

The Second Ray

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

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

This Ray was written sixteen years ago at a time I remained alone in Eskisehir 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.

Said Nursi

[This forms a seventh 'Point' about the six Greatest Names and is about the Greatest Name of 'God, The One.']

NOTE

In my view, this treatise holds great importance, for the significant and subtle mysteries of belief that it contains unfold and develop. One who reads and understands this treatise will save his belief, God willing. Unfortunately I have been unable to meet with anyone here and have been unable to write out a fair copy myself. If you want to understand the treatise's value, read first of all 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!

**THE SEVENTH OF THE SIX POINTS ABOUT THE SIX
GREATEST NAMES, ABOUT ‘GOD, THE ONE’**

*In the Name of God, the Merciful, the Compassionate.
And from Him do we seek help.*

Inspired by one splendid meaning of the verse,

And know that there is no god but God,¹

and by a famous oath of the Prophet (PBUH), 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 God’s Most Noble Messenger most frequently used was the oath: “By Him in whose hand is Muhammad’s being,”² 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 (Peace and blessings be upon him), does not own himself, and if he is not free to act as he wishes and is tied in his actions to another 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 (PBUH) indicates is the mighty, all-encompassing unity of dominicality. Since a hundred, perhaps a thousand, clear proofs of this Divine unity have been set forth and explained in the *Risale-i Nur*, which is the *Siracü’n-Nur (The Illuminating Lamp)*,³ we refer to that the details and proofs of this elevated truth. In this Second Ray, in the first of three brief ‘Stations’ contained in this

¹ Qur’an, 47:19.

² *Musnad*, iv, 16.

³ A collection from the *Risale-i Nur* consisting of *A Supplication* (Third Ray), *Treatise For The Sick*, *Treatise For The Elderly*, ‘*For us God suffices*’ (Fourth Ray), the Thirteenth Flash, *Thirty-Three Windows*, *A Supplication in Arabic*, and the Denizli Defence Speeches. [Tr.]

most important truth of belief, 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 will be explained, which have the power of three thousand such matters.

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

The First Fruit of the First Station

In Divine unity and the affirmation of it, Divine beauty and dominical perfection become apparent. If there was 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 that 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 mercy of the Most Merciful is seen in all its splendour. If not looked at 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 being healed of a 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 it is not considered from the point of view 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 nature 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 (PBUH). It concerns the well-known benediction which is recited regularly by the Shafi'i's at the end of *tesbihat* following the five daily prayers: *O God! Grant blessings to our master Muhammad and to the family of Muhammad, to the number of ills and their remedies, and bless him and them and grant them unending peace.* It is important because due to the wisdom in man's creation and the mystery of his comprehensiveness, every moment he entreats his Creator and seeks refuge with Him, and offers Him thanks and praise. Just as illnesses are the most effective whip driving him 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. It is for this reason that this benediction is most meaningful and widely accepted. Sometimes when reciting "*to the number of all ills and their remedies,*" 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 the affirmation of Divine unity, the pre-eternal beauty of One Munificent and Generous becomes apparent on the face of that supreme gift, which transforms the insignificant, transitory, and impotent man into the slave-addressee of the One True Object of Worship, 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 man's particular belief will be attributed either to the person 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 reduced to being a piece of glass and it will no longer reflect the flashes of that sacred beauty.

Thus, it may be seen from these three examples that being concentrated in them through the affirmation of Divine unity, 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 the certain existence of Divine beauty and perfection is 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 “There is no god but God,” 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 Besoughted One are realized in the profession of Divine unity that God’s Noble Messenger (Peace and blessings be upon him) declared: “The best thing I and the prophets before me have said is ‘There is no god but God.’”⁴

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 and joins with all its fellows. 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-Din⁵ said:

*The imagination which is the snare of the saints
Is the reflection of the moon-faced beauties of the garden of God;*

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 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 “*You alone do we worship and from You alone do we seek help.*”⁶ 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 by 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

⁴ *Muwatta*, Qur’an, 32; Hajj, 246; al-‘Ajluni, *Kashf al-Khafa*, i, 153; al-Albani, *Sahih al-Jami’u’s-Saghir*, no: 1113.

⁵ Mawlana Jalal al-Din Rumi (604/1207-672/1273), author of the *Mathnawi*.

⁶ Qur’an, 1:5.

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 man 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 man, and he indicates them through those samples. For example, the one 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 for your eyes, then he makes them. And the one 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, man bears the impresses and manifestations of the Names; through them, he testifies to those sacred meanings.

Also, through his weakness, impotence, poverty, and ignorance, man acts as a mirror in another way; he testifies to the power, knowledge, will, and other attributes of the one who has pity on his weakness and poverty, and comes to his 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 man, 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 who will 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 crea

tures, 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 that endless despair. Being totally owned by such a Glorious Owner, and being connected to Him, in my view all living beings gained in importance and value a thousand times over.

For since everyone takes pride in his master’s honour and fame, and at the rank of the person to whom he is attached, and acquires 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,

To assign partners to God is verily a great transgression⁷

states that to associate partners with God is an infinite wrong. Assigning partners to God is a vast crime, since 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, it is through the mystery of Divine unity that the perfections of the universe are realized; and the elevated duties of beings under

⁷ Qur’an, 31:13.

stood; and the results of the creation of beings are established; and the value of creatures known; and the Divine purposes in the world find existence; and the instances of wisdom in the creation of living beings and conscious beings become apparent; and behind the stern, angry faces of the violent storms of upheaval and change the smiling, beautiful faces of mercy and wisdom are seen; and the numerous existences of transitory beings —such 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, it is only through the mystery of Divine unity that it is known that the universe as a whole is a meaningful book of the Eternally Besought One; and all beings from the ground to the Divine Throne are a miraculous collection of Divine missives; and all the realms of creatures are a magnificent regular dominical army; and all sorts of beings from microbes and ants to rhinoceroses, eagles, and planets are 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 infinitely surpasses 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 God 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 God, such as Noah’s people, and the ‘Ad and Thamud peoples, and the Pharaoh. In accordance with the verse,

*Well-nigh bursting with fury,*⁸

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

For example, through the mystery of Divine unity the universe resem

⁸ Qur’an, 67:8.

bles 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 God 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 which is without 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,

*To assign partners to God is verily a great transgression,*⁹

to associate partners with God, 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, which followed on one after the other and 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, 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

⁹ Qur'an, 31:13.

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 form. 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 belief in Divine unity all came to my assistance. They lit up those darkneses, and transformed my laments into joy and my weeping into happiness and my pity into exclamations of "Blessed be God! What wonders God has willed!" They caused me to declare: "All praise be to God for the light of belief." For through the mystery 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 it is a being with a spirit, besides benefits and results such as the above, since 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, its apparent death has the meaning of a joyful release from duties; it merely passes behind a curtain of death and is hidden from worldly eyes. I exclaimed: "All praise and thanks be to God!"

