةِ إِلَيْهَا الذَّرَاتُ وَالنُّجُومُ وَالْجُزْءُ وَالْكُلُّ وَالْجُزْئِيُّ وَالْكُلِّيُّ وَالنَّوَاءُ
وَالشَّجَرُ وَالْعَالَمُ وَالْإِنْسَانُ

That is, divine power is such that it is powerful over all things, encompasses all things, is essential to the Necessarily Existent One, and according to logic, is "necessary" to Him; it is impossible that it should be separated from Him; there is no possibility that it could be. Since the Most

Pure and Holy Essence possesses such necessary power, impotence, its opposite, could certainly in no way intervene in it. Impotence could not impinge on the All-Powerful Essence. Since the existence of degrees in a thing occurs through the intervention of its opposite -for example, the degrees and levels of heat occur through the intervention of cold, and the degrees of beauty, through the intervention of ugliness- impotence, the opposite of this essential power, can in no way approach it; there is no possibility whatsoever that it could. There can be no degrees in that absolute power. Since there can be no degrees in it, stars and particles are equal to that power, and there are no differences for it between the part and the whole, or an individual and a species. The raising to life of a seed and a huge tree, and the universe and man, and one individual and all beings with spirits at the resurrection of the dead is equal in relation to that power, and all are equally easy. There is no difference between great and small, many and few. Decisive witnesses to this truth are the perfect art, order, balance, distinction and profusion that we see in the creation of things with absolute speed, absolute ease, and complete facility.

First Step

وَبِسِرِّ مُشَاهَدَةِ غَايَةِ كَمَالِ الْإِنْتِظَامِ الْإِتْرَانِ الْإِمْتِيَارِ الْإِنْفَانِ الْمُطْلَقَاتِ
مَعَ السَّهُولَةِ فِي الْكَثْرَةِ وَالسَّرْعَةِ وَالْخِلَاطَةِ الْمُطْلَقَةِ

For the meaning of this, see the above truth.

Second Step

وَبِسِرِّ النُّورَانِيَّةِ وَالشَّافِيَّةِ وَالْمُقَابَلَةِ وَالْمُوَارَنَةِ وَالْإِنْتِظَامِ وَالْإِمْتِيَالِ

For detailed explanation of this we refer you to the end of the Tenth Word, the Twenty-Ninth Word, and the Twentieth Letter, and here make only a brief allusion. Just as with respect to luminosity and through dominical power, the sun's light is reflected as easily on the surface of the sea and in all its bubbles as is it on a single fragment of glass; the two are equal; so it is as easy for the luminous power of the Light of Lights to create and rotate the heavens and stars as it is to create flies and particles and rotate them; neither presents any difficulties for it.

Also, by virtue of the quality of transparency and through divine power, the sun's image is present with the same ease in a tiny mirror or in the pupil of the eye as its light is reflected through the divine command on all shining things and droplets, and translucent motes, and on the surface of the sea.

Similarly, since the inner faces of the essences of things are transparent and shining, the manifestation and effect of absolute power creates all living beings with the ease of creating a single individual; there is no difference between many and few, great and small.

Also, if two walnuts of equal weight are placed on a pair of scales which are absolutely precise and large enough to weigh mountains and a tiny seed is added to one of the walnuts, it will raise one of the pans to the height of a mountain-top and lower the other to the bottom of the valley. Then if two mountains of equal weight are placed in the pans and a walnut added to one, with the same ease it will raise one pan to the skies and lower the other to the valley bottom. In exactly the same way, in the terminology of the science of theology (*kalām*), contingency is equal in regard to existence and non-existence. That is, the existence and non-existence of contingent beings are equally possible; if there is nothing to cause their existence, things which are not necessary but contingent are equal in regard to existence and non-existence; there is no difference. Few or many, big or small are the same in regard to this contingency and equality. Thus, creatures are contingent, and since within the sphere of contingency their existence and non-existence are equal, it is as easy for the boundless pre-eternal power of the Necessarily Existent One to give existence to a single contingent being as to give all contingent beings existence and clothe everything in an appropriate being, spoiling the balance of non-existence. And when the being's duties are completed, He takes off its garment of external existence and sends it apparently to non-existence, but in fact to a non-material existence within the sphere of His knowledge. This means that if things are ascribed to the Absolutely Powerful One, the raising to life of the spring becomes as easy as that of a flower, and the raising to life of all humankind at the resurrection of the dead as easy as raising to life a single soul. Whereas if they are ascribed to causes, a flower becomes as difficult as the spring, and a fly as difficult as all living beings.

Also, through the mystery of order, the setting in motion of a large ship or an aeroplane through pressing a button with one's finger is as easy as setting in motion the mainspring of a clock by turning the key with one's finger. So too since through the principles of pre-eternal knowledge, and laws of eternal wisdom, and universal manifestations of dominical will and its specified principles, all things, universal and particular, large and small, many and few, have been given an immaterial mould, particular measure and proportions, and sheer limits, they are entirely within the order of divine

knowledge and laws of divine will. Certainly, it is as easy for the Absolutely Powerful One to rotate the solar system and cause the ship of the earth to voyage around its annual orbit through His infinite power as it is for Him to make blood circulate in a body in orderly and wise fashion and the red and white corpuscles circulate in the blood, and the particles circulate in the tiny corpuscles, for without difficulty He creates a human being together with his wondrous organs from a droplet of fluid on the pattern of the universe. This means, if ascribed to that pre-eternal, infinite power, the creation of the universe is as easy as the creation of a single human being. But if not ascribed to that power, it becomes as difficult to create a single human being together with his wondrous organs, members and senses as to create the universe.

Also, through the mystery of obedience, compliance, and conforming to commands, with the command of “Forward march!” a commander impels a single soldier to attack, and with the same command he drives forward to the attack a large, disciplined army. So too, with innate desire and eagerness resembling soldiers totally obedient to the laws of divine will and subservient to the signs of the dominical creational commands, creatures are a thousand times more obedient than the soldiers of an army -within the bounds of the line of action determined by pre-eternal knowledge and wisdom- and are completely compliant and subservient. It is therefore as easy through the dominical command of “Come into existence out of non-existence and get down to your business!” and in the manner determined by knowledge and in the form specified by will, for power to clothe an individual animate being in an existence particular to it, and take it by the hand and bring it into being as it is to create the army of living beings of the spring and to assign them their duties. That is to say, if everything is attributed to that power, the creation of the entire army of minute particles and divisions of stars is as easy and free of trouble as the creation of a single particle and single star. Whereas if attributed to causes, the creation of a particle in the pupil of a living being’s eye or in its brain together with its ability to perform its wondrous duties, would be as difficult and troublesome as that of the army of animals.

Third Step

وَبَسِّرْ إِمْدَادِ الْوَاحِدِيَّةِ وَيُسِّرِ الْوَحْدَةَ وَتَجَلَّى الْأَحَدِيَّةِ

We shall look at the meaning of this by means of brief indications. That is, by reason of the unity of sovereignty and all his subjects acting in conformity to his commands alone, it is as easy for a ruler and commander-in-chief to govern a large country and numerous nation as it is to govern the

people of a village. For due to the unity of his decree, the members of the nation become a means of facility just like the soldiers, and his commands and laws are easily executed. Whereas if it was left to various rulers, in addition to sinking into confusion, to govern a village, or even a household, would be as difficult as governing the country. And since the obedient nation is attached to the single commander, like individual soldiers, through the strength of relying on the commander's strength, and his ammunition stores and army, each may take an enemy king captive and perform works far exceeding his own individual strength. His connection with the ruler obtains for him an infinite strength and power, so that he may perform great works. But if the relation is severed, he loses that vast strength, and with his own petty strength performs works only to the extent of the arms and ammunition on his back. For if it was required of him to perform all the works he carried out relying on the power of his connection with the ruler, he would have to have in his arm the strength of the army and on his back all the ruler's stores of arms and ammunition.

In exactly the same way, due to the unity of His sovereignty and absolute rulership, the Monarch of Pre-Eternity and Post-Eternity, the All-Powerful Maker, creates the universe as easily as a city, and raises to life the spring as easily as a garden, and raises to life all the dead at the resurrection as easily as creating the leaves, flowers, and fruits of the garden's trees in the spring. He easily creates a fly on the pattern of an eagle. He easily makes man the microcosm. Whereas if ascribed to causes, a microbe would be as difficult as a rhinoceros, and a fruit as difficult as a mighty tree. Perhaps too, every particle which performs its wondrous tasks in the body of a living creature would have to be given an eye that sees all things and knowledge that knows all things so that it could carry out those subtle and perfect vital duties.

Also, ease and facility reach such a degree in unity, they become necessary. For if the equipping of an army is from one hand, from one factory, it becomes as easy as equipping a single soldier. Whereas if numerous different hands interfere and the various parts of the equipment are all brought from different factories, quantitatively a single soldier's equipment could be prepared only with a thousand difficulties; since numerous officers interfered, it would be as difficult as a thousand soldiers. Also, if the management and command of a thousand soldiers is given to a single officer, in one respect it becomes as easy as a single soldier, whereas if they were assigned to ten officers or the soldiers themselves, it would result in confusion and great difficulty.

In exactly the same way, if all things are attributed to the Single One of Unity, they become as easy as a single thing. But if they are attributed to causes, a single living creature becomes as difficult as the whole earth, and perhaps impossible. This means that in unity ease and facility are at the level of necessity. And with the interference of numerous hands, the difficulties amount to impossibility.

As it is said in *Letters (Mektûbat)*, if the alternations of day and night, and the motions of the stars, and the seasons of the year, the autumn, winter, spring, and summer, are left to a single officer and organizer, that commander-in-chief commands the globe of the earth, which is a soldier: “Rise up, rotate, and travel!” Out of joy and delight at receiving the command, with two motions like a Mevlevi dervish in ecstasy, the earth is easily the means to the daily and annual changes and the apparent, imaginary movements of the stars, thus demonstrating the total ease and facility of unity. But if it is left not to the single commander but to causes and the caprices of the stars, and the earth is told: “You stop in your place and don’t travel!”, every night and every year thousands of stars and suns thousands of times larger than the earth would have to cut distances of thousands of millions of years, so that through their travelling, the situations of the earth and heavens such as the seasons and day and night, might come about. But it would be so difficult as to be impossible.

