

The Thirteenth Word

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

*And We send down [stage by stage] in the Qur'an that which is a healing and a mercy to those who believe.¹ * We have not instructed [the Prophet] in poetry, nor is it meet for him.²*

If you want to compare the results yielded by the wisdom of the All-Wise Qur'an and of the sciences of philosophy, and their instruction and teaching and the degrees in their knowledge, then listen carefully to the following words:

With its acute expositions, the Qur'an of Miraculous Exposition rends the veil of familiarity and the habitual cast over all the beings in the universe, which are known as ordinary things but are all extraordinary and miracles of Divine power, and reveals those astonishing wonders to conscious beings. It attracts their gazes and opens up before their minds an inexhaustible treasury of knowledge.

As for philosophy, it conceals within veils of the commonplace all the miracles of power, which are extraordinary, and passes over them in an ignorant and indifferent fashion. It only puts forward to be noted freaks, which have fallen from being extraordinary and deviated from the order of creation, and sheered away from the perfections of their true natures; it offers them to conscious beings as objects of wise instruction. For example, it says that man's creation is ordinary, despite its being a comprehensive miracle of power, and looks on it indifferently. But then with cries of astonishment, it points out as an object of instruction a person who has diverged from the perfection of creation, and has three legs or two heads.

And for example, it considers ordinary the regular sustenance of infants and young, bestowed from the treasury of mercy, which is a most delicate and general miracle of mercy, and draws a veil of ingratitude over it. Whereas, on spotting an insect under the sea which is an exception from the general order and is alone and isolated from its fellows, being fed with green sea-weed, it wants to make the fishermen weep for it, because of the Divine favour and munificence manifested on it.³

¹ Qur'an, 17:82.

² Qur'an, 36:69.

³ Just such an event occurred in America.

So see the wealth and riches of the Holy Qur'an in regard to knowledge, wisdom, and knowledge of God, and the poverty and bankruptcy of philosophy regarding learning, instruction, and knowledge of the Maker! See them, and take a lesson!

It is because of this, because the All-Wise Qur'an contains infinite brilliant, elevated truths, that it is free of the fancies of poetry. Another reason the Qur'an of Miraculous Exposition is not in verse, despite the perfection of its word-order and orderedness and its expounding with its well-ordered styles the order and art of the book of the universe, is that by not entering under the restrictions of metre, each star of its verses can be a sort of centre to the most of the other verses, and be a brother to them, and each can form a connecting line with the verses within the sphere encompassing it in order to be a bond in the relationships which exist between them. It is as if each independent verse has an eye which looks to most of the other verses, and a face turned towards them. Thousands of Qur'ans are present within the Qur'an, each of which it offers to followers of the different paths. As is described in the Twenty-Fifth Word, in Sura al-Ikhlās is a treasury of knowledge about Divine unity comprising thirty-six Sura al-Ikhlās's, formed of a compound of six phrases, each winged. Indeed, like with the stars in the sky which are apparently without order, each is unrestricted and as a sort of centre extends a line of connection to all the stars in the area surrounding it, indicating a hidden relation between beings. It is as if, like the stars of verses, each single star has an eye which looks to all stars and a face which is turned to them. See then the perfect order within the apparent lack of order, and take a lesson! Understand one meaning of the verse,

*We have not instructed [the Prophet] in poetry, nor is it meet for him!*⁴

Understand also from it that the mark of poetry is to adorn insignificant and dull facts with big and shining images and fancies, and make them attractive. Whereas the truths of the Qur'an are so great, elevated, shining and brilliant, that even the greatest and most brilliant imaginings are dull and insignificant in comparison with them. Innumerable truths like the following verses testify to this. For example:

*The Day that We roll up the heavens like a scroll rolled up for books [completed].*⁵ * *He draws the night as a veil over the day, each seeking the other in rapid succession.*⁶ * *It will be no more than a single blast, when lo! they will all be brought up before Us!*⁷

If you want to see and appreciate how, like shining stars, each of the

⁴ Qur'an, 36:69.

⁵ Qur'an, 21:104.

⁶ Qur'an, 7:54.

⁷ Qur'an, 36:53.

Qur'an's verses scatters the darkness of unbelief by spreading the light of miraculousness and guidance, imagine yourself in the age of ignorance and desert of savagery where everything was enveloped in veils of lifelessness and nature amid the darkness of ignorance and heedlessness. Then suddenly from the elevated tongue of the Qur'an, you hear verses like:

*Whatever is in the heavens and earth declares the praises and glory of God, the Sovereign, the Most Holy One, the Mighty, the Wise.*⁸

See how those dead or sleeping creatures of the world spring to life at the sound of declares the praises and glory in the minds of those listening, how they awake, spring up, and mention God's Names! And at the sound of,

*The seven heavens and the earth and all within them extol and glorify Him,*⁹

the stars in those black skies, all lifeless pieces of fire, and the wretched creatures on the face of the earth, present the following view to those listening: the sky appears as a mouth and the stars each as wisdom-displaying words and truth-uttering lights. The earth appears as a head, the land and sea as tongues, and all animals and plants as words of glorification. Otherwise you will not appreciate the fine points and pleasure at looking from this time to that. For if when you consider its verses, you see them as having scattered their light since that time, and become like universally accepted knowledge with the passage of time, and as shining with the other lights of Islam, and taking their colour from the sun of the Qur'an, or if you look at them through a superficial and simple veil of familiarity, you will not truly see the darkness each verse scatters or how sweet is the recital of its miraculousness, and you will not appreciate this sort of miraculousness among its many varieties. If you want to understand one of the highest degrees of the Qur'an of Miraculous Exposition's miraculousness, listen to the following comparison:

Let us imagine an extremely strange and vast and spreading tree which is concealed beneath a veil of the unseen and hidden in a level of concealment. It is clear that there has to be a relationship, harmony, and balance between a tree and all its members like its branches, fruits, leaves, and blossom, the same as between man's members. Each of its parts takes on a form and is given a shape in accordance with the nature of the tree. So if someone appears and traces a picture on top of the veil corresponding to the members of the tree, which has never been seen, then delimits each member, and from the branches to the fruit, and the fruit to the leaves draws a form proportionately, and fills the space between its source and extremities, which are an

⁸ Qur'an, 62:1.

⁹ Qur'an, 17:44.

infinite distance from one another, with drawings showing exactly the shape and form of its members, certainly no doubt will remain that the artist sees the concealed tree with an eye that penetrates and encompasses the unseen, then he depicts it.