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 God necessitates, is impossible and illusory. For such ghastly ugliness could not exist hidden under the veil of such genuine beauty. If it was found there, that true beauty would be untrue, baseless, futile, and illusory. This means that the association of partners with God 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 man. Through the mystery of Divine unity, among all creatures man 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 man's perfections and his lofty aims are tied to the affirmation of Divine unity and find existence through its meaning. For if there were no unity, man 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 his infinite impotence, his innumerable enemies, his boundless want, and endless needs, he has been decked out with a great many faculties and senses, so that he feels innumerable sorts of pains and experiences countless sorts of pleasures. He has such aims and desires that one who does not govern the whole universe at once cannot bring about those desires.

For example, man has 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. Man also has 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 man can cure the two awesome wounds of his impotence and want.

Moreover, man has wishes for tranquillity and ease of heart so insubstantial, secret, and particular, and aims connected with the immortality and happiness of his spirit so vast, comprehensive, and universal, that they can be answered only by one who sees the subtlest and most imperceptible veils of his 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 man's members and senses gain a high value, while through ascribing partners to God and disbelief they fall to an infinitely low degree. For example, man's most valuable 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 God and to unbelief, it becomes an inauspicious instrument of torture which heaps up in man's head all the grievous pains of the past and awesome fears of the future.

Also, for example, compassion, man's most gentle and agreeable characteristic: if the mystery of Divine unity does not come to its assistance, it becomes a calamitous torment which reduces man 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, man's sweetest, most pleasurable, and most precious emotion: if the mystery of Divine unity assists it, it gives miniscule man the expanse and breadth of the universe, and makes him a petted monarch of the animals. Whereas if —I seek refuge with God— man descends to associating partners with God and unbelief, because he will be separated for all eternity from all his innumerable beloveds as they continuously disappear in death, love becomes a terrible calamity constantly lacerating his wretched heart. But vain amusements causing heed

lessness temporarily numb his senses, apparently not allowing him to feel it.

If you make analogies with these three examples for man's hundreds of faculties and senses, you will understand the degree to which Divine unity and the affirmation of it are the means by which he may be fulfilled and perfected. Since this Third Fruit too has been very well explained in detailed manner with proofs in perhaps twenty of the treatises of *The Illuminating Lamp*, 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. Through a spiritual awakening powerful enough to dispel my heedlessness, death and the grave appeared to me 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 I 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 I have therefore cut this very long story very short.

Second Station

[There are incalculable proofs necessitating in absolutely certain form Divine unity and the affirmation of it, which neither accept nor permit the association of partners with God. Since hundreds, and perhaps thousands, of these are demonstrated in detail in the *Risale-i Nur*, here only three of them 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 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 God 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, nor does its light allow any other light an effect. 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 of 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 man's creation and of living beings, which are the origin of innumerable sorts of bounties and where the aims of their creation are manifested, should be referred to other hands. 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 God 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*. A summary of its meaning 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 its meaning, even in finite, material, and limited things, is to spread, pervade, and permeate everywhere.

For example, if air, light, and heat, and even water, manifested unrestrictedness, they would spread everywhere. Since this aspect of unrestrictedness makes physical and limited things invasive, even if they are particular, 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 the individual trees like 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 individual, 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 matter of greatest importance is the fruit at the tips of the tree's branches, and for future planting, the seeds in the hearts of its fruits, rather than 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 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 flowers and leaves of the tree, 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 all-encompassing 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 aim in the creation of beings is 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, like 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.¹⁰ 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 means 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

¹⁰ For example, God is the Provider, the firm possessor of strength (Qur’an, 51:58).

results of and benefits in the creation of beings are gathered together in them. 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 man's memory, which in a Hadith is called "the outer heart,"¹¹ are concise indexes of most species of beings, and small maps of them, and bear the meaning of 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 God are difficulties to the point of its being impossible. This truth has been explained and demonstrated with brilliant and decisive proofs in many of the treatises of what Imam 'Ali (May God 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 most 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.

Whereas if, on the way of associating partners with God, all things are

¹¹ *Bukhari*, al-Mu'sir, v, 237; al-Nikah, vii, 8; *al-Nasa'i*, al-Nikah.

ascribed to causes and nature, the creation of a single individual 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 those 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, it would not be cheapness, abundance, speed, ease, and value; a fruit that is now obtained for five *para* would not have been obtainable for five hundred *lira*,¹² 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 as well, the creation of a single thing becomes as difficult, slow, unimportant, and expensive as all things. If you want to see 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:

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

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

power that 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 “*Be!*” and *it is,*’¹³ the Maker brings into external existence from apparent non-existence things whose plans, programmes, and shapes and proportions are present in His knowledge.

If it 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 command of that Monarch—together with the beings with whom 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 hands and causes, and to 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 in the form of composition, the particles of a fly or a flower could come together only with innumerable difficulties after collecting the body of a fly and parts of a flower 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.

¹³ Qur’an, 36:82.

Thus, the ascribing of all things to a single Being is so easy as to be necessary and the attributing of 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 God, 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.

For 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, if it is 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 them, he is not compelled to carry the sources of that significant strength of his and his ammunition, he will 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 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 arts. 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 put the works in their hands, making them a veil. Whereas if attributed to causes on the way of associating partners with God, the works of the ant would have been as insignificant as the ant, not an atom's worth of value would have remained in the particle's art, and everything would have lost 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 every

thing 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 was, 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 God.

So now you have heard a brief summary of only one of the hundreds of proofs which elucidate the affirmation of Divine unity in the *Risale-i Nur*, which in the words of Imam 'Ali (May God be pleased with him) is *Siraciü'n-Nur* (*The Illuminating Lamp*) and *Siraciü's-Sürc*. 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; 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 he 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. Perfect order and balanced harmony 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 thousandfold 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 Ghazali said: "There can be nothing better or more beautiful than what exists in the sphere of contingency." 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 indicates 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, which then conceals numerous instances of beauty and does not permit 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 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:¹⁴ 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 that 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 '*adat Allah*' 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, 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, He opens up an unrestricted infinite field for the unrestricted infinite manifestations of His Names, and opens too the doors of particular manifestations.

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.

¹⁴ 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 man’s 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, on the heads of all creatures, whether large or small, numerous or few, a seal of Divine oneness is to be observed. 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 all trees into being 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 individuals. 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 “*He is the First, and the Last, and the Outward, and the Inward.*”¹⁵

As the Name of *First* suggests, the original seeds¹⁶ of fruit-bearing

¹⁵ Qur’an, 57:3.