The phrase *وَتَجَلَّى الْأَحَدِيَّةُ* alludes to a vast and extremely subtle, profound, and extensive truth. Referring explanation and proof of it to the *Risale-i Nur*, we shall here set out a single point by means of a comparison.

Yes, just as with its light the sun illuminates the whole earth and is an example of unity, so with its image, reflection, seven-coloured light, and shape appearing in all the transparent things that face it, like mirrors, it forms an example of oneness. If the sun possessed knowledge, power, and will, and the fragments of glass and droplets and bubbles in which the tiny suns appeared had the capacity, through the law of divine will, in each and next to each a complete sun would be present together with its image and attributes, as well as in all the other places. There being no deficiency in its power of disposal, at the command, effect, and word of dominical power, it would be the cause of truly extensive manifestations, thus demonstrating the extraordinary ease and facility of oneness.

In exactly the same way, just as in respect of His unity, the All-Glorious Maker looks with His knowledge, will, and power, which encompass

all things, and is all-present and all-seeing everywhere, so with respect to His oneness and through its manifestation, He is present together with His names and attributes with all things, and particularly living things, so that easily, in an instant, He creates a fly on the pattern of an eagle and a human being according to the system of the universe. He creates living creatures in a way so miraculous that if all causes were to gather together, they could not make a nightingale or a fly. And the One Who creates the nightingale, is the One Who creates all birds; and the One Who creates a human being could only be the One Who creates the universe.

The Fourth and Fifth Steps

وَيَسِّرِ الْوُجُوبَ وَالتَّجَرُّدَ وَمُبَايَنَةَ الْمَاهِيَةِ وَيَسِّرِ عَدَمَ التَّقَيُّدِ
وَعَدَمَ التَّحْيِيزِ وَعَدَمَ التَّجَزِّي

It is very difficult to express the reality of these two steps to everyone, so their meaning will be explained in one or two very brief points. That is, in relation to the power of an Absolutely Powerful One Whose existence is at the degree of necessity, the most powerful and stable of the degrees of existence, and is pre-eternal and post-eternal, and Who is totally detached from and free of materiality, and Whose holy nature is totally different to all other natures, - in relation to His power, the stars are like minute particles, and the resurrection of the dead like the spring, and to raise to life all human beings at the resurrection is as easy as raising to life a single soul. For as much as a fingernail from the levels of existence that are powerful may hold a mountain from an insubstantial level of existence, and may manipulate it. For example, a mirror and faculty of memory from the level of powerful, external existence may hold a hundred mountains and a thousand books from the level of existence of the World of Similitudes and non-material existence, which are weak and insubstantial, and they may have disposal over them. Thus, however inferior as regards power the level of existence of the World of Similitudes is to the level of external existence, the created, accidental existences of contingent beings are thousands of times more inferior and weaker than a pre-eternal, everlasting, necessary existence, so that through the manifestation of a particle He can manipulate a world from the worlds of contingent beings. Regretably, for the time being, three important reasons do not permit me to explain this lengthy truth and its fine points in full, so we refer it to the *Risale-i Nur* and another time.

Sixth Step

وَبِسِرِّ انْقِلَابِ الْعَوَائِقِ وَالْمَوَانِعِ إِلَى حُكْمِ الْوَسَائِلِ الْمُسَهِّلَاتِ

Through a law of the manifestation of divine will called in science “the life force,” and of the creational command, and through the command and will being turned towards the unconscious branches and hard twigs of a huge tree, the branches and twigs do not form obstacles or impediments to the necessary substances and foods which pass to its fruits, leaves, and flowers through the “life force,” which is like the tree’s mainspring and stomach; indeed, they facilitate the process. In just the same way, since all [potential] obstacles in the creation of the universe and creatures cease being obstacles in the face of a manifestation of will and regard of the dominical command and become means of facility, eternal power creates the universe and all the species of creatures on the earth as easily as creating a single tree. Nothing at all is difficult for it. If all those acts of creation are not ascribed to that power, then the creation and administration of the single tree would be as difficult as the creation and administration of all trees, indeed, as the universe. For then everything would become obstacles and obstructions, and if all causes were to gather together, they could not send the necessary sustenance to the fruits, leaves, branches and twigs in orderly, regular fashion from the stomach and mainspring of a tree’s “life force,” which proceeds from command and will. Unless all the parts of the tree, and all its particles even, were given an eye, all-encompassing knowledge, and wondrous power which would see the entire tree together with its parts and particles, and know them and assist them.

So climb these five steps and take a look; see what difficulties -indeed, impossibilities- are present in unbelief and associating partners with Allah, and how distant they are from reason and logic, and how precluded they are. Then see what ease there is on the way of the Qur’an, indeed, that its facility is at the degree of necessity, and how acceptable and reasonable it is, and what certain and satisfying truth is found on its way, so certain as to be necessary. Understand this and say: **الْحَمْدُ لِلَّهِ عَلَى نِعْمَةِ الْإِيمَانِ**

(The difficulties I was suffering and my indisposition caused the remaining part of this important step to be postponed.)

Seventh Step

وَبَسِّرَ أَنْ الذَّرَّةَ وَالْجُزْءَ وَالْجُزْئِيَّ وَالنُّوَاةَ وَالْإِنْسَانَ لَيْسَتْ بِأَقْلَ صُنْعَةٍ
وَجَزْأَةٍ مِنَ النَّجْمِ وَالْكُلِّ وَالْكُلِّيِّ وَالشَّجَرِ وَالْعَالَمِ

[NOTE: The basis, mine, and sun of the truths contained in these nine steps are the verses: (112:1-2) قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ They are brief indications to flashes from the manifestation of divine oneness and eternal besoughtedness. We shall take a very brief look in one or two points at the meaning of this Seventh Step, and for the details refer you to the *Risale-i Nur*.]

That is, a particle which performs wonderful duties in the eye or brain is not inferior to a star; nor is a part inferior to the whole; for instance, the brain and eye are not inferior to the human being as a whole; nor with regard to beauty of art and the marvels of its creation is a particular individual inferior to a universal species; nor with his strange members and faculties is a man inferior to all the animal species; nor in regard to fine craftsmanship and being treasury-like, and resembling an index, programme, and memory, is a seed inferior to a mighty tree; nor in regard to his creation, and wondrous, comprehensive organs and faculties created so as to perform thousands of amazing duties, is a human being, the microcosm, inferior to the universe. This means that the One Who creates the particle cannot lack the power to create the star. And the One Who creates an organ like the tongue, certainly easily creates the human being. And the One Who creates a single person thus perfectly surely can create all animals, and this He does before our eyes. And the One Who creates a seed as a list, an index, a notebook of the laws issuing from the divine command, and as the “life force,” is certainly the Creator of all trees. And the One Who creates the human being as a sort of seed of the world and as its comprehensive fruit, and makes him the mirror to all the divine names, and connected to all the universe, and vicegerent of the earth, most certainly possesses such power that He creates the universe as easily as He creates the human being, and sets it in order. In which case, whoever is the Creator, Maker, and Sustainer of the particle, part, particular individual, seed, and human person must be the Creator, Maker, and Sustainer of the stars, species, the whole, universals, trees, and the whole universe. That it should be otherwise is impossible and precluded.

Eighth Step

وَبَسِّرْ أَنَّ الْمُحَاطَ وَالْجُزْئِيَّاتِ كَالْأَمْثَلَةِ الْمَكْتُوبَةِ الْمُصَغَّرَةِ
 أَوْ كَالنَّقْطِ الْمَحْلُوبَةِ الْمُعْصَرَةِ فَلَا بُدَّ أَنْ يَكُونَ الْمُحِيطُ
 وَالْكُلِّيَّاتِ فِي قَبْضَةِ خَالِقِ الْمُحَاطِ وَالْجُزْئِيَّاتِ لِيُذَرِّجَ مِثَالَهَا فِيهَا
 بِمَوَازِينَ عِلْمِهِ أَوْ يُعْصِرَهَا مِنْهَا بِدَسَاتِيرِ حِكْمَتِهِ

That is, the relation to the large encompassing universals of the particulars which are encompassed – and of individuals, seeds, and grains which are within universals and wholes – is as tiny miniatures, and as the identical samples of the universal and wholes, inscribed in miniature in the very finest writing. Since this is so, the encompassing universal must be within the grasp of the Creator of the particulars and completely under His disposal so that through the balances of His knowledge and its fine pens He can include that huge all-encompassing book in hundreds of miniscule sections and notebooks. The relation and comparison, then, of the encompassed parts and particulars with their surroundings is as droplets distilled from what encompasses them, like milk, or as if someone squeezed the surroundings and those points dripped from them. For example, a melon seed is a droplet distilled from all its surroundings or a point in which is written the whole book, for it contains its index, list, and programme. Since it is thus, the encompassing wholes and universals must be within the hand of the Maker of those particulars, droplets, and points so that He can distil the individuals, droplets, and points from them with the sensitive principles of His wisdom. This means that the One Who creates the seed and individual must be the One Who creates the whole and the universals, and the other universals and sorts, which encompass the latter and are bigger than them; it could not be anyone else. In which case, the One Who creates a single soul can only be He Who creates all humankind. And the One Who raises to life one dead person, can raise to life all jinn and human beings at the resurrection of the dead, and will raise them to life. So see, what is claimed and stated by the verse,

مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ (31:28)

is most definitely and brilliantly pure truth and reality.