In just the same way, the discriminating statements of the Qur'an of Miraculous Exposition concerning the reality of contingent beings (that is, concerning the reality of the tree of creation which stretches from the beginning of the world to the farthest limits of the hereafter, and spreads from the earth to the Divine Throne and from minute particles to the sun) have preserved the proportion between the members to such a degree and have given all the members and fruits a form so suitable that all investigative scholars have declared when they have concluded their researches into its depictions: "What wonders God has willed! How great are God's blessings!" They have said: "It is only you who solves and unravels the talisman of the universe and riddle of creation, O All-Wise Qur'an!"

"And God's is the highest similitude"¹⁰ –and there is no error in the comparison– let us represent the Divine Names and attributes, and dominical acts and deeds as a Tuba-tree of light, the extent of whose grandeur stretches from pre-eternity to post-eternity, and the limits of whose vastness spread through infinite, endless space, and encompass it, and the compass of whose deeds extend from,

It is God Who splits the seed-grain and date-stone,¹¹ and, Comes between man and his heart,¹² and, It is He Who shapes you in the wombs as He wishes,¹³

to,

Who created the heavens and the earth in six days,¹⁴ and, And the heavens rolled up in His right hand,¹⁵ and, He has subjected the sun and the moon.¹⁶

The All-Wise Qur'an has described that luminous reality, the truths of those Names and attributes, and acts and deeds, together with all their branches and twigs and aims and fruits in a way so harmonious, so fitting for one another, so appropriate for one another, without marring one another or spoiling the decree of one other, or their being remote from one another, that all those who have discerned the reality of things and penetrated the

¹⁰ Qur'an, 16:60.

¹¹ Qur'an, 6:95.

¹² Qur'an, 8:24.

¹³ Qur'an, 3:6.

¹⁴ Qur'an, 7:54, etc.

¹⁵ Qur'an, 39:67.

¹⁶ Qur'an, 13:2, etc.

mysteries, and all the wise and the sage who have journeyed in the realm of the inner dimension of things, have declared: “Glory be to God!” in the face of that Discriminating Exposition, and have affirmed it, saying: “How right, how conformable with reality, how fine, how worthy!”

Take, for example, the six pillars of belief, which resemble a single branch of those two mighty trees which look to the entire sphere of contingency and sphere of necessity: it depicts all the branches and boughs of those pillars –even the farthest fruits and flowers– observing such a harmony and proportion between them, and describes them in a manner so balanced, and illustrates them a way so symmetrical that the human mind is powerless to perceive it and stands astonished at its beauty. And the proof that a beauty of proportion and perfect relation and complete balance have been preserved between the five pillars of Islam, which are like one twig of the branch of belief, down to the finest details, smallest point of conduct, furthest aims, most profound wisdom, and most insignificant fruits, is the perfect order and balance and beauty of proportion and soundness of the Greater Shari’a of Islam, which has emerged from the decisive statements, senses, indications, and allusions of the comprehensive Qur’an; they form an irrefutable and decisive proof and just witness that cannot be doubted. This means that the expositions of the Qur’an cannot be attributed to man’s partial knowledge, and particularly to the knowledge of someone unlettered. They rest rather on a comprehensive knowledge and are the word of One able to see all things together and observe in one moment all truths between pre-eternity and post-eternity. The verse:

*Praise be to God, Who has revealed to His servant the Book, and has allowed no crookedness therein.*¹⁷

concerns this fact.

O God! O Revealer of the Qur’an! For the sake of the Qur’an and for the sake of the one to whom You revealed the Qur’an, illuminate our hearts and our graves with the light of belief and the Qur’an. Amen. O One from Whom help is sought!

¹⁷ Qur’an, 18:1.

The Second Station of the Thirteenth Word

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

[A conversation held with some young people who, though surrounded by temptation, had not yet lost their power of reason.]

Being assaulted by the deceptive, seductive amusements of the present time, a group of young people were asking: "How can we save our lives in the hereafter?", and they sought help from the *Risale-i Nur*. So I said the following to them in the name of the *Risale-i Nur*:

The grave is there and no one can deny it. Whether they want to or not, everyone must enter it. And apart from the following three 'Ways', there is no other way it can be approached:

First Way: For those who believe, the grave is the door to a world far better than this world.

Second Way: For those who believe in the hereafter, but who approach it on the path of dissipation and misguidance, it is the door to a prison of solitary confinement, an eternal dungeon, where they will be separated from all their loved ones.

Third Way: For the unbelievers and the misguided who do not believe in the hereafter, it is the door to eternal extinction. That is to say, it is the gallows on which both themselves and all those they love will be executed. Since they think it is thus, that is exactly how they shall experience it: as punishment.

These last two Ways are self-evident, they do not require proof, they are plain for all to see. Since the appointed hour is secret, and death may come any time and cut off his head, and it does not differentiate between young and old, perpetually having such an awesome and serious matter before him, unhappy man will surely search for the means to deliver himself from that eternal extinction, that infinite, endless solitary confinement; the means to transform the door of the grave into a door opening on to an everlasting world, eternal happiness, and a world of light. It will be a question for him that looms as large as the world.

The certain fact of death, then, can only be approached in these three ways, and one hundred and twenty-four thousand veracious messengers –the prophets, in whose hands are miracles as signs of confirmation– have announced that the three ways are as described above. And, relying on their illuminations and visions, one hundred and twenty-four million saints have confirmed and set their signatures on the prophets' tidings. And innumerable exact scholars have proved it rationally with their categorical proofs at the level of 'certainty at the degree of knowledge.'¹ They have all unanimously declared it to be a ninety-nine per cent certain probability, saying: "The only way to be saved from extinction and eternal imprisonment, and be directed towards eternal happiness, is through belief in God and obedience to Him."

If a person considers but does not heed the word of a single messenger not to take a dangerous road on which there is a one per cent danger of perishing, and takes it, the anxiety at perishing he suffers will destroy even his appetite for food. Thus hundreds of thousands of veracious and verified messengers announced that there is a one hundred per cent probability that misguidance and vice lead to the gallows of the grave, ever before the eyes, and eternal solitary confinement, and that there is a one hundred per cent probability that belief and worship remove those gallows, close the solitary prison, and transform the ever-apparent grave into a door opening onto an everlasting treasury and palace of felicity; and they have pointed out signs and traces of these. Confronted as he is, then, with this strange, awesome, terrifying matter, if wretched man –especially if he is a Muslim– does not believe and worship, is he able to banish the grievous pain arising from the anxiety he suffers as he all the time awaits his turn to be summoned to those gallows, ever-present before his eyes, even if he is given rule over the whole world together with all its pleasures? I ask you.

