Reading passage 6:\_\_\_the mountains and the plains \_\_\_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

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 incriptions.” Entering, he saw that a **splendid** and well-adorned assembly for the **proclamation** of God’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**, “There is no god but He.” 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 God’s glory and bearing witness that “There is no god but He.”

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, “Praise be to God for the blessing of belief.

Reading passage 7:\_\_\_\_\_animal and bird realm \_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

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, “There is no god but He,” and had thus turned the face of the earth into a vast place of invocation, an expansive assembly for the proclamation of God’s **glory**. He saw each of them to be like an ode dedicated to God, 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.

Reading passage 8:\_\_\_\_realm of humanity \_\_\_\_\_\_\_\_\_\_\_’ testimony to Existence of Allah

That meditative **voyager**, in order to advance farther in the infinite degrees and countless   
luminous stages of knowledge of God, 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 (Peace and   
blessings be upon him), the most luminous and perfect of human kind, were reciting in chorus,   
“No god but He,” and making remembrance of God. With the power of their brilliant, well-  
attested and innumerable miracles, they were proclaiming God’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 God. 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 God on the prophets (Peace be upon them) 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.

Reading passage 9:\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_’ testimony to Onenness of Allah

**S i x t h  S e c t i o n :** “His majesty in the former testifies that He is One, while His bounty in the latter proclaims that he is Single.” Its meaning is this: just as the majesty of dominicality, which is manifested in the totality of the universe, proves and demonstrates divine unity (vahdâniyet), so dominical **bounty**, which bestows on the members of animate creatures their regular **provisions**, proves and demonstrates divine oneness (*ehadiyet*).

As for unity, it is to say that all those creatures belong to One and they look to One and they are the creation of One. Whereas by oneness is meant that most of the names of the Creator of all things are manifested in all beings. For example, the light of the sun may be seen as analogous to unity by reason of its **comprehending** the face of the earth. While the fact that its light and heat, the seven colours in its light and some sort of shadow of it are found in all **transparent** objects and drops of water makes them analogous to oneness. And the fact that most of the Maker’s names are manifested in each single thing, especially in each animate creature, and above all in man, points to oneness.

Thus, this section indicates that the majesty of dominicality (*rubûbiyet*), which has total **disposal** over the **universe**, makes the huge sun a **servant**, a lamp, and a stove for animate creatures on the face of the earth; and makes the mighty earth a cradle, a hostel, and place of trade for them; and fire, a cook and friend present everywhere; and clouds, strainers and wet-nurses; and mountains, storehouses and treasuries; and the air, a fan for animate creatures, for **breathing** in and out; and water, a nurse who suckles new arrivals to life and a seller of sweet drinks who supplies animals with the water of life; this divine dominicality demonstrates **divine** unity most lucidly.

Reading passage 10:\_\_\_\_ Absolute Divinity\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

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 God, 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 God.

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 God 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 Divinty 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 Divinty 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.

Reading passage 11:\_\_\_\_ Absolute Dominicality\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

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 God 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 God’s sanctity and **transcendence**, its verses and words, even its letters and their shapes, are constant guides to God’s unity, made necessary by the mystery we have just **expounded**.

Reading passage 12:\_\_\_\_ Perfections\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

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 **beauteously**, 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 God 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 God **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.

Reading passage 13:\_\_\_\_ Sovereignty\_\_\_\_\_\_\_\_\_\_\_’ testimony to Oneness of Allah

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,

*God’s are the armies of the heavens and earth*,

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 God. For according to the decisive truth of the verse,

*Were there to be in the heavens and earth gods other than God, verily they would be corrupted*,

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 God’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.