Ninth Step

وَبَسِّرْ كَمَا أَنَّ قُرْآنَ الْعِزَّةِ الْمَكْتُوبَ عَلَى الذَّرَّةِ الْمُسَمَّاءِ بِالْجَوْهَرِ
الْفَرْدِ بِذَرَّاتِ الْأَثِيرِ لَيْسَ بِأَقْلَ جَزَالَةٍ وَخَارِقِيَّةٍ صَنَعَةٍ مِنْ قُرْآنِ الْعَظَمَةِ
الْمَكْتُوبِ عَلَى صَحِيفَةِ السَّمَاءِ بِمَدَادِ النُّجُومِ وَالشُّمُوسِ، كَذَلِكَ إِنَّ
وَرَدَ الزُّهْرَةِ لَيْسَتْ بِأَقْلَ جَزَالَةٍ وَصَنَعَةٍ مِنْ دُرِّيِّ نَجْمِ الزُّهْرَةِ وَلَا النَّمْلَةُ مِنَ الْفِيلَةِ
وَلَا الْمِكْرُوبُ مِنَ الْكَرْكَدِنِ وَلَا النَّحْلَةُ مِنَ النَّحْلَةِ بِالنِّسْبَةِ إِلَى قُدْرَةِ خَالِقِ
الْكَائِنَاتِ فَكَمَا أَنَّ غَايَةَ كَمَالِ السَّرْعَةِ وَالسَّهُولَةِ فِي إِجَادِ الْأَشْيَاءِ أَوْفَعَتْ
أَهْلَ الصَّلَاةِ فِي الْتِبَاسِ التَّشْكِيلِ بِالتَّشْكُلِ الْمُسْتَلَزِمِ لِمُحَالَاتٍ غَيْرِ مَحْدُودَةٍ
تَمَجُّهَا الْأَوْهَامُ كَذَلِكَ اثْبَتَتْ لِأَهْلِ الْهِدَايَةِ تَسَاوَى النُّجُومِ مَعَ الذَّرَّاتِ بِالنِّسْبَةِ إِلَى
قُدْرَةِ خَالِقِ الْكَائِنَاتِ جَلَّ جَلَالُهُ وَلَا إِلَهَ إِلَّا هُوَ اللَّهُ أَكْبَرُ

[I wanted to explain the meaning of this last step at length, but regretably I have been prevented by my extreme distress, arising from arbitrary oppression and harassment, and my weakness and serious sicknesses, resulting from poisoning. I have therefore have been compelled to suffice with a brief indication.]

That is, let us suppose a Qur'an of Mighty Stature was written on a so-called indivisible particle, called in the science of theology (*kalām*) and in philosophy "*jawhar al-fard*," in particles of ether, which is matter even finer, and another mighty Qur'an was written in stars and suns on the pages of the heavens, then the two were compared, the microscopic Qur'an written in particles would not be inferior in respect of marvels and miraculous art than the vast Qur'an gilding the face of the heavens; indeed, in some ways it would be superior.

In exactly the same way, from the point of view of the originality and eloquence in their creation, in relation to the power of the universe's Creator, the rose is not inferior to the star Venus, the ant is not inferior to the elephant, and a microbe is more wondrous as regards its creation than a rhinoceros, and with its marvellous inborn faculties the bee is superior to the date palm. This means that the One Who creates the bee can create all animals. The One Who raises a single soul to life can raise to life all humans at the resurrection of the dead and gather them together in the arena of the Great Gathering, and will gather them together. Nothing at all is difficult for

Him, for before our eyes every spring He creates a hundred thousand samples of the resurrection with the greatest ease and speed.

Very briefly, the meaning of the final Arabic sentence is this: since the people of misguidance do not know the unshakeable truths of the above Steps, and since creatures come into existence extremely easily and extremely quickly, they imagine their formation and creation through a Maker's infinite power to be self-formation and that they come into existence of themselves. They have thus opened for themselves the door of in every way impossible and precluded superstitions, which no mind, and not even delusion, could accept. For example, in that case, every single particle of every animate creature would have to be ascribed an infinite power, knowledge, and eye that sees everything, and power sufficient to execute every art and skill. Thus, by not accepting a single Allah, they are bound by their ways to accept gods to the number of particles, and thus deserve to enter among the lowest of the low of Hell.

As for the people of guidance, the powerful truths and irrefutable proofs of the above Steps afford to their sound hearts and straight minds the firmest conviction and most powerful belief and assent at the level of the vision of certainty, so that they believe without doubt or misgiving and with peace of mind that in relation to divine power there is no difference between stars and particles, or the smallest and the largest, for all these wondrous things occur before our very eyes. And every marvel of art confirms the assertion of the verse,

مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَفَافٍ وَاحِدَةً (31:28)

and testifies that what it states is pure truth and reality, and through the tongues of their beings they declare: "Allah is Most Great!" We too declare: "Allah is Most Great!" to their number. And with all our strength and conviction we affirm the verse's claim, and we testify with innumerable proofs that what it states is pure truth and reality.

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

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مَنْ أَرْسَلْتَهُ رَحْمَةً لِلْعَالَمِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[A Eulogy which answers the questions: What is the *Risale-i Nur*? What is its true nature, and what is the true nature of its Interpreter?]

The high servants of religion who are described in Hadiths as coming at the start of every century are not innovators, they are followers. That is to say, they do not create anything new themselves, they do not bring any new ordinances; they adjust and strengthen religion by way of following to the letter the fundamentals and ordinances of religion and the Sunna of the Prophet Muhammad (UWBP); they proclaim the true and original meaning of religion; they remove and render null and void the baseless matters which have been mixed up with it; they reject and destroy the attacks made on religion; they establish the divine commands, and proclaim and make known the nobility and exaltedness of the divine ordinances. Only, without spoiling the basic position or damaging the original spirit, they carry out their duties through new methods of persuasion appropriate to the understanding of the age, and in new ways and with new details.

These dominical officials confirm their positions through their actions and deeds. They carry out their duty of reflecting the firmness of their belief and their sincerity. They display in their actions their degree of faith. They show that they follow to the letter the practices of Muhammad (UWBP) and that truly they have been invested with the Prophetic robe. In short: for the community of Muhammad (UWBP) they form perfect models in respect of deeds and morality and following and adhering to the Prophet's Sunna; they are examples worthy of being followed. The works they write expounding Allah's Book and elucidating the injunctions of religion, and their presenting these in accordance with the understanding of the age and its degree of learning, are not the products of their own elevated, fertile minds; they are not the result of their own intelligence and knowledge. They are directly the inspirations and promptings of the Pure Essence of Messengership (UWBP), who is the source of revelation. *Jaljalutiyya*, *Mathnawi-i Sharif*, and *Futuh al-Ghayb* and such works are all of this sort. Those holy persons have a part in the ordering of those choice works, and in their manner of exposition; that is, they are the places where their meanings are manifested and reflected.

To come to the *Risale-i Nur* and its Interpreter: since in this lofty work are an elevated effulgence and endless perfection never before encountered in any similar work; and since it is observed that, in a way hitherto unseen in any work, it is the heir to the effulgences of the Qur'an, which is a divine

lamp and the sun of guidance and moon of happiness; it is a fact as clear as the sun that its basis is the pure light of the Qur'an and that it bears the effulgence of the lights of Muhammad (UWBP) to a greater extent than the works of the saints, and that the share in it, and concern with it, and sacred disposal over it of the Pure Essence of Messengership (UWBP) are greater than in the works of the saints, and the attainment and perfections of the one who is its Interpreter and place of manifestation is elevated and matchless to the same degree.

Yes, while still in his childhood and never having studied, in the space of three month's study in order to be saved from externals, the *Risale-i Nur*'s Interpreter was made heir to the early and later sciences, mystic knowledge, the realities of things, the mysteries of the universe, and divine wisdom, which had been bestowed on no one previously. With his learning and moral fortitude, consisting of his being embodied chastity, and his extraordinary courage and complete self-sufficiency, he was a miracle of creation, an embodiment of divine favour; his abilities were Allah-given.

As a matchless scholar, an extraordinary prodigy, challenging the whole world of learning before reaching the age of puberty, he silenced all the scholars with whom he debated, answered absolutely correctly and without hesitation just about all the questions posed to him, bore the mantle of master from the age of fourteen, and continuously irradiated the effulgence of knowledge and light of wisdom. With the subtlety and profundity of his exposition, the conciseness and loftiness of his explanations, and his insight, perspicacity and light of wisdom, he astonished the scholars and learned, deservedly earning the illustrious title of Bediuzzaman (Wonder of the Age). As someone who with his elevated qualities and scholarly virtues propagated and proved most perfectly the religion of Muhammad (UWBP), he surely received the highest favours of the Lord of the Prophets (UWBP), and was under his lofty protection and auspices. Doubtless he was one of noble virtue who advanced at the decree of the Most Holy Prophet (UWBP), and acted under his command, and was the heir to his truths and reflected his lights.

As indicated by his making the lights and knowledge of Muhammad (UWBP) and radiance of the Divine Candle (Qur'an) shine most brilliantly, and the mathematical significances of the Qur'an and Hadith being fulfilled in him, and the mathematical expositions of verses expressing the prophetic utterances concentrating on himself, there is no doubt that he was a burnished mirror to the Divine Messengership in serving the cause of belief,

and the final luminous fruit of the tree of Messengership, and the final mouth of reality in respect of the legacy of the tongue of Messengership, and a final happy bearer of the Divine Candle in respect of serving belief.

In the name of the *Risale-i Nur* students who attended the single lesson of the third School of Joseph, consisting of *The Shining Proof* and *Zühretü'n-Nur*, *Ahmed Feyzi*, *Ahmed Nazif*, *Salâhaddin*, *Zübeyir*, *Ceylan*, *Sungur*, *Tabancalı*

They have accorded me a share far exceeding my due. But lacking the courage to offend these signatories, I remained silent, and accepted their eulogy in the name of the collective personality of the *Risale-i Nur* students.

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ

وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا دَائِمًا

Our Most Beloved, Blessed, Highly-Valued, Kindly Master!

Our revered Master, who has completely abandoned his own will and left all matters to dominical will, who sees the mercy and wisdom of divine determining in every apparent calamity and hardship, and with perfect trust and submission awaits in perfect patience the results of that dominical manifestation! In this terrible century when in some places the things on which the believers rely have begun to crumble, and with publications opposing the pillars of belief the deniers of Allah flaunt themselves openly and arrogantly, and to act in opposition to the Qur'an's commands and not believe in spiritual forces, and to ascribe the right of creation to unconscious, blind, deaf nature are considered marks of civilization and of being cultured and intellectual -at such a time, our gracious Master wrote the *Risale-i Nur*, a miracle of the Qur'an, and offering its soothing cures to agitated, wretched hearts needy for the water of life of belief, gave them the good news of eternal happiness. On its highway of reality which proves its teachings with decisive, categorical arguments and proofs, and through the mystery of our Illustrious Leader (UWBP), to whom refers كَالْفَاعِلِ the equivalent of all the good deeds performed by hundreds of thousands of *Risale-i Nur* students

who have saved their belief through the *Risale-i Nur* has passed to the register of his good deeds!