Since old-age, illness, disaster, and on all sides death open up the frightful pain and are a reminder, even if the people of misguidance and vice enjoy a hundred thousand pleasures and delights, they most certainly experience a sort of hell in their hearts, but a profound stupor of heedlessness temporarily makes them insensible to it.

Since for the people of belief and worship the grave, ever before their eyes, is the door to an everlasting treasury and eternal happiness, and since, by reason of the 'belief coupon', a ticket from the pre-eternal lottery of Divine Determining for millions upon millions of poundsworth of gold and diamonds has come up for each of them, they all the time await the word, "Come and collect your ticket" with a truly profound pleasure and real spiritual delight. This pleasure is such that if it materialized and the seed became a tree, it would be like a private paradise. However, one who abandons the

¹ One of these is the *Risale-i Nur*. And it is there for all to see.

delight and great pleasure due to the drives of youth, and chooses in a dissolute and licentious manner temporary illicit pleasures, which resemble poisonous honey polluted with those innumerable pains, falls to a degree a hundred times lower than an animal.

Furthermore, such a person will not be like unbelieving Europeans, for if they deny the Prophet Muhammad (PBUH), they may recognize the other prophets. And if they do not know God, they may possess some good qualities which are the means to certain perfections. But a Muslim knows both the prophets, and his Sustainer, and all perfection by means of Muhammad the Arabian (PBUH). If one of them abandons the Prophet's instruction and puts himself outside his fold, he will not recognize any other prophet, neither will he recognize God. Nor will he know any of the fundamentals within his spirit which will preserve his perfections. For, since Muhammad (PBUH) is the last and greatest of the prophets, and his religion and summons are for the whole of mankind, and since he is superior to all with regard to his miracles and religion, and acts as teacher to all mankind in all matters concerning reality, and has proved this in a brilliant manner for fourteen centuries, and is the cause of pride for mankind, a Muslim who abandons Muhammad (PBUH)'s essential training and the principles of his religion will most certainly be unable to find any light, or achieve any perfection. He will be condemned to absolute decline.

And so, you unfortunates who are addicted to the pleasures of the life of this world, and with anxiety at the future, struggle to secure it and your lives! If you want pleasure, delight, happiness, and ease in this world, make do with what is licit. That is sufficient for your enjoyment. You will surely have understood from other parts of the *Risale-i Nur* that in each pleasure which is outside this and is illicit, lies a thousand pains. If the events of the future –for example, of fifty years hence– were shown in the cinema in the same way that they show at the present time the events of the past, those who indulge in vice would weep filled with horror and disgust at those things which now amuse them.

Those who wish to be permanently, eternally happy in this world and the next should take as their guide the instruction of Muhammad (PBUH) within the bounds of belief.

A Warning, Lesson and Reminder Given to a Number of Unhappy Youths

One day a number of bright youths came to me, seeking an effective deterrent in order to guard themselves against the dangers arising from life, youth, and the lusts of the soul. I said to these youths as I had to those who had previously sought help from the *Risale-i Nur*:

Your youth will definitely leave you, and if you do not remain within the bounds of the licit, it will be lost, and rather than its pleasures, it will bring you calamities and suffering in this world, in the grave, and in the hereafter. But if, through Islamic training, you spend the bounty of your youth as thanks honourably, in uprightness and obedience, it will in effect remain perpetually and will be the cause of gaining eternal youth.

As for life, if it is without belief, or because of rebelliousness belief is ineffective, it will produce pains, sorrows and grief far exceeding the superficial, fleeting enjoyment it brings. Because, since, contrary to the animals, man possesses a mind and he thinks, he is connected to both the present time, and to the past and the future. He can obtain both pain and pleasure from them. Whereas, since the animals do not think, the sorrows arising from the past and the fears and anxieties arising from the future do not spoil their pleasure of the present. Especially if the pleasure is illicit; then it is like an altogether poisonous honey.

That is to say, from the point of view of the pleasure of life, man falls to a level a hundred times lower than the animals. In fact, life for the people of misguidance and heedlessness, and indeed their existence, rather their world, is the day in which they find themselves. From the point of view of their misguidance, all the time and universes of the past are non-existent, are dead. So their intellects, which connect them to the past and the future, produce darkness, blackness for them. Due to their lack of belief, the future is also non-existent. Furthermore, because they think, the eternal separations resulting from this non-existence continuously produce darkness for their lives. But if belief gives life to life, through its light both the past and the future are illuminated and find existence. Like present time, it produces elevated, spiritual pleasures and lights of existence for the spirit and heart – in respect of belief. There is an explanation of this truth in the ‘Seventh Hope’ in *The Treatise for the Elderly*. You may refer to that.

Life is thus. If you want the pleasure and enjoyment of life, give life to your life through belief, and adorn it with religious duties, and preserve it by abstaining from sins.

Concerning the fearsome reality of death, which is demonstrated by deaths every day, everywhere, at all times, I shall explain it to you with a comparison, in the same way that I told the other youths.

For example, a gallows has been erected here in front of your eyes. Beside it is a lottery office, but one which gives tickets for truly huge prizes. We people here are ten people, whether we like it or not, we shall be summoned there; there is no other alternative. They will call us, and since the time is secret, any minute they may say either: "Come and collect the ticket for your execution! Mount the gallows!" Or: "A ticket to win a prize of millions of dollars' worth of gold has come up for you. Come and collect it!" While waiting for them to say this, two people suddenly appear at the door. One of them is a scantily dressed woman, beautiful and deceiving. In her hand is some apparently extremely delicious, but in fact poisonous, candy, which she has brought wanting us to eat it. The other is an undeceiving and undeceivable serious person. He enters behind the woman, and says:

"I have brought you a talisman, a lesson. If you study it, and if you do not eat that candy, you will be saved from the gallows. With this talisman, you will receive your ticket for the matchless prize. Look, you see with your own eyes that those who eat the honey mount those gallows, and until that time they suffer dreadful stomach pains from the poison of the candy. And who it is that will receive the ticket for the large prize is not apparent; it seems that they too mount the gallows. But there are millions of witnesses who testify that they can enter the prize arena easily. So, look from the windows! The highest officials and the high-ranking persons concerned with this business proclaim with loud voices: 'Just as you see with the clear certainty of your own eyes those mounting the gallows, so be certain as daylight, with no doubt or misgiving, that those with the talisman receive the ticket for the prize.'"