¹⁶ 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 God 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 God from seeds. It is for this reason that these two things are repeated frequently in the *Risale-i Nur*.

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 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 (PBUH) reality and his glorifications, and the lights of Islam?

Is it at all possible that the Messengership of Muhammad (PBUH), 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, physical and spiritual, half the globe and a fifth of mankind, 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 (PBUH), should not also have been that Maker's envoys, friends, and officials? God 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? God forbid, a hundred thousand times! That Absolutely Beauteous One is utterly exempt from such an absolute abomination.

A Lengthy Note

A question related to the resurrection of the dead:
The frequently repeated verse,

*It will be naught but a single cry,*¹⁷

and the verse,

*The command of the Hour will be like the glance of the eye,*¹⁸

show that the resurrection of the dead and Great Gathering will occur instantaneously, in a flash. But man's narrow 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-eternity, reply with "*Yes, we accept*" to the question "*Am I not your Sustainer?*",¹⁹ which comes from pre-eternity, 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 God like electricity—a servant and candleholder in His guest-house—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.

¹⁷ Qur'an, 36:29.

¹⁸ Qur'an, 16:77.

¹⁹ Qur'an, 7:172.

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 mankind 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:

*The command of the Hour will be like the glance of the eye, or briefer.*²⁰

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 guest-house, at a dominical command, of a planet or comet, could wipe out this dwelling-place of ours. Like the

²⁰ Qur’an, 16:77.

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? God 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 the chief of those addressed by His speech, who comprehends it perfectly, is man; 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? God 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, 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? God 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:

I believe in God, and in His angels, and messengers, and in the Last Day, and in Divine Determining, that both the good of it and the evil of it are from God Almighty, and that resurrection after death is the truth; I testify that there is no god but God, and I testify that Muhammad is the Messenger of God, may God grant blessings to him and to his Family and Companions, and grant them peace. Amen.

A Supplication about Divine Unity and its Introduction

In his *Qasidat al-Jaljalutiya* in the place he mentions it, Imam ‘Ali (May God be pleased with him and honour him) gives the *Risale-i Nur* the names of *Siracü’n-Nur* and *Siracü’s-Sürce* in wondrous fashion. Since he gives it these two additional names and the name *Siracü’n-Nur* 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 to the Court of the Single One of Unity.

Supplication

O God! There is in the heavens no circulation, no star, and no motion of the planets...

In the atmosphere no cloud, no lightning, and no glorification of the thunder...

On the earth no profusion of animate beings and no wondrous artefact...

In the seas not a droplet of water nor a fish nor any strange creature...

On the mountains no stone or plant, and within them no mineral...

On the trees, no leaf or blossom, nor any decorated fruit...

In the bodies of living things no activity, nor any well-ordered member or system...

In man’s heart no thought, no inspiration, and no illumined belief...

But it testifies to the necessity of Your existence and is evidence for Your unity, and in Your dominions is utterly subjugated. Through the power by which You subjugate the heavens and earth, subjugate to me

my soul and subjugate to me my wish, and subjugate to the Risale-i Nur and to service of the Qur'an and belief the hearts of Your servants and the hearts of the spirit beings, both elevated and lowly; O All-Hearing! O Near One! O Answerer of Prayer! Amen. And all praise be to God, the Sustainer of All the Worlds.

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.²¹

²¹ Qur'an, 2:32.

The Third Ray

A Supplication

[This treatise proves with extraordinary decisiveness, authenticity, and certainty together with a wondrous conciseness, the most important of the fundamentals of belief such as the necessary existence, unity, and oneness of God, 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 Belief¹ offers evidence for the necessary existence and unity of God, 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.

¹The 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-yi Musa* (The Staff of Moses). [Tr.]

² All the 'Proofs of the Fundamentals of Belief' demonstrate the necessary existence and unity of God explicitly, and their other conclusions indirectly. In addition to proving explicitly God'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.

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

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 God 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.³

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

God's Most Noble Messenger (Peace and blessings be upon him), 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, *Jawshan 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:

*O You Who is the First of all things, and the Last;
 O God of all things, and their Maker;
 O Provider of all things, and their Creator;
 O Maker of all things, and their Owner;
 O Giver of want to all things, and Giver of plenty;
 O Originator of all things, and their Renewer;
 O Causer of all things, Who determines them with due measure;
 O Nurturer of all things, and their Administrator;
 O You Who 'rolls up' all things, and causes their constant change;
 O Giver of life to all things, and Dealer of death.
 Glory be unto You! There is no god but You! Mercy! Mercy! Deliver us from Hell-fire!*

This sample shows that the Noble Messenger's (Peace and blessings be upon him) knowledge of God, and his proofs of Divine unity were at such a level that no one is equal to him, and that in this field he is the supreme

³ Qur'an, 2:164.

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 shishhane rifle was more skilful than the one who invented the machine gun now. Whereas one who listens attentively with the ear of the heart to the supplication of *Jawshan al-Kabir*, imagining himself to be in the presence of the Unlettered Prophet (PBUH) 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 (PBUH) 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:

O You Who in the heavens is His grandeur;
O You Who in the earth are His signs;
O You Who in all things are His evidences;
O You Who in the ocean are His strange wonders;
O You Who originates creation then renews it;
O You Who in the mountains are His treasures;
O You Who creates everything in the best way;
O You to Whom return all matters;
O You Whose grace is apparent in all things;
O You Who displays His power through all creatures.
Glory be unto You! There is no god but You! Mercy! Mercy! Deliver us from Hell-fire!

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 Beauteous Bestower of Bounties, Who creates everything in the best way, administers them in the best way, and provides all the necessaries 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, judgements 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!”

God’s Most Noble Messenger (Peace and blessings be upon him), the Supreme Qur’anic commentator, expounded the verse with this supplication. Then the Messenger’s important, precise, intelligent, and exacting student, Imam ‘Ali (May God 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. As we gave a short meaning and translation of the supplication above, so do we for this one:

“O God! 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 God 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 Name one aspect of the sublime verse by expounding that aspect of the above supplication, which is only one of the hundred sections of the supplication of the Supreme Interpreter, that is, *Jawshan al-Kabir*. The student of Imam ‘Ali (May God be pleased with him) says:

O My God and Sustainer!

I see through the eyes of belief, the instruction and light of the Qur’an, the teachings of God’s Noble Messenger (Peace and blessings be upon him), 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 God! God 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 (Peace and blessings be upon him) 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 like 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 was not for a knowledge and wisdom that encompass all things, they could not be thus employed.