Just as in Denizli Prison Almighty Allah bestowed *The Fruits of Belief*, whose remedies were sufficiently efficacious to reduce to nothing the distress of the incarceration, and that rose's sweet scent eliminated all the pains of its thorns, dispelling all our temporary distress; so too here in Afyon Prison, the physical discomforts of one day of which are equal to a month's discomfort in Denizli Prison, the Most Munificent and Compassionate One of Beauty has bestowed at the hand of you our beloved Master sublime proofs affirming divine unity and praise, and the messengership of Muhammad (UWBP), which are cures and antidotes. We most faulty students of yours, who through the effulgences of the *Risale-i Nur* have learnt to read and write, consider these three short treatises to be both conclusive proofs of the *Risale-i Nur*'s veracity and a sort of summary of it, in the same way that the programme and index of a mighty pine tree is encapsulated in its seed.

We are incapable of describing the virtues of these three treatises, but on reading them our spirits experience a powerful relief, our physical sufferings are transformed into joy, and they bring us innumerable fruits from the garden of belief. With its eleven proofs of divine unity, the first of them dispels the darkneses of disbelief, misguidance, and nature at this time. The second expounds with sacred proofs of belief, Sura al-Fatiha, the source, basis, and master of all the comparisons in the *Risale-i Nur*. And the third explains brilliantly in a way that ensures complete certitude the part about the messengership of Muhammad (UWBP), which was imparted to you, our beloved Master, here in Afyon Prison.

Although we are in no way worthy of anything, we shall strive with all our power to publish these works, which we have received. Offering endless thanks to Almighty Allah, we pray to Him saying: "Most Merciful of the Merciful! May You be pleased with our Master for ever and ever!"

الْبَاقِي هُوَ الْبَاقِي

*In the name of the Risale-i Nur students,
Zübeyir, Ceylan, Sungur, İbrahim*

* * *

Introduction to the Turkish Translation of the Original Arabic *Damascus Sermon*

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

My Dear, Loyal Brothers!

[With a presentiment of the future, the Old Said perceived the truths expressed in this Arabic sermon, which, on the insistence of the Damascus religious authorities, he delivered forty years ago in the Umayyad Mosque to a congregation of close on ten thousand, which included a hundred religious scholars; he gave news of those truths with complete certainty as though they were going to be realized shortly. However, the two World Wars and twenty-five years of absolute despotism delayed their realization; it is now that the signs of this, which were predicted then, are beginning to be seen in the world of Islam. Therefore, if you consider it appropriate, you may publish the translation of this most important and instructive piece, not as an old, outdated sermon, but as fresh, pertinent instruction on social and Islamic questions addressing directly, in 1371 instead of 1327, the congregation of three hundred and seventy (now more than a million) million in the mosque of the Islamic world, rather than in the Umayyad Mosque.]

It is fitting here to write the most important answer to a most important question. For the Old Said spoke prophetically in that lesson of forty years ago as though he were seeing the wondrous teachings of the *Risale-i Nur* and its effects. It is for this reason that I am writing that question and answer here. It is like this:

Many have asked both me and the *Risale-i Nur* students: “Why is it that the *Risale-i Nur* is not defeated in the face of so much opposition and so many obdurate philosophers and people of misguidance? By preventing to an extent the dissemination of numerous valuable, true books on belief and Islam, and by means of their worldly pleasures and vices, they have deprived many youths and others of the truths of belief. But their most violent attacks,

vicious treatment, lies and propaganda have been directed at the *Risale-i Nur*, to destroy it and to scare people away from it and make them give it up. Despite this, the *Risale-i Nur* has spread in a way never seen in any other work, six hundred thousand copies of its treatises being written out by hand with unflagging zeal and published secretly. How is it that it causes itself to be read with such enthusiasm, both within the country and abroad? What is the reason for it? In reply to the many questions of this sort, we say:

Being a true commentary on the All-Wise Qur'an through the mystery of its miraculousness, the *Risale-i Nur* demonstrates that in misguidance is a sort of Hell in this world, while in belief is a sort of Paradise. It points out the grievous pains in sins, bad deeds, and forbidden pleasures, and proves that in good deeds and virtues and the truths of the Shari'a are to be found pleasures like the pleasures of Paradise. In this way it saves the sensible among those who have fallen into vice and misguidance. For at this time there are two awesome conditions:

The First: Since the human emotions, which are blind to the consequences of things and prefer an ounce of present pleasure to tons of future joys, have come to prevail over mind and reason, the only way to save the dissipated from their vice is to show them the pain present in their pleasure and to defeat their emotions. Although they are aware of the diamond-like bounties and pleasures of the hereafter, as the verse,

(14:3) يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ

indicates, while being believers, the people of misguidance choose worldly pleasures, which are like pieces of glass soon to be shattered. The only way of saving them from this love of the world and from the danger of succumbing to it is by showing them the hellish torments and pains they suffer even in this world. This is the way the *Risale-i Nur* takes. For at this time, due to the obduracy arising from absolute unbelief and the intoxication caused by the vice and misguidance arising from science, perhaps only one in ten or even twenty can be induced to give up his evil ways by proving the existence of Hell and its torments, after having told him of Almighty Allah. Having heard this, such people are likely to say: "Allah is Forgiving and Compassionate, and Hell is a long way off," and continue in their dissipation. Their hearts and spirits are overcome by their emotions.

Thus, by showing through most of its comparisons the grievous and terrible results in this world of disbelief and misguidance, the *Risale-i Nur* makes even the most stubborn and arrogant people feel disgust at those

inauspicious, illicit pleasures, leading them to repent. The short comparisons in the Sixth, Seventh, and Eighth Words, and the long one in the Third Stopping-Place in the Thirty-Second Word lead a person to feel repugnance at the vice and misguidance of the way he has taken, and cause him to accept what they teach. As an example, I shall recount briefly the situations I beheld on a journey of the imagination, which were in fact reality. Those wishing for a more detailed account may look at the end of *The Ratifying Stamp of the Unseen Collection* (*Sikke-i Tasdik-i Gaybi*).

When on that journey of the imagination I looked at the animal kingdom through the eyes of materialist philosophy and the people of misguidance and heedlessness, the innumerable needs of animals and their terrible hunger together with their weakness and impotence appeared to me as most piteous and grievous. I cried out. Then I saw through the telescope of Qur'anic wisdom and belief that the divine name of All-Merciful had risen in the sign of Provider like a shining sun; it gilded with the light of its mercy that hungry, wretched animal world.

Then I saw within the animal world another grievous world which was swathed in darkness and would make anyone feel pity and in which young were struggling in their need and powerlessness. I was sorry I had looked through the eyes of the people of misguidance. Suddenly, belief gave me other spectacles and I saw the name of All-Compassionate rise in the sign of clemency; it transformed and lit up that pitiful world in joyous and beautiful fashion, changing my tears of complaint and sorrow into tears of joy and thanks.

Then the world of humanity appeared to me as though on a cinema screen. I looked through the telescope of the people of misguidance and saw that world to be so dark and terrifying that I cried out from the depths of my heart. "Alas!" I cried. For they had desires and hopes that stretched to eternity, thoughts and imaginings that embraced the universe, the earnest desire for everlasting happiness and Paradise, an innate capacity and powers on which no limit had been placed and which were free, yet despite their innumerable needs and their weakness and impotence they were exposed to the attacks of innumerable enemies and the blows of innumerable calamities. Under the perpetual threat of death, they lived out their brief and tumultuous lives in wretched circumstances. Ever looking to the grave, which for the misguided is the door to everlasting darkness, they suffered the continuous blows of death and separation, the most painful state for the heart and conscience. I saw that singly and in groups they were being thrown into that black well.

On seeing the world of humanity in this darkness I was about to cry out with my heart, spirit, and mind, and all my subtle inner faculties, indeed all the particles of my being, when the light and power of belief proceeding from the Qur'an smashed those spectacles of misguidance, giving me insight. I saw the divine name of All-Just rising like the sun in the sign of All-Wise, the name of All-Merciful rising in the sign of Munificent, the name of All-Compassionate rising in the sign of, that is, in the meaning of, All-Forgiving, the name of Resurrector rising in the sign of Inheritor, the name of Granter of Life rising in the sign of Bountiful, and the name of Sustainer rising in the sign of Owner. They lit up the entire world of humanity and all the worlds within it. They dispelled those hellish states, opened up windows onto the luminous worlds of the hereafter, and scattered lights over the world of humanity. I declared: "Praise and thanks be to Allah to the number of particles in existence!" I understood with complete certainty that in belief is a sort of paradise in this world too and in misguidance, a sort of hell.

Then the world of the earth appeared. On that journey of the imagination, the dark, hypothetical rules of the philosophy which does not obey religion depicted a ghastly world. Voyaging through space on the ship of the aged earth -which travels seventy times faster than a cannon ball a distance of twenty-five thousand years in one year, ever disposed to break up, its interior in a state of upheaval- the situation of wretched human kind appeared to me in a desolate darkness. My eyes darkened. I flung the spectacles of philosophy to the ground, smashing them. Then I looked with a view illumined with the wisdom of the Qur'an and belief, and I saw the names of Creator of the Heavens and Earth, All-Powerful, All-Knowing, Sustainer, Allah, Sustainer of the Heavens and Earth, Subjugator of the Sun and Moon had risen like suns in the signs of mercy, grandeur, and dominicality. They lit up that dark, desolate, and terrifying world so that the globe appeared to my eye of belief as a well-ordered, subjugated, pleasant, and safe ship, or aeroplane, or train. It contained everyone's provisions, and had been decked out for trade and enjoyment and to carry beings with spirits through the dominical realms around the sun. I exclaimed: "All praise be to Allah to the number of particles of the earth for the bounty of belief."

This has been proved with many comparisons in the Risale-i Nur, that those who follow vice and misguidance suffer a hellish torment in this world too, while through the manifestations of belief, the believers and righteous may taste through the stomachs of Islam and humanity the

pleasures of Paradise. They may benefit according to the degree of their belief. But in these stormy times, currents which numb the senses and scatter people's attention on peripheral matters, plunging them into them, have deadened their senses and bewildered them. As a result of this the people of misguidance are temporarily unable to feel their torment, while the people of guidance are overwhelmed by heedlessness and cannot truly appreciate its pleasures.