Thus, like the comparison, since the dissolute pleasures of youth in the sphere of the illicit, which are like poisonous honey, lose belief, which is the ticket for an eternal treasury and the passport for everlasting happiness, a person who indulges in them descends to death, which is like the gallows, and to the tribulations of the grave, which is like the door to eternal darkness. And since the appointed hour is unknown, its executioner, not differentiating between young and old, may come at any time to cut off your head. If you give up illicit desires, which are like the poisonous honey, and acquire belief and perform the religious duties, which are the Qur'anic talisman, one hundred and twenty-four thousand prophets (Peace be upon them) together

with innumerable saints and people of truth have unanimously announced that you shall receive the ticket for the treasury of eternal happiness which comes up from the extraordinary lottery of human destiny. And they have pointed to traces of it.

In Short: Youth will go. And if it goes being squandered, it results in thousands of calamities and pains both in this world and in the next. If you want to understand how the majority of such youths end up in hospitals with imagined diseases arising from misspent youth and prodigality, and in prisons or hostels for the destitute through their excesses, and in bars due to the distress arising from their pain and suffering, then go and ask at the hospitals, prisons and graveyards.

For sure, just as you will hear from most of the hospitals the moans and groans of those ill from dissipation and debauchery resulting from the drives of youth, so will you hear from the prisons the regretful sighs of unhappy youths who are being punished for illicit deeds mostly resulting from the excesses of youth. And you will understand that most of the torments of the grave – that Intermediate Realm the doors of which continuously open and shut for those who enter it – are the result of misspent youth, as is testified to by those who have divined the life of the grave, and is affirmed by the people of reality.

Also, ask the elderly and the sick, who form the majority of mankind. Certainly, the great majority of them will say with sorrow and regret: “Alas! We wasted our youth on passion and fancy; indeed, harmfully. Be careful, do not do as we did!” Because, as a consequence of the illicit pleasures of five to ten years’ youth, a person suffers years of grief and sorrow in this world, torment and harm in the Intermediate Realm, and the calamities of Hell in the hereafter. And although such a person is in a most pitiable situation, he in no way deserves pity. For those who freely consent to indulge in harmful actions may not be pitied. They are not worthy of it.

May Almighty God save us and you from the alluring temptations of this time, and preserve us from them. Amen.

A Footnote to the Second Station of the Thirteenth Word

In His name, be He glorified!

Those in prison are in great need of the true consolation of the *Risale-i Nur*. Particularly those who having suffered the blows of youth, are passing their sweet, young lives in prison; they need the *Risale-i Nur* as much as they need bread.

Indeed, youth heeds the emotions rather than reason, and emotions and desires are blind; they do not consider the consequences. They prefer one ounce of immediate pleasure to tons of future pleasure. They kill for the one minute pleasure of revenge, then suffer for eighty thousand hours the pain of prison. And one hour's dissolute pleasure in questions of honour may result in life's enjoyment being utterly destroyed due to distress at the fear of both prison and enemies. There are many other examples, many pitfalls for the unfortunate young because of which they transform their sweet lives into the most bitter and pitiable lives.

Consider a vast state to the north;¹ it has gained possession of the passions of its young people and is shaking this century with its storms. For it has made lawful for its youths the pleasing daughters and wives of upright people, and these youths act only according to their feelings, which are blind to all consequences. By permitting men and women to go together to the public baths, they are even encouraging immorality. And they consider it lawful for vagabonds and the poor to plunder the property of the rich. All mankind trembles in the face of this calamity.

It is therefore most necessary in this century for all Muslim youths to act heroically, and to respond to this two-pronged attack with keen swords like the Fruits of Belief and the Guide For Youth from the *Risale-i Nur*. Otherwise those unfortunate youths will destroy utterly both their futures in this world, and their agreeable lives, and their happiness in the hereafter, and their eternal lives, and transform them into torment and suffering. And through their abuses and dissoluteness, they will end up in hospitals, and through their excesses in life, in prisons. In their old age, they will weep copiously with a thousand regrets.

¹ Russia. [Tr.]

If, on the other hand, they protect themselves with Qur'anic training and with the truths of the *Risale-i Nur*, they will become truly heroic youths, perfect human beings, successful Muslims, and in some ways rulers over animate beings and the rest of the animal kingdom.

When a youth in prison spends one hour out of the twenty-four each day on the five obligatory prayers, and repents for the mistakes that were the cause of his disaster, and abstains from other harmful, painful sins, this will be of great benefit for both his life, and his future, and his country, and his nation, and his relatives, and he will also gain with his fleeting youth of ten to fifteen years an eternal, brilliant youth. Foremost the Qur'an of Miraculous Exposition, and all the revealed scriptures, have given this certain good news.

If such a youth demonstrates through moderation and obedience, his gratitude for the pleasing, delightful bounty of youth, it will both increase it, and make it eternal, and make it a pleasure. Otherwise it will be both calamitous, and become painful, grievous, and a nightmare, and then it will depart. It will cause him to become like a vagrant, harmful for both his relatives, and his country, and his nation.

If the prisoner has been sentenced unjustly, on condition he performs the obligatory prayers, each hour will be the equivalent of a day's worship, and the prison will be like a recluse's cell. He will be counted among the pious hermits of olden times who retired to caves in order to devote themselves to worship. If he is poor, aged, and ill, and desirous of the truths of belief, on condition he performs the obligatory prayers and repents, each hour will become the equivalent of twenty hours' worship, and prison will become like a rest-house for him, and because of his friends there who regard him with affection, a place of love, training, and education. He will probably be happier staying in prison than being free, for outside he is confused and subject to the assaults of sins from all sides. He may receive a complete education from prison. On being released, it will not be as a murderer, or thirsting for revenge, but as someone penitent, proven by trial, well-behaved, and beneficial for his nation. In fact, the Denizli prisoners became so extraordinarily well-behaved after studying the *Risale-i Nur* for only a short time that some of those concerned said: "Studying the *Risale-i Nur* for fifteen weeks is more effective at reforming them than putting them in prison for fifteen years."

Since death does not die, and the appointed hour is unknown, it may come at any time; and since the grave cannot be closed, and troop after troop enter it and are lost; and since it has been shown through the truths of the Qur'an that for those who believe death is transformed into the discharge papers releasing them from eternal annihilation, while for the corrupt and the

dissolute it is disappearing for ever into eternal annihilation, and is unending separation from their loved ones and all beings, most certainly and with no doubt at all, the most fortunate person is he who with patience and thanks fully benefits from his time in prison, and studying the *Risale-i Nur* works to serve the Qur'an and his belief on the straight path.

O man who is addicted to enjoyment and pleasure! I am seventy-five years old, and I know with utter certainty from thousands of experiences, proofs, and events that true enjoyment, pain-free pleasure, grief-free joy, and life's happiness are only to be found in belief and in the sphere of the truths of belief. While a single worldly pleasure yields numerous pains; as though dealing ten slaps for a single grape, it drives away all life's pleasure.