O You 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 God's Noble Messenger (Peace and blessings be upon him), 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 arrival of various well-ordered 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 equiped 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 (Peace and blessings be upon him) 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 well-ordered 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 guest-house 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 domin

ions; and through the tongues of their beings they sanctify their Creator, declaring: “God 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 (Peace and blessings be upon him) 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 man, 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 guest-house 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 treasures 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 (Peace and blessings be upon him) 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 men 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 guest-house, 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 partic

ular 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 these 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 (Peace and blessings be upon him) 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 **men** 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, man 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 (Peace and blessings be upon him) 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 (PUH) and his ants, Salih's (PUH) she-camel, and the dog of the Companions of the Cave, will go to the eternal realm with both their spirits and their bodies,⁴ 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 man's 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: *Glory be to You Who has made from water all living things!*⁵

⁴ Bursawi, *Ruh al-Bayan*, v, 226; *Tafsir al-Qurtubi*, i, 372.

⁵ Qur'an, 21:30.

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

Through the instruction of Your Noble Messenger (Peace and blessings be upon him) 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 (Peace and blessings be upon him)** 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,

*Glory be to Him! He is high above all that they say! —Exalted and Great [beyond measure]!*⁶

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 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, 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

⁶ Qur’an, 17:43.

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 (Peace and blessings be upon him), 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. Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.⁷

And the close of their prayer will be: All praise be to God, the Sustainer of All the Worlds.⁸

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 *Jawshan al-Kabir*, a supplication of the Prophet (PBUH), as worship in the form of reflective thought, making the Qur'an and the *Jawshan* my intercessors, I beseech forgiveness for my fault.

Said Nursi

⁷ Qur'an, 2:32.

⁸ Qur'an, 10:10.

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, *For us God suffices.*]

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

*In the Name of God, the Merciful, the Compassionate.
For us God suffices, and He is the Best Disposer of Affairs.*¹

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:²

¹ Qur'an, 3:173.

² This refers to Niyazi al-Misri (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 *diwan* 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, *For us God suffices, and He is the Best Disposer of Affairs* 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 ‘absolute certainty’ rather than the former ‘vision of certainty.’

The First Degree of the Luminous Verse ‘For us God suffices’

Because 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, *For us God suffices, and He is the Best Disposer of Affairs* 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 God, 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.”

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 through perceiving through the insight of belief the Eternally Enduring One’s eternal existence, the perfections of the universe and of mankind 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, through 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 through the eternal existence of the Enduring One of Perfection, foremost the Noble Messenger (Peace and blessings be upon him) 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 God'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 (PBUH), and —God 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 men. I exclaimed with all my strength: "*For us God suffices, and He is the Best Disposer of Affairs!*"

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 the results of belief like 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 said: "*For us God suffices, and He is the Best Disposer of Affairs!* 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: "*For us God suffices, and He is the Best Disposer of Affairs!*"

I had the firm conviction and through the insight of belief knew with

‘absolute certainty’ that while the intense desire for immortality looked in two respects to the eternal existence of the Enduring One of Perfection, I had become someone stunned and bewildered who had lost his beloved on his ego veiling him and begun to worship the mirror itself. That very deep, powerful desire for immortality governed in my essential being by means of the shadow of one of the Names of the Absolute Perfection, Who is loved and worshipped for Himself and no other reason, and Whom it is man’s 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: “*For us God suffices, and He is the Best Disposer of Affairs!*”, and I did declare it with that intention.

Also, the insight of belief, which seeks its immortality and the eternal existence of God —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: “*For us God suffices, and He is the Best Disposer of Affairs!*”

The Second Degree of the Luminous Verse ‘*For us God 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 *For us God suffices, and He is the Best Disposer of Affairs!* It told me: through the relation resulting from belief you may rely on a monarch so absolutely powerful that together with every spring equipping with 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 man 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 “‘Be!’ and it is”³ 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: “*For us God suffices, and He is the Best Disposer of Affairs!*”

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 God, declared together with my soul: “Yes, yes! That is right! *For us God suffices, and He is the Best Disposer of Affairs!*”

The Third Degree of the Luminous Verse ‘*For us God 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

³ Qur’an, 36:82, etc.

Omnipotent Who knows the motion, rest, acts and states of all creatures, and records them, and takes insignificant and absolutely impotent man as his friend and addressee, giving him a rank over all creatures. Thinking of this and His attaching infinite importance to man and bestowing infinite grace on him, that is, pondering over the activity of such a power and man's importance despite his 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 *For us God suffices* 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 *For us God suffices, and He is the Best Disposer of Affairs!*, 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 not possible 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 *For us God suffices*, 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 treasuries 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 man— 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, verified belief, through which the bounty of existence may encompass this world and the hereafter.

He had also given me the knowledge and love of God 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 men 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 *For us God suffices* 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 man this astonishing importance, making him 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: *For us God suffices, and He is the Best Disposer of Affairs!* And so I want to repeat it through all eternity.

The Fourth Degree of the Luminous Verse ‘*For us God 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 *For us God suffices*. 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, like 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 become flowers 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 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 God 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: “*For us God suffices*; and He is the Best Disposer of Affairs!”

The Fifth Degree of the Luminous Verse ‘*For us God 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 *For us God suffices, and He is the Best Disposer of Affairs!*, 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 treasuries 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 it 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 God! Belief is so valuable and living that 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 under

stood 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 God, 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 God.

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 God’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 *For us God suffices, and He is the Best Disposer of Affairs!* 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 God 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 God 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: *For us God suffices, and He is the Best Disposer of Affairs!*

The Sixth Degree of the Luminous Verse ‘*For us God 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 farthest levels of the verse *For us God suffices*, 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 which 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 which 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 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 be without the causer of the activity, and the names whose manifestations and inscriptions are

visible on creatures to be without the one they signify, and the attributes like power and will which are almost visible to be 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 as a consequence of this truth that we believe that all the beauty in the universe comes from the beauty of the beautiful one 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 relies on reality and acquires value through it; so this corporeal and material manifest world is a body, a word, a form

which rests 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 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 God.

Observe the sustenance of foremost man 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 man 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: “One 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, one 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: Mankind's genuine, intense, and powerful love of God, 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.

All praise be to God for the bounty of belief

*Our Sustainer! Do not call us to task if we forget or do wrong.*⁴

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.*⁵

NOTE: Nine degrees of the luminous verse "*For us God 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.

⁴ Qur'an, 2:286.

⁵ Qur'an, 2:32.

The Fifth Chapter

(of the Twenty-Ninth Flash)¹

On the degrees of *For us God suffices, and He is the Best Disposer of Affairs!* It consists of five 'Points'.