The Second Awesome Condition This Age: In former times, compared with the present there was very little absolute disbelief, or misguidance arising from science, or the disbelief arising from perverse obstinacy. The instruction of the Islamic scholars of those times and their arguments were therefore sufficient, quickly dispelling any unbelief arising from doubts. Belief in Allah was general, and they could persuade most people to give up their misguidance and wrongdoing through teaching them about Allah and reminding them of Hell-fire. But now there are a hundred absolute disbelievers in one small town instead of perhaps one in a whole country. Those who lose their way due to science and learning and obstinately oppose the truths of belief have increased a hundredfold in relation to former times. With pride like that of the Pharaoh and their terrible misguidance these obdurate deniers oppose the truths of belief. A sacred truth is therefore much needed that will completely destroy the bases of their disbelief in this world, like an atom bomb, and will halt their aggression and bring some of them to belief.

All praise be to Almighty Allah that with its many comparisons, as the perfect remedy for the wounds of this time, the *Risale-i Nur* -a miracle of the Qur'an of Miraculous Exposition proceeding from its effulgence- has routed even the worst of those obdurate deniers with the diamond sword of the Qur'an. Its proofs and arguments to the number of the atoms of the universe demonstrating divine unity and the truths of belief show that in twenty-five years it has not been defeated in the face of the severest attacks, but has itself prevailed and been victorious. Yes, with its comparisons of belief and unbelief, and guidance and misguidance, the *Risale-i Nur* proves those truths self-evidently. If note is taken, for example of the proofs and flashes of the Second Station of the Twenty-Second Word, the First Stopping-Place of the Thirty-Second Word, the Windows of the Thirty-Third Letter, and the eleven proofs of *The Staff of Moses* (*Asa-yı Musa*), it will be understood that it is the truths of the Qur'an manifested in the *Risale-i Nur* that will smash and destroy absolute disbelief and perverse misguidance at this time.

In the same way that the parts of the *Risale-i Nur* which solve the greatest mysteries of religion and the riddles of the world's creation have been collected together in *The Mysteries Collection (Tilsımlar Mecmuası)*, the pieces which describe the hell in this world of the people of misguidance and the paradise-like pleasures of the people of guidance and show that belief is like a seed of Paradise while unbelief is a seed of the Zakkum tree of Hell, will be put together in a small collection, Allah willing, and published.

Said Nursi

* * *

بِاسْمِهِ سُبْحَانَهُ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

My Dear, Loyal, Unshakeable, Constant, Devoted, Faithful Brothers!

You know that the Ankara experts' committee was unable to deny the instances of wonder- working and predictions looking to the *Risale-i Nur*; its members only wrongly supposed that I had a part in them, and objected saying: "Such things should not have been written in the book; wonder-working should not be made public." In reply to this minor criticism, I said in my defence:

They are not mine and anyway I would not dare to lay claim to such wonders, they are rather distillations and flashes of the Qur'an's miraculousness, which taking the form of wonders in the *Risale-i Nur*, which is a true commentary on it, are a sort of divine bestowal (in order to strengthen the morale of its students). To make public divine bestowal is thanks of a sort and permissible, and it is acceptable. Now, for an important reason, I shall elucidate my answer a little. I was also asked why I make them public and why I concentrate so much on this point, and why for the last few months I have gone much further in the subject. Most letters are related to the wonder-working.

The Answer: Although at this time in the *Risale-i Nur*'s service of religious belief hundreds of thousands of repairers are necessary in the face of the thousands of destructive forces; and although I have need of hundreds of scribes and assistants; and although the people and the authorities should appreciatively and encouragingly help us and get in touch with us rather than avoiding us and not having contact with us; and although the believers are obliged to give preference to serving the cause of belief over the

occupations of this worldly life and its benefits, since it looks to eternal life; taking myself as an example, I say this:

Because of our opponents preventing me from having contact with people and having helpers, and from everything; and their destroying the morale of my friends as much as they possibly can, and making them look coldly on me and the *Risale-i Nur*; and because of my being burdened with the duties of a thousand people despite being an aged, ill, weak, wretched stranger with no one; and because of my being compelled to avoid having contact with people and mixing with them due to a sort of physical illness caused by being isolated and oppressed; and because of their scaring off the people so effectively and destroying their morale; –because of all these and in the face of all those obstacles, I was made to write things of that sort in order to muster spiritual forces around the *Risale-i Nur*, and describe the divine bestowals, which are a means of strengthening the morale of the *Risale-i Nur* students, and to show that on its own the *Risale-i Nur* is as powerful as an army (and is in no need of others). For to sell myself, Allah forbid, and make myself liked, and to boast and show off would be to damage the mystery of sincerity, which is an important principle of the *Risale-i Nur*. Just as, Allah willing, the *Risale-i Nur* will both defend itself and demonstrate its true value, so will it in effect also defend us, and be the means of having our faults pardoned.

Sending thousands of greetings to all my brothers and sisters, and particularly to the innocent and venerable elderly, whose prayers are acceptable, and offering prayers for all, we congratulate them on the month of Ramadan and request that they pray for us.

*Your ill brother,
Said Nursi*

* * *

بِاسْمِهِ سُبْحَانَهُ

This powerless brother of yours says this both to that old friend who objected, and to the attentive, and to yourselves: through the effulgence of the Qur'an of Miraculous Exposition, the New Said offers proofs of the truths of belief so logical and correct that they compel not only the Muslim scholars, but also obdurate European philosophers to submit, and this they do. As for the signs and allusions of the Qur'an of Miraculous Exposition, from the level of its allusive meanings, attracting attention to the *Risale-i Nur*, which is one of its miracles at this time, it is a mark of the Qur'an's miraculousness – similar to the allusive and symbolic prophecies of Imam 'Ali (May Allah be pleased with him) and Gawth al-A'zam (May Allah be pleased with him) concerning the *Risale-i Nur*'s importance and value. To do so is also necessitated by the miraculous eloquence of that tongue of the Unseen.

Yes, it was imparted to me in Eskişehir Prison at a terrible time when we were in dire need of a sacred solace: “You cite the saints of olden times as testifying to the *Risale-i Nur*'s acceptability, but in accordance with the inner meaning of the verse,

(6:59) وَلَا رَطْبٌ وَلَا يَاسٍ إِلَّا فِي كَنْبٍ مُبِينٍ

it is the Qur'an that should have the word in this matter. Does it find the *Risale-i Nur* acceptable? How does it look on it?” I was faced with this strange question. So I sought help from the Qur'an, and within the space of an hour I perceived that the *Risale-i Nur* was one element of the level of allusive meanings of thirty-three verses, from the level constituted by details of their explicit meanings (and included in the generality of the allusive meanings), and that there were powerful inferences to its inclusion and distinction. A part of these I saw in some detail, and a part I saw in summary form. In my view, no doubt, hesitation, suspicion, or misgiving remained. And I wrote that firm conviction of mine with the intention of strengthening the faith of the believers through the *Risale-i Nur*, and I gave it to my closest (*hâs*) brothers on condition it was held to be confidential. In the treatise, we do not say that this is the explicit meaning of the verse, lest the *hodjas* say “he has been smitten by the evil-eye.” And we do not say that this is the generality of the allusive meaning. We say that underlying the explicit meaning are numerous layers or levels, one of which is the allusive and symbolic meaning, and that the allusive meaning is a generality. Every

century, this has particularities. And this century the *Risale-i Nur* is one element in the generality of that level of its allusive meaning. Inferences drawn by means of the principles of *jafr* and numbers, practised since early times by the ulema, indeed, proofs, show that that element is intentionally held in view and will perform an important function, and this does not harm the verse of the Qur'an or its clear meaning, but serves its miraculousness and eloquence. One who cannot deny the innumerable deductions made by the people of reality from Qur'anic allusions, should not deny this, and no one can deny it.

However, if the person who out of amazement deems it unlikely that such an important work should appear at the hand of an insignificant person like myself thinks of the creation of a pine tree the size of a mountain out of a seed the size of a grain of wheat as being a sign of divine power and grandeur, he is surely bound to say that the appearance of this work at such a time of intense need from someone as absolutely impotent and wanting as myself is evidence for the vast extent of divine mercy. By the honour of the *Risale-i Nur*, I assure you and those who object, that these allusions and symbolic predictions and indications of the saints always drove me to offer thanks and praise and to seek forgiveness for my sins. I can prove to you through the glimpses you have had of my life, under your very eyes these twenty years, that at no time, not even for a minute, did they inflate my ego and make my evil-commanding soul proud and arrogant. Nevertheless, man is not free of fault or forgetfulness. I have numerous faults of which I am not aware. Also, perhaps my own ideas crept in and there are some errors in some of the treatises. But since they do not object to the false and corrupting interpretations of the people of misguidance, screened by setting up man-made translations in place of the sacred letters of the Qur'an, in the deficient letters of the new [Latin] script, and their harming the clear meanings of verses, they surely should not object to someone wretched and persecuted expounding a fine point of the Qur'an's miraculousness in order to strengthen the belief of his brothers, to the extent of discouraging him in his service of belief, as not only the people of reality, anyone with even a grain of fairness would agree.

In addition I say this: in the face of the awesome attacks of misguidance at this time, the powerful, true ways, paths, and *tariqats* with millions of devoted followers have been apparently defeated. But a semi-literate person under constant surveillance living opposite the police-station, who is

alone and the object of a many-sided campaign of slander in order to make everyone execrate him, cannot lay claim to the *Risale-i Nur*, which is more advanced than those other ways and has resisted the attacks more strongly, and that work cannot be the product of his skill, and he cannot take pride in it. It has rather been bestowed directly by divine mercy as a miracle of the All-Wise Qur'an at this time. He laid hands on that gift of the Qur'an together with thousands of his friends. For sure the duty of chief interpreter fell to him, but evidence that it is not the work of his thought, knowledge, and intelligence is that in the *Risale-i Nur* are parts which were written in six hours, others that were written in two hours, others in one hour, and some in ten minutes even. I swear that even with the power of memory of the Old Said (May Allah be pleased with him) ¹ with my own thought I could not write in ten hours what was written in ten minutes. With my own mind and capacity I could not write in two days the treatise that was written in an hour. And neither myself nor the most exacting religious philosopher could research the matters of the Thirtieth Word and write it in six days, although it was written in one day in six hours. And so on.