O you unfortunate people who are experiencing the misfortune of prison! Since your world is weeping and your life is bitter, strive so that your hereafter will not also weep, and your eternal life will smile and be sweet! Benefit from prison! Just as sometimes under severe conditions in the face of the enemy, an hour's watch may be equivalent to a year's worship, so in the severe conditions you are experiencing, the hardship of each hour spent as worship becomes the equivalent of many hours, it transforms that hardship into mercy.

* * *

In His Name, be He glorified!

My dear and loyal brothers!

I shall explain in three 'Points' an effective solace for those who are experiencing the calamity of prison, and for those who kindly help them and faithfully supervise their food, which comes from outside.

First Point: Each day spent in prison may gain as much as ten days' worship, and, with regards to their fruits, may transform those transient hours into enduring hours, and through five or ten years' punishment may be the means of saving a person from millions of years of eternal imprisonment. For the believers, the condition for gaining this most significant and valuable advantage is to perform the obligatory prayers, repent for the sins that were the cause of their imprisonment, and offer thanks in patience. For sure, prison is an obstacle to many sins; it does not provide the opportunity for them.

Second Point: Just as the cessation of pleasure causes pain, so does the cessation of pain give pleasure. Yes, on thinking of past happy, enjoyable days, everyone feels a pang of regret and longing, and says: "Alas!", and recalling calamitous, unhappy days of the past, experiences a sort of

pleasure since they are passed, and says: "Praise and thanks be to God, that calamity has left its reward and departed." He breathes a sigh of relief. That is to say, an hour's temporary pain and sorrow leave behind a sort of pleasure in the spirit, while a pleasurable hour leaves a pain.

Since the reality is thus; and since past calamitous hours together with their pains are no longer existent, and future distressing days are at the present time non-existent, and there is no pain from nothing, to continually eat bread and drink water today, for example, because of the possibility of being hungry and thirsty in several days' time, is most foolish. In just the same way, to think now of the past and future unhappy hours, which simply do not exist, and to display impatience, and ignoring one's faulty self, to moan as though complaining about God is also most foolish. So long as the power of patience is not scattered to left and right, that is, to the past and future, and is held firm in the face of the present of hour and day, it is sufficient. The distress is reduced from ten to one.

In fact, but let it not be complaining, Divine favour pointed out the above fact to me while, during a few days of material and spiritual affliction, illness and trial the like of which I had never before experienced in my life, I was being crushed in particular by the despair and distress of the heart and spirit which resulted from my being unable to serve the Qur'an and belief with the *Risale-i Nur*. I was then content with my distressing illness and imprisonment. For, saying: "It is great profit for an unfortunate like myself who waits at the door of the grave to make one hour which might be passed in heedlessness ten hours' worth of worship," I gave thanks.

Third Point: There is great gain in compassionately aiding and assisting prisoners, in giving them the sustenance they need, and in soothing their spiritual wounds with consolation. Giving them their food which comes from outside is like alms-giving which, exactly to the amount of the food, is written in the book of good deeds of those, outside and inside, who do this, together with the warders concerned. Especially if the unhappy prisoner is old, ill, poor, or a stranger, then the reward of this alms-giving increases many times over.

The condition of this high profit is to perform the obligatory prayers so that such service is for God's sake. Another condition is to hasten to their assistance with sincerity, compassion and joy, and in such a way as to not make them feel obliged.

* * *

*In His Name, be He glorified!
And there is nothing but it glorifies Him with praise.*

My friends in prison and brothers in religion!

It occurred to me to explain a truth to you which will save you from both worldly torment and the torment of the hereafter. It is as follows:

For example, a person killed someone's brother or one of his relatives. A murder which yields one minute's pleasure of revenge causes millions of minutes of both distress for the heart and the anguish of prison. And the fear of revenge by the murdered man's relatives, and anxiety of finding himself face to face with his enemy drives away all his pleasure in life. He suffers the torment of both fear and anger. There is only one solution for this, and that is reconciliation, which the Qur'an commands, and truth, reality, benefit, humanity, and Islam require and encourage.

Certainly, what is required in reality is peace, because the appointed hour is set, it does not change. Since his appointed hour had come, in any event the murdered man would have stayed no longer. As for the murderer, he was the means of God's decree being carried out. So long as there is no reconciliation, both sides perpetually suffer the torments of fear and revenge. It is because of this that Islam commands that "one believer should not be vexed with another believer for more than three days."¹ If the murder was not the result of a vindictive grudge and enmity, and a two-faced trouble-maker instigated the discord, it is essential to make peace quickly. Otherwise, that minor disaster becomes a large one, and continues. If they make peace, and the murderer repents and prays continuously for the man he killed, then both sides will gain much and become like brothers. In place of one departed brother, he will gain several religious brothers. He will be resigned to Divine Decree and Determining and forgive his enemy. Especially since they heed the lessons of the *Risale-i Nur*, both individual and public peace and well-being, and the brotherhood that there is in the sphere of the *Risale-i Nur*, require that they put aside all the hard feelings that exist between them.

It was thus in Denizli Prison; all the prisoners who were enemies became brothers through the lessons of the *Risale-i Nur*. It was one reason for our acquittal, and caused even the irreligious and ungodly to say about those prisoners: "Masha'llah! Barakallah!" And it was an utter relief for those prisoners. I myself have seen here a hundred men suffer inconvenience on account of one man and not go out to take exercise together. It is oppression towards them. A manly believer of sound conscience will not cause hundreds of other

¹ Muslim, Birr, 25.

believers harm because of some insignificant and minor error or benefit. If he makes a mistake and does cause harm, he should repent immediately.

* * *

In His Name, be He glorified!

My loyal new brothers and old prisoners!

I have formed the firm conclusion that, in respect of Divine favour, you are an important cause in our entering here. That is to say, with its consolation and the truths of belief, the *Risale-i Nur* is to save both you from the distress of this calamity of prison and from much worldly harm, and your life from passing profitlessly and in vain through grief and sorrow and being wasted on the winds of fancy, and your hereafter from weeping like your world is weeping now; it is to provide you with true solace.

Since the reality of the matter is this, of course you must be brothers to one another, like the Denizli prisoners and Students of the *Risale-i Nur*. You can see that they examine all your possessions, food, bread, and soup which come from outside so that a knife does not get in among you and you do not attack one another. The warders who faithfully serve you suffer much trouble. Also, you do not go out to exercise together, as though you were going to attack one another like wild beasts. And so, new friends, who are by nature bold and courageous, with great moral courage you should say to the group at this time:

“If not knives, but Mausers and revolvers were given us, and the order to fire as well, we would not hurt our friends who are unfortunate and suffering this calamity like ourselves. Through the guidance and at the command of the Qur’an, and belief, and Islamic brotherhood, and our interests, we have decided to forgive them and to try not to offend them, even if formerly there were a hundred reasons for our enmity and hostility.” And so transform this prison into an auspicious place of study.