FIRST POINT

This phrase is a well-trying remedy for the sickness of human impotence and poverty: *For us God suffices, and He is the Best Disposer of Affairs!*

The Giver of Existence is Eternally Existent, there is no harm therefore in the passing of beings, for the 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 not cause sorrow or despair, for the One Whose mercy and compassion encompass all things is Enduring.

He is Eternally Beautiful, 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 all together cannot 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. *For us God suffices, and He is the Best Disposer of Affairs!*

Yes, enough 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 God, for He is my Eternal God 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 God 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 lovable on account of the immortality of the various enduring things reflected in it.

THIRD POINT

For us God suffices, and He is the Best Disposer of Affairs! 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, are compelled to say: *For us God suffices, and He is the Best Disposer of Affairs!* 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 God 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 *kaf* and the *nun*² 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, because of my belief to the view of the Pre-Eternal Monarch.

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

² That is, the creative command "Be! (*Kun!*).” See, Qur'an, 36:82, etc. [Tr.]

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 God 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 God, because for man, 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 God, 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 (Peace and blessings be upon him) and bestowed on me love of God 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 contained me not; I was contained in the heart of my believing servant,”³ 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.

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.

*Sufficient for me is my Sustainer; May God be exalted!
And the Light of Muhammad; God’s blessings be upon him!
There is no god but God!*

*Sufficient for me is my Sustainer; May God be exalted!
My heart’s inner life is the remembrance of God;
The remembrance of Ahmad; God’s blessings be upon him!
There is no god but God!*

³ See, al-‘Ajluni, *Kashf al-Khafa’*, ii, 195.

The Fifth Ray

[Thirteen years ago,¹ as an addendum to the discussion in Muhakemat-i Bedi'iyeh, 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.

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

A point about the verse,

But already have come some tokens thereof²

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,

But none save God knows its final meaning (ta'wil). And those who are deeply rooted in knowledge,³

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 published in Istanbul in 1911. —Tr.]

² Qur'an, 47:18.

³ Qur'an, 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:

“We believe in it; the whole [of the divine writ] is from our Sustainer,⁴

and they disclose those hidden truths.

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 man’s 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 Bakr’s may rise to the highest of the high and the Abu Jahl’s 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 will be visible and seen, 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 Bakr’s and the Abu Jahl’s will be equal in their affirmation of it. In fact, although when Jesus (Peace be upon him) comes he himself will know he is Jesus, not everyone will know. Similarly, fearsome figures such as the Dajjal and Sufyan (Antichrist)⁵ will not know themselves to be such.

Second Point: Some of the matters of the Unseen, outside the realm of man’s perception, that were made known to the Prophet (PBUH) 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.⁶ Others, employing his eloquence, he would illustrate and explain in detail or in allegorical form suitably to the wisdom of man’s accountability. For example, one time when conversing with some people, a deep rumbling was heard. He said: “That 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.”⁷ Five minutes after he made this strange announcement, someone came and said: “Such-and-such a dissembler has died. He was

⁴ Qur’an, 3:7.

⁵ There are numerous Hadiths about the Muslim Antichrist, known as ‘the Sufyan’ (*al-Sufyani*). See, for example, al-Hakim, *al-Mustadrak*, iv, 520. [Tr.]

⁶ *Hadith Qudsi*: A saying of the Prophet (PBUH) imparted to him by revelation or inspiration, the wording of which was his own. [Tr.]

⁷ *Muslim*, Janna, 31, No: 2844; *Musnad*, iii, 341.

seventy years old, and has gone to Hell,” showing 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 (PBUH).

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,⁸ 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 being 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!”⁹ That is, “The places where God’s name is mentioned will be closed, and the call to prayer and *iqama* 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 mankind 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 God, 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 man’s

⁸ See, Bayhaqi, *Shu’ab al-Iman*, 403; Zahabi, *Mizan al-I’tidal*, iv, 352; Suyuti, *al-Durr al-Manthur*, i, 329.

⁹ *Tirmidhi*, Fitān, 35; al-Hakim, *al-Mustadrak*, iv, 494; Ibn Hibban, *al-Sahih*, viii, 299.

accountability and the wisdom and purpose of belief, which are tied to man's choice and will, would have been negated.

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 was never going to die.¹⁰

Also, if the occurrence of calamities had been specified, the man 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 the man does not suffer the misfortune. It is because most hidden cosmic events are tied to such instances of wisdom that to give news of the Unseen or to foretell events has been prohibited. In order not to be disrespectful and disobedient in the face of the principle *None knows the Unseen save God*, those who with dominical leave even, give news of the Unseen other than concerning man's accountability and the truths of belief, have done so only allusively and indirectly. In fact, the good tidings about the Prophet Muhammad (PBUH) in the Torah, Gospels, and Psalms, are veiled and obscure, in consequence of which some of the adherents of those scriptures put various meanings on those passages and did not believe them. However, since the wisdom in man's 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 (Peace and blessings be upon him) tell of the matters of the hereafter in detail, and of future worldly events only in summary fashion.

Fifth Point: Also, since the wonders of both the Antichrists (Dajjal), which are related to their centuries, have been narrated in connection with them, those wonders have been imagined to proceed from their persons and this has led to the narrations becoming allegorical and their true meanings being concealed. Like, for example, his 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 world¹¹ from 'Dikili Tas,' the obelisk in Istanbul, and everyone will hear

¹⁰ Suyuti, *al-Fath al-Kabir*, i, 190, 202; al-Manawi, *Fayd al-Qadir*, i, 532, No: 1068; ii, 12, No: 1201.

¹¹ Muslim, *Fitan*, 34.

its voice saying 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 long-lived that only Jesus (PUH) will be able to kill him; nothing else will be able to."¹² 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 (PUH), and it will follow the Qur'an and become united with it. On the coming of Jesus (PUH) 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 meaning has been obscured. It does not appear to be conformable with reality and in a way has become allegorical.

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 isolated individual 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 allegorical.

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 allegorical Hadiths. Imam 'Ali (May God be pleased with him) mentions only the Islamic Antichrist.

This marks the end of the Introduction. Now we embark on the 'Matters'.

¹² *Tirmidhi*, Fitan, 62; *Abu Da'ud*, Malahim, 14; *Musnad*, iii, 420; iv, 226; al-Hakim, *al-Mustadrak*, iv, 529-30.

[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 important means of strengthening the belief of the ordinary people. And I entreat my Compassionate Sustainer to forgive my faults and errors.]

The Second Station of the Fifth Ray

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

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.”

God knows best, an interpretation of this is as follows: if a person is very extravagant, indulging 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. And 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 ‘This is a disbeliever.’”¹³

God knows what is right, 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, God willing, so that those who wear it —unwillingly— will not become unbelievers.