That is to say, despite being bankrupt, I am the herald and servant of a wonderfully rich jeweller's shop. Out of His grace and munificence may Almighty Allah make us and all *Risale-i Nur* students purely and sincerely constant in this service, and give us success. Amen. In veneration of the Lord of Messengers.

Said Nursi

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1. Intending it to be a prayer, some of the scribes wrote the phrase (May Allah be pleased with him) after this wretched Said's name. I wanted to change it, but it occurred to me that since it is a prayer seeking Allah's pleasure, it should not be interfered with, so I did not change it.

The Second Chapter of the Twenty-Ninth Flash

On the phrase: **اَلْحَمْدُ لِلّٰهِ**

[This short treatise, called the Second Chapter, explains only nine of the countless lights and advantages of belief in Allah, which make one declare: **اَلْحَمْدُ لِلّٰهِ**]



FIRST POINT

First of all, two things will be pointed out:

1. Philosophy is a pair of dark glasses which shows everything to be ugly and frightful, while belief in Allah is a transparent, clear, luminous pair of spectacles which shows everything to be beautiful and familiar.
2. A person is connected with all creatures, has a sort of commerce with all things, and by nature is compelled to meet, talk, and be neighbourly with the things that blockade him; so too he possesses six aspects: a left, right, upper, lower, front, and back aspect.

On wearing either of these two pairs of spectacles, the person can see the creatures and things present in the aspects mentioned above.

Right Aspect: What is meant by this aspect is the past. When it is beheld through the spectacles of philosophy, it is seen to be a vast, dark, terrifying, overturned graveyard where the doomsday of the land of the past has come to pass. There can be no doubt that such a sight casts one into great terror, fear, and despair.

However, when this aspect is looked at through the spectacles of belief, even if the land appears to have been turned upside down, as indeed it has, there has been no loss of life; it is understood that its crew and inhabitants have been transferred to a better world, one full of light. The graves and pits are seen to be underground tunnels, dug to lead to another, light-filled world.

That is to say, the joy, relief, confidence, and peace of mind belief gives to a person is a divine bounty that makes him repeat thousands of times over:

الْحَمْدُ لِلَّهِ

Left Aspect: When the future is looked at through the spectacles of philosophy, it appears in the form of a huge, black, terrifying grave which is going to rot us and make us prey to snakes and scorpions which will eliminate us. But when it is looked at through the spectacles of belief, it is seen in the form of a repast comprising every variety of the finest and most delicious foods and drinks which Almighty Allah, the Most Merciful and All-Compassionate Creator, has prepared for human beings. So it makes them repeat many thousands of times: **الْحَمْدُ لِلَّهِ**

Upper Aspect: This is the heavens. When a person looks at this aspect through the spectacles of philosophy, he feels an awful terror at the great speed and variety of the motions – like horse races or military manoeuvres – of the millions of stars and heavenly bodies in endless space. Whereas when a believer beholds them, he sees that those strange and wonderful manoeuvres are being carried out under the supervision of a commander and at his command; and so the stars are adorning the world of the heavens and are light-giving lamps for him. In consequence, he feels not fear and fright at those horses racing, but familiarity and affection. It is surely little to say: **الْحَمْدُ لِلَّهِ** thousands of times for the bounty of belief which thus illuminates the world of the heavens.

Lower Aspect: This is the earth. When a person looks at this world with the eye of philosophy, he sees it as an untethered, unhaltered animal wandering aimlessly around the sun, or like a holed and captainless boat, and he is carried away by fear and anxiety. But when he looks with belief, he sees it in the form of a ship of the Most Merciful One ploughing its course around the sun under the command of Allah Almighty, with all its food, drink, and clothing on board, for the pleasure of mankind. So he starts to declare with great feeling: **الْحَمْدُ لِلَّهِ** for this great bounty which springs from belief.

Front Aspect: If a person who indulges in philosophy looks at this aspect, he sees that all living creatures, whether human or animal, are rapidly disappearing group by group. That is to say, they are departing for non-being and ceasing to exist. Since he knows that he too is a traveller on that road, he goes out of his mind with grief. But for a believer looking with the eye

of belief, those journeying to that aspect are not passing to the world of non-existence; they are being transferred from one pasture to another like nomads, and migrating from a transitory realm to an everlasting one, and from a farm of service and labour to the wages office, and from a country of hardship and difficulty to one of plenty and ease. The believer meets this aspect with pleasure and gratitude.

Difficulties which occur on the road like death and the grave are sources of happiness by reason of their results. For the road which leads to the luminous worlds passes through the grave, and the greatest happiness is the result of the worst, most grievous disasters. For example, Joseph (UWP) attained the happiness of being ruler of Egypt only by way of being thrown into the well by his brothers and cast into prison at the slanders of Zulaikha. In the same way, a child coming into the world from his mother's womb only reaches the happiness of this world as a result of the excruciating, crushing difficulties he experiences on the way.

Back Aspect: That is, since one who looks at those who have remained behind with the view of philosophy can find no answer to the question: "Where have they come from and where are they going, and why did they come to the land of this world?", he naturally remains in a torment of bewilderment and doubt. But were he to look through the spectacles of belief, he would understand that human beings are observers, sent by the Pre-Eternal Sovereign to contemplate and study the wonderful miracles of power displayed in the exhibition of the universe, and that after receiving their marks and ranks in conformity with the degree they have grasped the value and grandeur of those miracles of power and the degree to which the miracles point to the grandeur of the Pre-Eternal Sovereign, they will return to the Sovereign's realm. So the person will exclaim: **الْحَمْدُ لِلَّهِ** for the bounty of belief which has given him this bounty.

Since the praise offered in saying: **الْحَمْدُ لِلَّهِ** for the bounty of belief, which thus banishes the above-mentioned layers of darkness, is also a bounty, praise should be offered for it too. And praise should be offered a third time for this second bounty of praise, and a fourth time for the third bounty of praise. That is to say, an infinite chain of praise is born of a single uttering of the phrase: **الْحَمْدُ لِلَّهِ**

SECOND POINT

One should say: **الْحَمْدُ لِلَّهِ** for the bounty of belief which illuminates these six aspects, for just as since it disperses the darkness of the six aspects, it may be considered a great bounty for the warding off of evil, so too since it illuminates them it may be thought of as a second bounty, for the attraction of benefits. Therefore, since human beings are by nature civilized, they are connected with all the creatures in the six aspects, and through the bounty of belief have the possibility of benefiting from the six aspects.

Thus, according to a meaning of the verse:

(2:115) **فَأَيْنَمَا تُولُوْا فَثَمَّ وَجْهُ اللّٰهِ**

a person finds enlightenment in whichever of the six aspects he is found. In fact, someone who is a believer has a life which in effect stretches from the foundation of the world to its end. This life of his receives assistance from the light of a life which extends from pre-eternity to post-eternity. In the same way, by virtue of the belief which illuminates the six aspects, his narrow time and space are transformed into a broad and easy world. This extensive world becomes like his house, and the past and the future like present time for his spirit and heart. The distance between between them disappears.

THIRD POINT

The fact that belief affords sources of support and assistance necessitates saying: **الْحَمْدُ لِلَّهِ**

Yes, because of their impotence and their multitudinous enemies, human-kind are in need of a source of support to which they can have recourse to repulse them. Likewise, because of the abundance of their needs and their extreme want, they need a source of assistance from which they may seek help, so that through it they may meet their needs.

O man! Your one and only point of support is belief in Allah. The only source of assistance for your spirit and conscience is belief in the hereafter. The person who does not know of these two sources suffers constant fear in his heart and spirit, and his conscience is perpetually tormented, while the person who seeks support from the first point and help from the second, experiences many pleasures and delights in his heart and spirit, so that he is both consoled, and his conscience is at ease.

FOURTH POINT

By showing showing that similar pleasures exist and will be bestowed, the light of belief removes the pain that occurs when lawful pleasures start to fade. Furthermore, by pointing out the source of bounties, it ensures that the bounties continue and do not diminish.

Similarly, by showing the pleasure of renewed acquaintance, it removes the pain of separation and parting. That is to say, while many pains occur at the thought of the passing of a single pleasure, belief removes the pains by calling to mind the recurrence of the pleasure. In any event there are further pleasures in the renewal of pleasure. If a fruit has no tree, its pleasure is restricted to and ceases on its being eaten, and its ceasing is the cause of sorrow. But if the fruit's tree is known, there is no pain when the fruit ceases to exist, for there are others to come in its place.

At the same time, renewal is in itself a pleasure. For what troubles the human spirit most are the pains arising from separation, but the light of belief removes those pains due to the hope of renewed meeting and the recurrence of similar encounters.

FIFTH POINT

Those things people imagine to be hostile and foreign, and lifeless and lost as though orphans or dead, the light of belief shows to be friends and brothers, living, and glorifying Allah. That is to say, a person who looks with the eye of heedlessness supposes the beings in the world to be harmful like enemies, and he takes fright; he looks on things as foreign. For in the view of misguidance, there are no bonds of brotherhood between the things of the past and those of the future. There is only an insignificant, partial connection between them. In consequence, the brotherhood of the people of misguidance is only for one minute within thousands of years.

In the view of belief, all the heavenly bodies appear as living and as familiar with one another. Belief shows each of them to be glorifying its Creator through the tongue of its being. It is in this respect that all the heavenly bodies possess a sort of life and spirit according to each. No fear and fright therefore can be felt when the heavenly bodies are considered from the point of view of belief; just familiarity and love.

Unbelief looks on human beings as powerless to secure their desires, as ownerless and without protector; it imagines them to be grieving and sorrowful like weeping orphans on account of their impotence. From the point of view of belief on the other hand, they are seen to be living creatures;

not orphans but officials charged with duties; servants glorifying and extolling Allah.