* * *

AN IMPORTANT MATTER which occurred to my heart on the Night of Power

(The Addendum to the Second Station of the Thirteenth Word)

I shall allude briefly to a most extensive and lengthy truth which occurred to my heart on the Night of Power.

Because of the extreme tyranny and despotism of this last World War and its merciless destruction, and hundreds of innocents being scattered and ruined on account of a single enemy, and the awesome despair of the defeated, and the fearsome alarm of the victors and their ghastly pangs of conscience arising from the supremacy they are unable to maintain and the destruction they are unable to repair, and the utter transitoriness and ephemerality of the life of this world and the deceptive, opiate nature of the fantasies of civilization becoming apparent to all, and the exalted abilities lodged in human nature and the human essence being wounded in a universal and awesome manner, and man's innate love and desire for immortality being aroused and awakened, and heedlessness and misguidance and deaf, lifeless nature being smashed by the diamond sword of the Qur'an, and the exceedingly ugly, exceedingly cruel true face of world politics becoming apparent, which is the widest and most suffocating and deceptive cover for heedlessness and misguidance, most certainly and without any shadow of a doubt, since the life of this world –which is the metaphorical beloved of mankind– is thus ugly and transient, man's true nature will search with all its strength for eternal life, which it truly loves and yearns for, just as there are signs of this occurring in the North, the West, and in America.

Most certainly there is also no doubt that since the Qur'an of Miraculous Exposition, which each century for one thousand three hundred and sixty years has had three hundred and fifty million students, and sets the seal on each of its pronouncements and claims through the affirmation of millions of profound, veracious scholars, and each minute has been present with its sacredness in the hearts of millions of *hafiz's* and given instruction to mankind through their tongues, and which in a way unmatched by any other book conveys the good news of eternal life and everlasting happiness to mankind and heals all their wounds, –since the Qur'an has given this certain good news of eternal life and happiness with thousands of its insistent, powerful and repeated verses, and with its certain unshakeable proofs and innumerable indubitable arguments which invite and give news explicitly and implicitly tens of thousands of times, so long as human kind does not altogether lose its mind and a material or immaterial doomsday does not erupt over its head, the

broad masses and great states in the world will search out the Qur'an of Miraculous Exposition, and having grasped its truths, will embrace it with all their lives and spirits, just as there are [now] famous preachers in Sweden, Norway, Finland and England working to have the Qur'an accepted, and the important community of America is searching for the true religion. Because in view of this fact, the Qur'an by no means has – nor can have – any equal. Absolutely nothing can take the place of this greatest miracle.

SECONDLY: Since the *Risale-i Nur* has performed the service of a diamond sword in the hand of this greatest miracle and compelled its stubborn enemies to submit, and acts as a herald to the treasures of the Qur'an in a fashion that illuminates and heals completely both the heart, and the spirit, and the emotions, and has no source or authority other than the Qur'an and is its miracle, it performs that duty perfectly.

Furthermore it has completely routed the obstinate atheists and their fearsome propaganda against it, and smashed to pieces with the treatise *Nature: Cause or Effect* nature, which is the most impregnable bastion of misguidance, and, with the Sixth Topic of the treatise *Fruits of Belief* together with the First, Second, Third and Eighth Proofs all of which are included in the book *The Staff of Moses*, has banished heedlessness in a most brilliant fashion in its most dense, suffocating and extensive form beneath the wide-reaching veils of science and has demonstrated the light of Divine unity.

For sure, since religious instruction is now officially permitted and permission has been given to open private places of study, it is necessary for us and essential for the nation that, as far as is possible, Students of the *Risale-i Nur* should open a small '*Risale-i Nur* Study Centre' in every place. Although everyone would benefit to some extent, not everyone would understand every matter completely. But since these matters are explanations of the truths of belief, they are both learning, and knowledge of God, and lead to a sense of God's presence, and are worship.

God willing, these *Risale-i Nur* 'Medreses' will secure in five to ten weeks the results that the former medreses produced in five to ten years –and they have been so doing for twenty years.

Also, it is essential that the Government does not interfere with these flashes of the Qur'an, the *Risale-i Nur*, which is the Qur'an's herald and is beneficial in many ways for the worldly and political life of this nation and country, and for its life in the hereafter. Indeed, it should work for its total spread and acceptance, so that it may atone for the grievous sins of the past, and form a barrier to the severe trials and anarchy of the future.

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THE SIXTH TOPIC FROM *THE FRUITS OF BELIEF*

[This consists of a single, brief proof of the pillar of belief, 'Belief in God,' for which there are numerous decisive proofs and explanations in the *Risale-i Nur*.]

In Kastamonu a group of high-school students came to me, saying: "Tell us about our Creator, our teachers do not speak of God." I said to them: "All the sciences you study continuously speak of God and make known the Creator, each with its own particular tongue. Do not listen to your teachers; listen to them.

"For example, a well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtless shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better stocked than the pharmacy in the market-place, the pharmacy of the globe of the earth with its living potions and medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even – by means of the measure or scale of the science of medicine that you study – the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth.

"To take another example; a wondrous factory which weaves thousands of sorts of cloth from a simple material doubtless makes known a manufacturer and skilful mechanic. In the same way, to whatever extent it is larger and more perfect than the human factory, this travelling dominical machine known as the globe of the earth with its hundreds of thousands of heads, in each of which are hundreds of thousands of factories, shows and makes known –by means of the measure or scale of the science of engineering which you study– its Manufacturer and Owner.

"And, for example, a depot, store, or shop in which has been brought together and stored up in regular and orderly fashion a thousand and one varieties of provisions undoubtedly makes known a wondrous owner, proprietor, and overseer of provisions and foodstuffs. In just the same way, to whatever degree it is vaster and more perfect than such a store or factory, this foodstore of the Most Merciful One known as the globe of the earth, this Divine ship, this dominical depot and shop holding goods, equipment, and

conserved food, which in one year travels regularly an orbit of twenty-four thousand years, and carrying groups of beings requiring different foods and passing through the seasons on its journey and filling the spring with thousands of different provisions like a huge waggon, brings them to the wretched animate creatures whose sustenance has been exhausted in winter, – by means of the measure or scale of the science of economics which you study – this depot of the earth makes known and makes loved its Manager, Organizer, and Owner.