¹³ *Bukhari*, Fitan, 26; *Muslim*, Fitan, 101, 102; *Tirmidhi*, Fitan, 62; *Musnad*, iii, 115, 211, 228, 249, 250; v, 38, 404-5; vi, 139-40.

THIRD MATTER

There is a narration: “The despotic rulers of the end of time, especially the Antichrist (Dajjal), will have false paradises and hells.”¹⁴

The knowledge is with God, an interpretation is this: it is an indication that of 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 become a dungeon and torture-chamber.

FOURTH MATTER

There is a narration which says: “At the end of time no one will remain who will say: Allah! Allah!”¹⁵

None knows the Unseen save God, an interpretation of this must be as follows: the sufi meeting-places, the places where God’s Name is recited, and the religious schools (*medrese*) will be closed, and a name other than ‘Allah’ will be used in the marks of Islam, such as the call to prayer and *iqama*. It does not mean that all mankind is going to fall into absolute disbelief, for denial of God is as irrational as denying the universe. It is not reasonable to suppose it should be thus even with the majority of people, let alone all of them. The unbelievers do not deny God, they are in error only concerning His attributes.

Another interpretation is this: so that they do not experience its terror, the spirits of the believers will be seized a little previously to the end of the world. 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 them.”¹⁶

God knows best, 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.

¹⁴ Muslim, Fitan, 104, 109; *Ibn Maja*, Fitan, 33; *Musnad*, v, 397.

¹⁵ Muslim, Iman, 234; *Tirmidhi*, Fitan, 35; *Musnad*, iii, 107, 201, 259.

¹⁶ al-Hakim, *al-Mustadrak*, iv, 508; Ibn Kathir, *Nihayat al-Bidaya wa’l-Nihaya*, i, 125-6; *Musnad*, iv, 20; v, 372.

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.”¹⁷ It is because of this that for one thousand three hundred years, on the command of the Prophet (PBUH), all the Umma has sought refuge with God from that dissension —“from the dissension of the Antichrist and from the dissension of the end of time”— after seeking refuge from the torments of the grave.¹⁸

God knows what is best, 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.”

The knowledge is with God, an interpretation is this: although he has no means of sovereignty such as strength and power, tribes and peoples, courage and riches, like a king, he will win that position through his cleverness, science, and political acumen, and through 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.

¹⁷ Suyuti, *al-Fath al-Kabir*, i, 315; ii, 185; iii, 9; *al-Hawi li'l-Fatawa*, ii, 217; Abu ‘Abdullah Daylami, *Musnad al-Firdaws*, i, 266.

¹⁸ *Bukhari*, Da’wat, 37, 39, 44, 45, 46; Adhan, 149; Jana’iz, 88; Fitan, 26; *Muslim*, Masajid, 127-8, 130-4; *Musnad*, vi, 139.

EIGHTH MATTER

Narrations state that the terrible dissension of the Antichrist (Dajjal) will occur among Muslims, so that all the Umma have sought refuge with God from it.

None knows the Unseen save God, an interpretation is this: the Muslims' Antichrist is different. In fact, like Imam 'Ali (May God 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.¹⁹ 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.

God knows best, an interpretation is this: since in early times the centres of the Caliphate were in Iraq, Damascus, and Medina, on their own interpretations, the narrators showed these events as occurring close to the centre of Islamic government, as though it was 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 of time.

The knowledge is with God, its interpretation is this, that 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.

¹⁹ Suyuti, *al-'Urf al-Wardi fi Akhbar al-Mahdi (al-Hawi li'l-Fatawa)*, ii, 234; Ahmad Zayni Dahlan, *al-Futuh al-Islamiyya*, 294; al-Barzanji, *al-Isha'a fi Ashrat al-Sa'a*, 95-9; Ibn Hajar al-Haythami, *al-Fatawa al-Hadithiyya*, 36; al-Qurtubi, *Mukhtasar al-Tadhkira*, 133-4.

ELEVENTH MATTER

There is a narration which says: “At the end of time, one man will look after forty women.”²⁰

God knows what is best, 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 become 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.”²¹

None knows the Unseen save God, 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 day and period, the transformations he will bring

²⁰ *Bukhari*, Nikah, 110. For Hadiths stating that one man will look after fifty women, see, *Bukhari*, ‘Ilm, 21; *Ashriba*, 1; *Muslim*, ‘Ilm, 9; *Tirmidhi*, Fitan, 34; *Ibn Maja*, Fitan, 25; *Musnad*, iii, 98, 176, 202, 213-4, 273, 289.

²¹ *Muslim*, Fitan, 110; *Abu Da’ud*, Malahim, 14; *Tirmidhi*, Fitan, 59; *Ibn Maja*, Fitan, 33; *Musnad*, iv, 181.

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 (Peace be upon him) will kill the Great Dajjal.”²²

The knowledge is with God, 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, who will preserve himself through wonders, bestowed on him by God in order to lead him astray, such as magic, hypnotic powers, and spiritualism, and will spellbind everyone. And that person will be Jesus (Peace be upon him), 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’ (PUH) 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 (Peace be upon him) will come and will perform the obligatory prayers behind the Mahdi and follow him,”²³ 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.”²⁴

God knows best, we can say that in part this narration’s meaning was 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, then the government after the famous Lenin, who had trained him, and they set fire to Russia and laid waste

²² *Tirmidhi*, Fitan, 62; *Abu Da’ud*, Malahim, 14; *Musnad*, iii, 420; iv, 226; al-Hakim, *al-Mustadrak*, iv, 529-30.

²³ *Bukhari*, *Anbiya’*, 49; *Muslim*, Iman, 244-5, 247; *Ibn Maja*, Fitan, 33; *Musnad*, ii, 336; iii, 368.

²⁴ *Muslim*, Fitan, 124; *Musnad*, iii, 224, 292; iv, 216-7.

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, and there are some details of them in narrations. Those details are not firmly established like the concise but incontrovertible matters of the Qur'an, 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, *None knows the Unseen save God*, one interpretation is this: it is an allusion and indication that just as the Manchurian and Mongol tribes, which in the heavenly tongue of the Qur'an are called "Gog and Magog,"²⁵ 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 even more sacred moral and human values, 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, those with such hearts become exceedingly cruel beasts and can no longer be governed through politics. Just the place for the idea of anarchy will be those oppressed, numerous raiding tribes, which are backward in respect of both civilization and government. The people who fit those conditions are the Manchurian, Mongol, and some of the Kirghiz tribes, who 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 (Peace and blessings be upon him) predicted their appearance miraculously and precisely.