SIXTH POINT

The light of belief depicts this world and the next as two tables displaying numerous varieties of bounties from which a believer benefits through the hand of belief, his inner and external senses, and his subtle, spiritual faculties. In the view of misguidance, the sphere from which a living being may benefit diminishes and is restricted to material pleasures, while in the view of belief, it expands to a sphere which embraces the heavens and the earth. Yes, a believer considers the sun to be a lamp hanging in the roof of his house, and the moon to be a night-light. They thus become bounties for him, and the sphere from which he benefits is broader than the heavens. The Qur'an of Miraculous Exposition alludes to these wonderful bounties and blessings which arise from belief with the eloquent verses,

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ (14:33)

and,

هُوَ الَّذِي يُسِيرُكُمُ فِي الْبَرِّ وَالْبَحْرِ (10:22)

SEVENTH POINT

It is known through belief that Allah's existence is a bounty surpassing all other bounties, a supreme bounty that is a source and fountain containing endless varieties of bounties, innumerable sorts of blessings, and uncountable kinds of gifts. In consequence it is incumbent on human beings and a debt to offer praise and laudation for the bounties of belief to the number of particles in the world. A number of these have been shown in various parts of the *Risale-i Nur*; discussing belief in Allah, they raise the veil from these bounties and point them out.

One of the bounties for which praise should be offered with all the praise that the phrase **الْحَمْدُ لِلَّهِ** indicates with the *Lām* of specification,¹ is the bounty of divine mercy. Indeed, mercy comprises bounties to the number of living beings which manifest divine mercy. For human beings in particular are connected with all living creatures, and in this respect are gladdened by their happiness and saddened by their pain. Thus, a bounty found in a single being is a bounty also for his fellows.

1. The *Lām* of specification; that is, the *li* in *al-hamdulillah*. [Tr.]

Another which comprises bounties to the number of children which are blessed with their mother's tenderness, and which deserves praise and laudation, is divine compassion. Yes, a person with conscience who feels sorrow and pity at the weeping of a motherless, hungry child, surely feels pleasure at a mother's compassion for her child, surely he is pleased and happy. Thus, pleasures of this sort are each a bounty and require praise and thanks.

Another of the bounties requiring praise and thanks to the number of all the varieties and instances of wisdom contained in the universe is divine wisdom. For just as a person's self is endowed with the manifestation of divine mercy and his heart with the manifestation of divine compassion, so too does his intellect take pleasure at the subtleties of divine wisdom. So in this respect they require endless praise and laudation through the declaring of **الْحَمْدُ لِلَّهِ**

Another is the bounty of preservation, for which praise should be offered to the number of manifestations of the divine name of Inheritor, and the number of descendants who endure after the passing of their forbears, and the number of the beings of the next world, and the number of men's actions which are preserved so as to be the means of their receiving their rewards in the hereafter; praise should be offered with so great an **الْحَمْدُ لِلَّهِ** that it fills all space with its sound. For the continuation of a bounty is more valuable than the bounty itself. The perpetuation of pleasure is more pleasurable than the pleasure itself. To abide permanently in Paradise is superior to Paradise itself; and so on. Consequently, the bounties which Almighty Allah's attribute of Preserver comprise are greater and far superior to all the bounties existent in all the universe. Thus, this attribute requires an **الْحَمْدُ لِلَّهِ** as great as the world. You can compare the rest of the divine names with the four mentioned here, and since in each are endless bounties, each requires endless praise and thanks.

Likewise, the Prophet Muhammad (Upon whom be blessings and peace), who is the means of attaining the bounty of belief and has the authority to open all the treasuries of bounty, is also such a bounty that humankind bears for all eternity the debt of praising and applauding him.

Likewise, the bounties of Islam and the Qur'an, which are the index and source of all varieties of bounties, material and spiritual, require and deserve unending, infinite praise.

EIGHTH POINT

Praise be to Allah, Whom, according to the Qur'an of Mighty Stature, which is its expounder, this mighty book known as the universe praises and extols with all its chapters and sections, all its pages and lines, all its world and letters – the Most Pure and Holy One, Whom it praises and extols through making manifest His attributes of beauty and perfection. It is as follows:

According to its capacity, whether great or small, each inscription in this mighty book praises and extols its Inscriber, Who is the Single and Eternally Besought One, through displaying His glorious attributes.

Likewise, each inscription in the book of the universe offers praise through exhibiting the attributes of beauty of its Scribe, Who is the Most-Merciful and Compassionate One.

Likewise, through reflecting and mirroring the manifestations of the Most Beautiful Names, all the inscriptions and points and embroideries in this book utter the praises of the Most Pure and Holy One through lauding, glorifying, and exalting Him.

Likewise, each ode in this book of the universe extols and glorifies its Composer, Who is All- Powerful and All-Knowing.

NINTH POINT

... ..¹

* * *

1. I do not have the key to these ciphers that I might decode them. Moreover, the head of a person who is fasting can neither decipher them nor disclose their meanings. Forgive me, I could do only this much, and that through the moral assistance of the author, the spiritual effulgence of the Night of Power, and being in the vicinity of Mawlana Jalaluddin.

The translator,
Abdülmecid Nursi

The Supplicant

*My demolished grave in which are piled up ¹
Seventy-nine dead Sais ² with his sins and sorrows.
The eightieth is a gravestone to a grave;
Altogether they weep at Islam's decline. ³
Together with my gravestone and moaning grave of dead Sais
I go forward to the field of tomorrow's future.
I am certain that the skies of the future and Asia
Will together surrender to Islam's clean, shining hand.
For it promises the prosperity of belief;
It affords peace and security to mankind.*

1. This line is his signature.

2. Since the body is renewed twice every year, it means that [each year] two Sais have died. Also, this year Said is in his seventy-ninth year. It means one Said has died every year, so that he will live to this date. [Bediuzzaman died in 1379 according to the Hijri calendar, and his grave was demolished and moved in 1380. Tr.]

3. With a premonition of the future, he perceived its present state, twenty years later.

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 Rays Collection of Bediuzzaman Said Nursi, and on all those who assist them. Amen! Grant them unending success in the service of belief and the Qur'an. Amen! For each word of The Rays 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,
 Saïd Nursî

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INDEX OF QUR'ANIC VERSES

In the Name of Allah, the Merciful the Compassionate. * All praise be to Allah, the Lord and Sustainer of All the Worlds; * The Merciful, the Compassionate; * Master of the Day of Judgement; * You alone do we worship and from You alone do we seek help; * Guide us to the Straight Path; * The path of those whom You have blessed, not of those who earn Your anger, nor of those who go astray.

1:1-7 587

All praise be to Allah, the Lord and Sustainer of All the Worlds.

1:2 426, 590

The Merciful, the Compassionate.

1:3 590

Master of the Day of Judgement.

1:4 590

You alone do we worship and from You alone do we seek help.

1:5 17, 591-3,

Guide us to the Straight Path.

1:6 594

The path of those whom You have blessed, not of those who earn Your anger, nor of those who go astray.

1:7 125, 595-7, 613, 614, 615, 616

Indeed, Allah is Powerful over all things.

2:20 273

Then he withdrew to the sky and formed it into seven heavens.

2:29 616

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

2:32 49, 69, 90, 115, 125, 202, 234, 261, 280, 586, 597, 610, 643

And they were covered by humiliation and misery.

2:61 511

Wheresoever you turn, there is the countenance of Allah.

2:115 661

Be! And it is.

2:117 583

To Allah do we belong, and to Him is our return.

2:156 313, 359, 369, 418, 455,

Behold! In the creation of the heavens and the earth; in the alternation of night and the day; in the sailing of the ships through the oceans for the profit of mankind; in the rain which Allah sends down from the skies, and the life He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the disposal of the winds and the clouds subjugated between the sky and the earth, indeed are signs for people who think.

2:164 51, 136,

It may be that you hate a thing, and it is good for you.

2:216 326, 355, 485

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

2:256 296, 297, 298

Allah is the Protector of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.

2:257 296, 297, 298

But Allah has permitted trade and forbidden usury.

2:275 429

The Messenger believes in what has been revealed to him from his Sustainer. As do the men of faith. Each one [of them] believes in Allah, His angels, His Books, and His Messengers. "We make no distinction [they say] between one and another of His Messengers..."

2:285 262

O our Sustainer! Do not call us to task if we forget or fall into error. * Our Sustainer! Lay not a burden on us like that which you laid on those before us; * Our Sustainer! Lay not on us a burden greater than we have the strength to bear. * Blot out our sins. And grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against faith.

2:286 90, 115, 330, 475

Nought is hidden from Allah, neither on earth nor in the heavens. He it is Who forms you in the wombs as He wills; There is no god but He, the Mighty, the Wise.

3:5-6 193

We believe in it; the whole [of the divine writ] is from our Sustainer.

3:7 99, 100

Allah bears witness that There is no god but He, as do the angels and the possessors of knowledge; steadfast in equity; There is no god but He, the Mighty, the Wise!

3:18 174

rope of Allah (ḥablullāh).

3:103 114, 297

For us Allah suffices and He is the Best Disposer of Affairs.

3:173 70, 71, 73, 74, 75, 76, 78, 80, 82, 83, 92, 93, 94, 308, 312, 318, 323, 346, 378, 393, 397, 405, 408, 426, 455, 458, 464, 480, 556, 565

They reflect on the creation of the heavens and earth, saying: "O our Sustainer! Indeed You have not created this in vain; glory be unto You; and protect us from the torment of the Fire!"

3:191 257

And to the mother, a sixth.

4:11 419

When you are intoxicated.

4:43 317

Allah forgives not [the sin of] joining other gods with Him.

4:48 181, 256

Of the prophets [who teach], the sincere [lovers of the truth], the witnesses [or martyrs] [who testify], and the righteous [who do good].

4:69 595

Whatever good happens to you is from Allah but whatever evil befalls you is from yourself.

4:79 288

Allah forgives not [the sin of] joining other gods with Him.

4:116 256

And for the man a portion equal to that of two women.

4:176 419

It is the fellowship of Allah that must triumph.

5:56 371

They will dwell there for ever.

5:85 275

He created the Heavens and Earth.

6:1 234

Nor anything fresh or dry [green or withered], but is [inscribed] in a Record Clear.

6:59 655

Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men...?

6:122 370

O assembly of jinns and men! Came there not unto you messengers from among you?

6:130 367

No bearer of burdens can bear the burden of another.