“And, for example, let us imagine an army which consists of four hundred thousand nations, and each nation requires different provisions, uses different weapons, wears different uniforms, undergoes different drill, and is discharged from its duties differently. If this army and camp has a miracle-working commander who on his own provides all those different nations with all their different provisions, weapons, uniforms, and equipment without forgetting or confusing any of them, then surely the army and camp show the commander and make him loved appreciatively. In just the same way, the spring camp of the face of the earth in which every spring a newly recruited Divine army of the four hundred thousand species of plants and animals are given their varying uniforms, rations, weapons, training, and demobilizations in utterly perfect and regular fashion by a single Commander-in-Chief Who forgets or confuses not one of them – to whatever extent the spring camp of the face of the earth is vaster and more perfect than that human army, – by means of the measure or scale of the military science that you study – it makes known to the attentive and sensible, its Ruler, Sustainer, Administrator, and Most Holy Commander, causing wonderment and acclaim, and makes Him loved and praised and glorified.

“Another example: millions of electric lights that move and travel through a wondrous city, their fuel and power source never being exhausted, self-evidently make known a wonder-working craftsman and extraordinarily talented electrician who manages the electricity, makes the moving lamps, sets up the power source, and brings the fuel; they cause others to congratulate and applaud him, and to love him. In just the same way, although some of the lamps of the stars in the roof of the palace of the world in the city of the universe –if they are considered in the way that astronomy says– are a thousand times larger than the earth and move seventy times faster than a cannon-ball, they do not spoil their order, nor collide with one another, nor become extinguished, nor is their fuel exhausted. According to astronomy, which you study, for our sun to continue burning, which is a million times larger than the earth and a million times older and is a lamp and stove in one guest-house of the Most Merciful One, as much oil as the seas of the earth and as much coal as its mountains or as many logs and much wood as ten earths are necessary for it not to be extinguished. And however much greater

and more perfect than this example are the electric lamps of the palace of the world in the majestic city of the universe, which point with their fingers of light to an infinite power and sovereignty which illuminates the sun and other lofty stars like it without oil, wood, or coal, not allowing them to be extinguished or to collide with one another, though travelling together at speed, to that degree – by means of the measure of the science of electricity which you either study or will study – they testify to and make known the Monarch, Illuminator, Director, and Maker of the mighty exhibition of the universe; they make Him loved, glorified, and worshipped.

“And, for example, take a book in every line of which a whole book is finely written, and in every word of which a sura of the Qur’an is inscribed with a fine pen. Being most meaningful with all of its matters corroborating one another, and a wondrous collection showing its writer and author to be extraordinarily skilful and capable, it undoubtedly shows its writer and author together with all his perfections and arts as clearly as daylight, and makes him known. It makes him appreciated with phrases like, “What wonders God has willed!” and, “Blessed be God!” Just the same is the mighty book of the universe; we see with our eyes a pen at work which writes on the face of the earth, which is a single of its pages, and on the spring, which is a single folio, the three hundred thousand plant and animal species, which are like three hundred thousand different books, all together, one within the other, without fault or error, without mixing them up or confusing them, perfectly and with complete order, and sometimes writes an ode in a word like a tree, and the complete index of a book in a point like a seed. However much vaster and more perfect and meaningful than the book in the example mentioned above is this compendium of the universe and mighty embodied Qur’an of the world, which is infinitely full of meaning and in every word of which are numerous instances of wisdom, to that degree –in accordance with the extensive measure and far-seeing vision of the natural science that you study and the sciences of reading and writing that you have practised at school– it makes known the Inscraper and Author of the book of the universe together with His infinite perfections. Proclaiming ‘God is Most Great!’, it makes Him known. Uttering words like ‘Glory be to God!’, it describes Him. Uttering praises like ‘All praise be to God!’, it makes Him loved.

“Thus, hundreds of other sciences like these make known the Glorious Creator of the universe together with His Names, each through its broad measure or scale, its particular mirror, its far-seeing eyes, and searching gaze; they make known His attributes and perfections.

“It is in order to give instruction in this matter, which is a brilliant and magnificent proof of Divine unity, that the Qur’an of Miraculous Exposition teaches us about our Creator most often with the verses, *Sustainer of the*

*Heavens and the Earth,*¹ and, *He created the Heavens and Earth.*”² I said this to the schoolboys, and they accepted it completely, affirming it by saying: “Endless thanks be to God, for we have received an absolutely true and sacred lesson. May God be pleased with you!” And I said:

“Man is a living machine who is grieved with thousands of different sorrows and receives pleasure in thousands of different ways; and despite his utter impotence has innumerable enemies, physical and spiritual; and despite his infinite poverty, has countless needs, external and inner; and is a wretched creature continuously suffering the blows of death and separation. Yet, through belief and worship, he at once becomes connected to a Monarch so Glorious he finds a point of support against all his enemies and a source of help for all his needs, and like everyone takes pride at the honour and rank of the lord to whom he is attached, you can compare for yourselves how pleased and grateful and thankful and full of pride man becomes at being connected through belief to an infinitely Powerful and Compassionate Monarch, at entering His service through worship, and transforming for himself the announcement of the execution of the appointed hour into the papers releasing him from duty.”

I repeat to the calamity-stricken prisoners what I said to the schoolboys: “One who recognizes Him and obeys Him is fortunate even if he is in prison. While one who forgets Him is wretched and a prisoner even if he resides in a palace.” Even, one wronged but fortunate man said to the wretched tyrants who were executing him: “I am not being executed but being demobilized and departing for where I shall find happiness. But I see that you are being condemned to eternal execution and am therefore taking perfect revenge on you.” And declaring: “There is no god but God!”, he happily surrendered his spirit.

*Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.*³

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¹ Qur'an, 6:1.

² Qur'an, 13:16.

³ Qur'an, 2:32.

THE AIR: A Window onto Divine Unity

*In His Name, be He glorified!
And there is nothing but it glorifies Him with praise.*

My very dear and loyal brothers!

My brothers, I observed in a subtle point concerning God's unity, which suddenly became clear while studying the page of the air on a journey of the imagination and mind, that is, in the word *HE* (*HU*) in the phrases *THERE IS NO GOD BUT HE*, and, *SAY HE IS GOD*, (and that was only in its material aspect) that the way of belief is infinitely easy, easy to the point of being necessary, and that the way of misguidance and associating partners with God is infinitely difficult, so difficult as to be impossible. I shall explain that long and extensive point with an extremely brief indication.