SIXTEENTH MATTER

It says in a narration in connection with Jesus (Peace be upon him) killing the Dajjal: "The Dajjal will have a colossal form, he will be

²⁵ See, Qur'an, 18:94, 21:96.

extraordinarily big and taller than a minaret, while Jesus (PUH) will be very small in comparison.”²⁶

None knows the Unseen save God, one interpretation must be as follows: it is an allusion and sign that quantitatively the spiritual community of muja\hidên who will recognize Jesus (Peace be upon him) 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.”²⁷

God knows best, 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.”²⁸ That is, in accordance with the meaning of the verse,

*On a day the space whereof will be [as] a thousand years of your reckoning,*²⁹

²⁶ Ibn Kathir, *Nihayat al-Bidaya wa'l-Nihaya*, i, 103-4; ‘Ala’ al-Din al-Hindi, *Kanz al-‘Ummal*, xiv, 330; Suyuti, *al-Durr al-Manthur*, v, 355; *al-Hawi li'l-Fatawa*, ii, 588; al-Haythami, *Majma’ al-Zawa’id*, viii, 244.

²⁷ Ibn Kathir, *Nihayat al-Bidaya wa'l-Nihaya*, i, 106; Ibn Abi Shayba, *al-Musannaf*, vii, 495-500.

²⁸ *Abu Da’ud*, Malahim, 18; *Musnad*, i, 170; iv, 193.

²⁹ Qur’an, 32:5.

it will have rule and splendour for a thousand years. If it does not proceed on the straight path, it will have a day of five hundred years, and will be dominant and victorious for only five hundred years.

God knows best, 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 continued 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 different prophecies about the Mahdi (May God be pleased with him), who is one of the signs of the end of time and will be from the Family of the Prophet. In fact, some scholars and saints stated long ago that he had appeared.

God knows best what is right, 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 for 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 (PBUH) descendants, and preserved his forefather's Shari'a and revived his Sunna. The narrations about the Mahdi are various because Muhammad (Peace and blessings be upon him) 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,³⁰ Shah Naqshband,³¹ the four spiritual poles,³² and Twelve Imams in 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:

³⁰ Shaykh 'Abd al-Qadir Gilani (Geylani) (470/1077-561/1166), founder of the Qadiri Order.

³¹ Shaykh Baha' al-Din Naqshband (d. 791/1389), founder of the Naqshbandi Order.

³² Four spiritual poles: Ahmad al-Rufa'i, Ahmad al-Badawi, Ibrahim al-Dassuqi, and Abu'l Hasan al-Shazali.

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 Family.

Yes, the Prophet's 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 through reviving the Shari'a of Muhammad (PBUH) and his Sunna and the reality 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 west³³ and the emergence from the earth of the Beast (*Dabbat al-Ard*).³⁴

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 which closes the door of repentance, which is tied to the will and reason. Its meaning is therefore clear, and is in no need of interpretation. One may just say the following:

God knows best, its apparent cause will be this: with 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, on another planet colliding with it, its rotation will be reversed. 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 God*'³⁵ which binds the earth to the sun, and the ground to the Divine Throne. If its gravity is broken, the string holding the earth would be undone, it would become dizzy and deranged, and with its reversed uncontrolled motion, the sun would rise in the west. There is another interpretation, which is that due to a collision, Doomsday would break forth at the Divine command.

³³ *Bukhari*, Fitan, 25; Tafsir al-Sura, vi, 9; Riqaq, 40; *Musnad*, Tawba, 31; Iman, 248-9; Fitan, 39, 40, 118, 128-9; *Abu Da'ud*, Jihad, 2; Malahim, 11-2; *Tirmidhi*, Fitan, 21; Tafsir al-Sura, vi, 8-9; *Ibn Maja*, Fitan, 25, 28, 32; Darimi, *Siyar*, 69; *Musnad*, i, 192; ii, 164, 201; iii, 31; iv, 6-7.

³⁴ *Muslim*, Iman, 249; Fitan, 39-40, 118, 129; *Abu Da'ud*, Malahim, 11-2; *Tirmidhi*, Fitan, 21; Tafsir al-Sura, vi, 9; *Ibn Maja*, Fitan, 28, 31, 32; *Musnad*, ii, 164, 201, 295; iv, 6-7; v, 268, 357.

³⁵ See, Qur'an, 3:103.

As for the Beast (*Dabbat al-Ard*), 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: *None knows the Unseen save God*, just as the people of Pharaoh were visited by plagues of locusts and fleas, and the people of Abraha, who were trying to destroy the Ka'ba, were attacked by "flights of birds;"³⁶ 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 through 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. *God 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,

*Except a little worm of the earth, which kept [slowly] gnawing away at his staff,*³⁷

that creature will be a sort of termite, called "*Dabbat al-Ard*," 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 verse³⁸ indicates that through the blessing of belief and their avoiding vice and abuses, the believers will be saved from it.

*O our Sustainer! Do not take us to task if we forget or do wrong.*³⁹

*Glory be unto You! We have no knowledge save that which you have taught us; indeed, You are All-Knowing, All-Wise.*⁴⁰

³⁶ See, Qur'an, 105:3-4.

³⁷ Qur'an, 34:14.

³⁸ See, Qur'an, 27:82.

³⁹ Qur'an, 2:286.

⁴⁰ Qur'an, 2:32.

Three Brief Matters Complementing the Previous Twenty Matters

FIRST MATTER

Just as in some narrations, Jesus (Peace be upon him) is called “the Messiah” (*al-Masih*), so are both Dajjals called Messiah, and in all the narrations it says: “... from the dissension of the Messiah Antichrist (*al-Masih al-Dajjal*) ... from the dissension of the Messiah Antichrist (*al-Masih al-Dajjal*).” What is the wisdom and meaning of this?

The Answer: *God knows best*, the wisdom in it is this: just as at the Divine command, Jesus (Peace be upon him) 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 (PBUH), and destroying the material 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: *The knowledge is with God*, their achievements being so great and extraordinary is because since they mostly consist of destruction and exciting the 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:* Since, 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, it leads to their persons being 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 batallion 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.”⁴¹ 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 God. 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 God, 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.

THE THIRD BRIEF MATTER

This consists of three instructive incidents.

First Incident: One time, God’s Noble Messenger (Peace and blessings be upon him) pointed out to ‘Umar (May God 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 God’s Messenger (PBUH) replied: “If that is the Sufyan, the Islamic Dajjal, you cannot kill him. And if it is not, he cannot be killed through his image.”⁴²

⁴¹ *Bukhari*, Fitan, 26; *Anbiya’*, 77; *Muslim*, Fitan, 100, 109; *Abu Da’ud*, Malahim, 14; *Sunna*, 25; *Tirmidhi*, Fitan, 56, 62; *Ibn Maja*, Fitan, 33; *Muwatta*, Sifat al-Nabi, 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.