6:164 383

Praise be to Allah Who guided us to this; verily we would not have been guided unless Allah had guided us. The messengers of Allah have come to us with the truth.

7:43 201

Am I not your Sustainer?

7:172 45

And when you threw, it was not you who threw; it was rather Allah that threw.

8:17 155, 601

The best of lords and the Best of Helpers.

8:40 426

The best of lords and the best of helpers.

8:49 480

Allah suffices me, There is no god but He; in Him do I place my trust – He the Sustainer of the Throne [of Glory] Supreme!

9:129 311, 323, 378, 400, 428, 556

And the close of their prayer will be: All praise be to Allah, the Sustainer of All the Worlds.

10:10 69

He it is Who enables you to travel the land and the sea.

10:22 663

This day We shall save you in your body.

10:42 591

There is no moving thing on earth but depends on Allah for its sustenance; He knows its resting-place and storage-place; all is in a book perspicuous.

11:6 198

And there is no living thing but He has hold of its forelock.

11:56 615

And he languished in prison for a number of years more.

12:42 219

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

12:53 472

And over all endued with knowledge, One Knowing.

12:76 274

The thunder glorifies His praise.

13:13 137

Sustainer of the Heavens and the Earth.

13:16 234, 614

Those who have believed and done righteous deeds - a good state is theirs and a good return.

13:29 336

The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error.

14:3 649

For wrongdoers there is a grievous penalty.

14:22 275

And He has made subject to you the sun and the moon.

14:33 663

Therefore expound openly what you are commanded.

15:94 161

And Allah's is the highest similitude.

16:60 617 fn 1

There is for you a lesson in cattle. From what is within their bodies, between excretions and blood, we produce for your drink, milk, pure and agreeable to those who drink it.

16:66 182

From the fruits of the date-palm and the vine you take sugar and fine nourishment; verily therein is a sign for a people possessing intelligence.

16:67 182

Your Sustainer inspired in the bee that it should seek a dwelling-place in the mountains.

16:68 181

The command of the Hour will be like the glance of the eye.

16:77 45, 46, 187, 235

Say: if there had been [other] gods with Him – as they say – behold, they would certainly have sought out a way to the Lord of the Throne! [to the end of the verse].

17:42 579

Glory be to Him! He is high above all that they say! – Exalted and Great [beyond measure]!

17:43 68

The sevens heavens and the earth, and all beings therein declare His glory; there is not a thing but celebrates His praise; and yet you understand not how they declare His glory!

Indeed, He is Oft-Forbearing, Most Forgiving!

17:44 127 fn 2, 133, 299, 300, 353, 354, 476, 490, 512, 513, 646, 648, 653

Soon will your Sustainer raise you to a station of praise and glory!

17:79 123

Say: “Praise be to Allah, Who begets no son, and has no partner in [His] dominion; nor [needs] He any to protect Him from humiliation; Yes, magnify Him for His greatness and glory!

17:111 617

They said, “O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land.

So may we assign for you an expenditure that you might make between us and them a barrier?”

18:94 111

Were the sea to become ink for the words of my Sustainer, verily the sea would be exhausted before the words of my Sustainer.

18:109 152, 174

But speak to him mildly.

20:44 464

Were there to be in the heavens and earth gods other than Allah, verily they would be corrupted.

21:22 178

They are [but] servants raised to honour. * They speak not before He speaks, and they act [in all things] by His command.

21:26-27 291

Glory be to You Who has made from water all living things!

21:30 65

Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend.

21:96 111

O men, fear your Sustainer; the trembling of the Hour is an awesome event.

22:1 210

He has lost this world and the hereafter.

22:11 258

Verily Allah will defend [from ill] those who believe.

22:38 336

He merges night with day, and day with night.

22:61 180

The best of lords and the best of helpers.

22:78 480

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.

24:35 288, 612, 614, 615, 616

Or [the unbelievers' state] is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by [dark] clouds.

24:40 612, 613, 616

The brilliance of His lightning almost robs them of their sight.

24:43 137

O our Sustainer! Avert from us the torment of Hell; indeed its torment is a grievous affliction, * And evil it is as a resting-place and abode.

25:65-66 257

And verily your Sustainer is Exalted in Might, Most Compassionate.

26:9 271

And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

27:82 115

The beasts do not carry their sustenance; Allah sustains them and you, and He is All-Hearing, All-Knowing.

29:60 198, 615

Verily Allah has knowledge of all things.

29:62 273

And He is Exalted in Might, Most Compassionate.

30:5 273

So [give] glory to Allah, when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead:

and thus shall you be brought out [from the dead]. Among His Signs is this, that He created you from dust; and then, – behold, you are men scattered [far and wide]! And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your [hearts]: verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know. And among His Signs is the sleep that you take by night and by day, and the quest that you [make for livelihood] out of His bounty: verily in that are Signs for those who hearken. And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. 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 [straightway] come forth. To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him. It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of] in the heavens and the earth; for He is Exalted in Might, Full of Wisdom.

30:17-27 206-7

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 [straightway] come forth.

30:25 239

And He is the Mighty, the Wise.

30:27 273

So look to the signs of Allah's mercy: how He gives life to the earth after its death, for verily He it is Who gives life to the dead, and He has power over all things.

30:50 138, 207, 235

To assign partners to Allah is verily a great transgression.

31:13 19, 21

The creation of you all and the resurrection of you all is but like that of a single soul.

31:28 187, 235, 259, 632, 642, 643

On a day the space whereof will be [as] a thousand years of your reckoning.

32:5 112

Except a little worm of the earth, which kept [slowly] gnawing away at his staff.

34:14 115

But for those who reject [Allah] – for them will be the Fire of Hell.

35:36 275

It will be naught but a single cry.

36:29 45

There will be but a single cry, then they shall all be brought nigh unto Us.

36:53 187

Be!, and it is.

36:82 33, 75, 95 fn 1

He creates you in the wombs of your mothers, creation after creation in three darknesses.

That is Allah, your Sustainer. His is the sovereignty; there is no god other than He.

Where, then, will you turn?

39:6 193

Those who listen to the Word and follow the best [meaning] in it; those are the ones whom Allah has guided, and those are the ones endued with understanding.

39:18 515

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

40:44 468

And even thus did the rejecters of Allah perish [utterly].

40:85 340

Allah watches over them.

42:6 336

And He it is Who sends down rain after men have despaired, and thus spreads out His Mercy.

42:28 137

There will be there all that the souls could desire, all that the eyes could delight in.

43:71 254

But already have come some tokens thereof.

47:18 99

And know that there is no god but Allah.

47:19 14

Verily We have granted you a manifest victory.

48:1 445

And that Allah may help you with powerful help.

48:3 445

Allah's are the armies of the heavens and earth.

48:4 178

Allah's are the armies of the heavens and earth.

48:7 178

It is He Who sent His Prophet with guidance and the Religion of Truth, to proclaim it over all religion, and enough is Allah for a Witness. * Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, [but] compassionate among each other.

48:28-29 598

The believers are but a single brotherhood.

49:10 304, 344, 410

Do they then not look at the heavens above them, how We have raised them and adorned them.

50:6 616

And We have cast down anchors.

50:7 141

By the [winds] that scatter broadcast.

51:1 524

I created not jinn and mankind except that they might worship me.

51:56 128

Allah is the Provider, the firm possessor of strength.

51:58 30 fn 1, 198

Now await in patience the command of your Sustainer, for verily you are in Our eyes, and glorify with praise your Sustainer.

52:48 325

And in a part of the night exalt Him and after [the setting of] the stars.

52:49 330

And was at a distance of but two bow-lengths or [even] nearer.

53:9 165

The Hour is nigh, and the moon is split.

54:1 601

Then which of the favours of your Sustainer will you deny?

55:13 271

All that is in the heavens and the earth extols and glorifies Allah.

57:1 162

He is the First and the Last and the Outward and the Inward, and He is Knowing of All Things.

57:3 41, 241

He it is Who created the heavens and the earth in six days.

57:4 180, 273

He causes the night to enter the day and causes the day to enter the night, and he is Knowing of that within the breasts.

57:6 273, 274

...how their light runs forward before them and by their right hands.

57:12 336

O our Sustainer! Perfect our light for us, and grant us forgiveness.

66:8 336

And We have adorned the lower heavens with lamps.

67:5 616

And when they are cast therein, they will hear the [terrible] drawing-in of its breath as it blazes forth.

67:7 275

Almost bursting with fury.

67:8 275, 583

Should He not know, He that created? And He is the One Who understands the finest mysteries [and] is well-acquainted [with them].

67:14 617

It is He who has made the earth subservient to you, so traverse you its tracts, and eat of its sustenance.

67:15 614

The knowledge is with Allah.

67:26 116

Nūn. By the pen and by the [record] which men write.

68:1 524

Woe that Day to the rejecters of truth!

77:15 271

Concerning what they dispute.

78:1 210

And the mountains as pegs.

78:7 141

And the mountains He anchored them.

79:32 141

When the sun is folded up.

81:1 210

When the pages are spread out.

81:10 168, 241

When the heavens are torn asunder.

82:1 210

And the pious shall be in bliss.

82:13 615

When the heavens are torn apart.

84:1 210

For those who believe and do righteous deeds are gardens beneath which rivers flow.

85:11 275

Has the story reached you, of the overwhelming event?

88:1 210

And at the earth - how it is spread out?

88:20 512 fn 1

By the fig and the olive.

91:5 119

They will dwell therein for ever.

93:8 257

But the bounty of your Sustainer rehearse and proclaim.

93:11 469

Verily with every difficulty, there is relief.

94:6 489

Read! In the name of your Sustainer.

96:1 119

Nay, but man transgresses all bounds.

96:6 119, 298

When the earth is convulsed.

99:1 210

By [the token of] time [through the ages], * Verily man is in loss.

103:1-2 340

And He sent against them birds in flocks * Striking them with stones of hard clay.

105:3-4 115

To you have We granted.

108:1 540

Say, He is Allah, the One; * Allah, the Eternal and Ever-Besought.

112:1-2 639

Say: I seek refuge with the Sustainer of the rising dawn * From the evil of aught that He has created, * And from the evil of the black darkness whenever it descends, * And from the evil of blowers on knots, * And from the evil of the envious when he envies.

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