Yes, if soil, one handful of which can act as a flower-pot for hundreds of plants in turn, is attributed to nature or causes, it becomes necessary either for there to be present in such a handful hundreds of immaterial machines, indeed, machines and factories to the number of the plants, or for each particle of that small amount of soil to know how to make all those different plants together with their different characteristics and living organs; quite simply, each would have to possess infinite knowledge and limitless power like a god.

The same is true for the air, which is a place of maximum manifestation of the Divine will and command; either there would have to be present on a minute scale in each of its molecules, in each waft of wind, each breath, and in the tiny amount air expended with the word *HE*, the innumerable different exchanges, centres, receivers and transmitters of all the telephones, telegraphs and radios in the world so that each could perform those innumerable acts at the same time; or else, each particle of each molecule of air exhaled with *HE*, and indeed of the element air, would have to possess abilities and personalities to the number of all the different telephone users, telegraphers, and those who speak on the radio, and know all their different languages, and broadcast them to the other particles at the same time. For such a situation is actually apparent, and every bit of air possesses that ability. Thus, in

the ways of the unbelievers, Naturalists, and Materialists not one impossibility, but impossibilities and difficulties are clearly apparent to the number of molecules of air.

If attributed to the All-Glorious Maker, however, the air together with all its particles becomes a soldier under His command. With its Creator's permission and through His power, and through being connected to its Creator and relying on Him, and through the manifestation of its Maker's Power, in an instant with the speed of lightning, and with the ease of uttering the word *HE* and the movement of the air in waves, its innumerable universal duties are performed as easily as an orderly, single duty of a single particle. That is to say, the air becomes a page for the endless, wonderful, and orderly writings of the pen of power, and its particles become the nibs of the pen, and their duties the points inscribed by it. The air functions as easily as the movement of a single particle.

Thus, while on my journey of contemplation prompted by the phrases *THERE IS NO GOD BUT HE*, and, *SAY, HE IS GOD*, and while observing the world of the air and studying the page of that element, I witnessed this brief truth with utter certainty and clarity, and in detail. And I understood with 'knowledge of certainty' that it was because there is in the word *HE*, in the air of its utterance, such a brilliant proof and flash of Divine unity, and also in its meaning and allusions such a luminous manifestation of Divine oneness and powerful proof of Divine unity, and in that proof an indication that since the pronoun *HE* is unconditional and indefinite, it suggests the question, "Who does it refer to?" that both the Qur'an of Miraculous Exposition and those who constantly recite the Divine Names frequently repeat this sacred word in the station of unity.

If, for example, there is one point on a piece of white paper and two or three other points are jumbled around with it and then someone who already has numerous jobs tries to distinguish them, he will be confused; and if many burdens are loaded on a small creature, it will be crushed; and if numerous words issue from one tongue and enter one ear altogether at the same time, their order will be broken and they will be a muddle.

Despite this being the case, I saw with complete certainty that with the key and compass of *HE*, although thousands of different points, letters and words had been put in each molecule –and even in each particle– of the element air, through which I journeyed in my mind, neither did they become mixed up nor did they spoil their order; and although they performed a great many different duties, these were carried out without being confused in any way; and although very heavy loads were laid on each molecule and particle, they bore them in order without lagging or displaying any weakness at all. And I saw that thousands of different words of all different sorts enter and

issue with perfect order from what is in effect those minute ears and tongues without being mixed up and spoilt in any way, they enter those minute ears and issue from those tiny tongues, and by performing these extraordinary duties, each particle and each molecule declares through the enraptured tongue of its being and its perfect freedom, and through the testimony and tongue of the above truth: *THERE IS NO GOD BUT HE*, and: *SAY, HE IS GOD, THE ONE*, and travels among air-clashing waves like storms and lightning and thunder without in any way spoiling their order or confusing their duties. One duty is not an obstacle to another duty. I observed this and was utterly certain.

That is to say, either every particle and piece of the air has to possess infinite wisdom, knowledge, will, and power, and the qualities for being absolutely dominant over all the other particles so that it can be the means of those functions being carried out, which is absurd and impossible to the number of particles, and no devil even could imagine it, or else, and it is self-evident to the degree of 'knowledge of certainty,' 'vision of certainty,' and 'absolute certainty' that the page of the air functions through the boundless, infinite knowledge and wisdom of the All-Glorious One, and is the changing page for the pen of Divine Power and Determining, and like a signboard for writing and erasing, known as a Tablet of Appearance and Dissolution, which has the function of the Preserved Tablet in the world of transformation and change.

Thus, just as the element of air demonstrates the above-mentioned wonders and manifestation of Divine unity in only the duty of transmitting sound and shows the impossibilities of misguidance, so does it perform other important duties with order and without confusing them, such as transmitting subtle forces and energy, like electricity, light, and the forces of attraction and repulsion. At the same time as conveying these, with perfect order, it carries out duties essential for the lives of plants and animals, such as respiration and pollination. It proves in decisive fashion that it is a place of maximum manifestation of the Divine will and command. I came to the firm conclusion that it proves that in no way is there any possibility of vagrant chance, blind force, deaf nature, confused and aimless causes, and powerless, lifeless, unknowing matter interfering in the writing and duties of the page of the air. And I understood that every particle and part of it says with the tongue of its being: *SAY, HE IS GOD, THE ONE*, and: *THERE IS NO GOD BUT HE*. Just as with the key of HE I saw these wonders in the material aspect of the air, so also, as a HE, did the element of air become a key to the World of Similitudes and the World of Meaning.

I saw that the World of Similitudes is all the time taking innumerable photographs without confusing them, and that each photograph contains innumerable events occurring in this world. I understood that it was a

gigantic camera, and a vast cinema of the hereafter thousands of times larger than the world for showing in eternal theatres the fruits of the transitory and impermanent states and lives of ephemeral beings, for showing to those enjoying everlasting bliss in Paradise scenes from their old memories and adventures in this world.¹

While the faculties of memory and imagination, which are two proofs, two small examples, and two points of both the Preserved Tablet and the World of Similitudes situated in man's head, are as tiny as lentils, within them are written in perfect order and without being mixed up as much information as may be contained in a large library. This proves decisively that large examples of those faculties are the World of Similitudes and the Preserved Tablet.

It is definite and certain with 'knowledge of certainty' that the elements of air and water, and the element air and water like seminal fluid in particular, are far superior to the element of earth, and are written with more wisdom and will, and with the pen of Divine Determining and Power, and that it is completely impossible for chance, blind force, deaf nature, and lifeless and aimless causes to interfere in them, and that they are a page of the pen of Power and the wisdom of the All-Wise One of Glory.

¹ Since the time and place and conditions do not allow this to be proven with firm proofs and arguments like clear facts, it is cut short here.