⁴² *Bukhari*, Jana’iz, 80; *Jihad*, 178; *Muslim*, Fitan, 85, 86, 95; *Tirmidhi*, Fitan, 63.

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 God 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, *By the fig and the olive*,⁴³ and will ask about it.

It is strange but the verse *Nay, but man transgresses all bounds*⁴⁴ in the following Sura, *Read! In the name of your Sustainer*,⁴⁵ 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 God, 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."⁴⁶

None knows the Unseen save God, 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.

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."

*And God knows what is best * None knows the Unseen save God.*

⁴³ Qur'an, 95:1.

⁴⁴ Qur'an, 96:6.

⁴⁵ Qur'an, 96:1.

⁴⁶ *Tirmidhi*, Fitan, 57; *Ibn Maja*, Fitan, 33; *Musnad*, i, 4, 7; al-Albani, *Silsilat al-Ahadith*, iv, 122.

The Sixth Ray

[This consists of only two Points]

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

[This Sixth Ray consists of two answers to two questions about two points concerning the formulas in the ‘*tashahhud*’ section of the ritual prayers (*salat*) which begin “Salutations, blessings, benedictions and supplications, and good words—all are God’s.”¹ Postponing to another time an explanation of the other truths of the ‘*tashahhud*,’ here we shall explain only two points out of hundreds.]

F i r s t Q u e s t i o n : The blessed phrases of the *tashahhud* were spoken by Almighty God and His Messenger (Peace and blessings be upon him) on the night of his Ascension, so what is the reason for their being recited in the ritual prayers?

T h e A n s w e r : For all believers, the five daily prayers are a sort of Ascension. The words of the *tashahhud*, which were fitting for the Divine presence, were spoken during the Supreme Ascension of Muhammad (Peace and blessings be upon him), and by reciting them, believers recall that sacred conversation. 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 God, the Noble Messenger (Peace and blessings be upon him)

¹ “*al-tahiyyat al-mubarakat al-salawat al-tayyibat lillah.*” Bukhari, Adhan, 148, 150; *al-Amal fi'l-salat*, 4; Istidhan, 3, 28; Da'wat, 16; Tawhid, 5; *Muslim*, Salat, 56, 60, 62. Etc.

said: “Salutations to God” (*al-tahiyyatu lillah*). That is, “O my Sustainer! All the vital glorifications living beings display through their lives and the gifts they 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 “salutations,” God’s Most Noble Messenger (PBUH) intentionally offered to God all the worship living creatures perform through the mode of their creation. Similarly, through the word “blessings,” (*al-mubarakat*) 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 God’s blessings!” For they are the essence of life and living beings. He said it with this broad meaning.

Through the word “benedictions” (*al-salawat*), 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,” (*wa’l-tayyibat*) 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 God saying that night: “Peace be upon you, O Prophet!”, was an indication and indirect command that in the future, hundreds of millions of people would say at least ten times daily: “Peace be upon you, O Prophet!” The Divine greeting afforded the words an extensive light and lofty meaning.

Similarly, the Noble Messenger (Peace and blessings be upon him) replying to the greeting by saying: “Peace be upon us and upon all God’s righteous servants” 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: “Peace be upon you!” “And peace be upon you!,” which, between believers, is a universal mark of Islam.

Gabriel (Peace be upon him), who took part in the conversation, said that night at the Divine command: “I testify that there is no god but God, and I testify that Muhammad is God’s Messenger,” giving the happy news that all the Umma would testify in that way 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: “Salutations” in the *tashahhud*, the universe suddenly sprang to life. It was resurrected taking on a living, luminous form, and became 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: “Peace be upon you, O Prophet!,” that limitless vacant time was transformed under the leadership of God’s Noble Messenger (Peace and blessings be upon him) 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*: “O God! Grant blessings to Muhammad and to the Family of Muhammad, as You granted blessings to Abraham and to the Family of Abraham,”² appears to be contrary to the rules of comparisons, for Muhammad (Peace and blessings be upon him) was greater than Abraham (Peace be upon him), 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 ritual prayers; whereas if a prayer is accepted once, that 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 God... For example, Almighty God has promised: *Soon will your Sustainer raise you to a station of praise and glory!*,³ yet always after the call to prayer and *iqama* the narrated prayer: “And raise him up to the station of praise and glory that You have promised him”⁴ is repeated; the whole Umma pray for that promise to be fulfilled. What is the reason for this too?

² *Bukhari*, *Anbiya*, 10.

³ *Qur’an*, 17:79.

⁴ ‘Station of Praise and Glory’ — *al-Maqam al-Mahmud: Bukhari*, Adhan, 8, 17; *Tirmidhi*, *Mawaqit*, 43; *Salat*, 42; *Abu Da’ud*, *Salat*, 37; *Nasa’i*, Adhan, 38; *Ibn Maja*, Adhan, 4; *Iqama*, 25; *Musnad*, iii, 354.

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

First Aspect: For sure Abraham (Peace be upon him) was not equal to Muhammad (Peace and blessings be upon him), but his family or descendants were prophets. Muhammad's (Peace and blessings be upon him) 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:

The fact that the saints who, among three hundred and fifty million, emerged from the progeny of only two of the Family of Muhammad (PBUH), that is, Hasan (May God be pleased with him) and Husayn (May God be pleased with him), were in the great majority of cases the spiritual guides and leaders of the sufi paths of reality, was because they received the effulgence of the Hadith: "The learned of my community are like the prophets of the Children of Israel."⁵ Those who guided the greater part of the Umma to the way of truth and reality of Islam—foremost Ja'far al-Sadiq (May God be pleased with him), Gawth al-A'zam (May God be pleased with him), and Shah Naqshband (May God be pleased with him)—were the fruits of the acceptance of this prayer for Muhammad's (Peace and blessings be upon him) Family.

Second Aspect: The reason for benedictions of this sort being restricted to the ritual prayers is that they recall to one 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 mankind and its eminent members. He has joined that vast congregation, which acquires strength through its hundredfold consensus 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 this 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 always been visited by heavenly calamities.

Yes, just as opponents like 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 (Peace be upon him), Abraham (Peace be upon him), Moses (Peace be upon him), and Muhammad (Peace and blessings be upon him), have wondrously and extraordinarily manifested miracles and

⁵ al-'Ajluni, *Kashf al-Khafa*, ii, 64; *Tecrid-i Sarîh Tercemesi* (Turk. trans.) Diyanet Isleri, i, 107.

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: *The path of those whom You have blessed* in Sura al-Fatiha looks to the caravan, while the verses: *Not those on whom Your anger has been visited, nor those who have gone astray*⁶ 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 (Peace and blessings be upon him) 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.

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.*⁷

⁶ Qur’an, 1:7.

⁷ Qur’an, 2:32.