The Nineteenth Letter- The Miracles of Ahmad (asm)

**Eighteenth Sign:**

The greatest and the eternal miracle of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm which contains hundreds of evidences of the nubuwwah and the miraculousness of which have been proven by forty aspects is Al-Qur’an Al-Hakîm. Thus, the Twenty-Fifth Word concerning the declaration of this great miracle has concisely explained and proved its forty aspects of miraculousness in approximately one hundred and fifty pages. Therefore, referring to that greatest miracle, which is a treasury of miracles, to that Word, we will explain only one or two subtle points.

**The First Subtle Point:** If it is said: The miraculousness of the Qur'an is in the balâghât.[[1]](#footnote-2) But all classes have the right to have a share of its miraculousness. Whereas, only one muhaqqiq ‘âlim out of a thousand can understand the miraculousness in the balâghât?

**The Answer:** Al-Qur’an Al-Hakîm has a different kind of miraculousness for each class. And in a different way, it makes the existence of its miraculousness be perceived. For example, to the class of the people of balâghât and eloquence, it displays its miraculousness in the wondrous balâghât. And to the class of the people of poem and oratory, it displays the miraculousness of its singular, beautiful and elevated style hitherto unseen or unheard. Although that style pleases everyone no one can imitate it. The passage of time does not cause that style to age, it is always young and fresh. It is such well-ordered prose and is such a well-arranged verse that it is both elevated and sweet.

To the class of ‘ulamâ to whom the future events are shown and of those who give information from ghayb, it displays its miraculousness in its wondrous news from the ghayb. To the class of historians and the ‘ulamâ of the events of the ‘âlam, it demonstrates its miraculousness in the information of the events of former ummahs and the future, barzakh and âkhirah events and states in the Qur’an. To the class of the ulamâ of the social life of mankind and politicians, it displays its miraculousness in the Qur’an’s sacred principles. Yes, the Great Sharî'ah, which proceeds from the Qur'an, displays that mystery of miraculousness. Also, to the class of those occupied with knowledge of Allah and haqiqahs pertaining to the existences, it displays the miraculousness in the sacred Ilahî haqiqahs in the Qur'an or it makes the existence of that miraculousness be perceived. And, to the people of tarîqah and walâyah, the Qur'an displays the miraculousness in the mysteries of its âyahs constantly rising in waves like a sea. And so on. To each of the forty classes, it opens up a window and displays its miraculousness.

To the class of ‘âwam even, who only possess the ear and understand a little of its meaning, through the recitation of the Qur’an, the one who possesses the ear confirms that it does not resemble any other book. And that ignorant says: “The Qur'an is either below all the other books we have listened to. And as for this, not even an enemy can say it; it is also an impossibility a hundred times over. In that case, it is superior to all books we have heard. Therefore, it is a miracle.” Now, in order to help him, we shall explain further the miraculousness that this ignorant man possessing ear understands. It is as follows:

When the Qur'an of Miraculous Exposition appeared, it challenged the whole world and caused two passionate feelings to arise in people:

**The First:** In its friends, the desire to imitate it; that is, the desire to resemble the style of the beloved Qur'an, and a wish to speak like it.

**The Second:** In enemies, the wish to criticize and contend with it; that is, the wish to refute the claim of miraculousness by competing with the Qur'an’s style.

Thus, with these two intense feelings, millions of Arabic books were written, and are to be seen. Now, when the most eloquent, the most fluent of them are read together with the Qur'an, whoever listens will certainly say that the Qur'an does not resemble any of them. That means the Qur'an is not of the same level as any of them. In that case, it must either be below all of them; as for this, together with being impossible a hundred times over, no one, not even shaytan, can say it. {Note: The important First Discussion of the Twenty-Sixth Letter is a commentary and explanation of this sentence.} Therefore, the Qur'an of Miraculous Exposition is superior to all the written books.

Al-Qur’an Al-Hakîm displays its miraculousness even to the ignorant uneducated class, who does not understand its meaning, by not wearying them. Indeed, that uneducated, ignorant man says that “If I hear a most beautiful and best-known couplet two or three times, it wearies me. But the Qur'an never wearies me; the more I listen to it, the more it pleases me. Therefore, it is not the word of man.”

Also to the class of children who work at memorizing the Qur’an, Al-Qur’an Al-Hakîm shows its miraculousness even to them, in the form of settling that large Qur'an in their memories, with the greatest of ease, in their small, delicate, weak and simple heads being unable to keep a single page of a book, despite the resemblance of the phrases and âyahs one another, which causes confusion and complexity.

Even to the sick and the people at the sakarât, who are affected by a few words and noises, in respect of being as pleasant and sweet for them as Zamzam water, the murmuring recitation and sound of the Qur'an make perceived a sort of its miraculousness.

**In Short:** Through forty ways, Al-Qur’an Al-Hakîm displays its miraculousness to forty different classes and different kinds of people, or it makes the existence of its miraculousness to be perceived. It does not leave anyone deprived. Even to the class of those who possess eyes but have no ear, heart and knowledge, the Qur'an has a sort of sign of miraculousness.

{Here the aspect of its miraculousness to the class of those who possess eyes but have no ear and heart remained extremely concise, abridged and deficient. But this aspect of its miraculousness has been displayed in a most brilliant, luminous, manifest and evident fashion in the Twenty-Ninth and Thirtieth Letters; even the blind can see. (The Thirtieth Letter had been planned and intended to be extremely brilliant, but it gave up its place to the another, Isharat’ul I’jaz, itself never published.) We have had written a copy of the Qur'an that will show this aspect of miraculousness. Insha’Allah, it will be published and everyone will see that beautiful aspect.} It is as follows:

The scribed words of the printed Qur'an of Miraculous Exposition with Hâfidh Osman’s handwriting look to one another. For example, in Surah al-Kahf, if a hole is made through the underlying pages of the word وَثَامِنُهُمْ كَلْبُهُمْ[[2]](#footnote-3), with a slight deviation, the word قِطْمِيرٍ in Surah al-Fâtir will be seen and the dog's name will be understood. And, in Surah Yâsin, the two words مُحْضَرُونَ look over each other; in Surah as-Saffat, the words مُحْضَرِينَ and مُحْضَرُونَ both look at each other and them; if a hole is made through one of them, the other will be seen with a slight deviation. For example, at the end of Surah Saba and the beginning of Surah al-Fâtir, two words مَثْنَى look at each other. The two of three مَثْنَى words in the Qur'an being looked at each other cannot be a random coincidence. There are numerous similar examples like these. One word even looks at each other in five or six places, on the reverse pages with a slight deviation. And I saw a copy of the Qur'an in which phrases looking to one another on facing pages were written in red ink. At that time I said: “This state too is an indication of a sort of miracle.” Later I looked that there are many phrases of the Qur’an looking at each other on the many different reverses of pages; they too look at one another in a meaningful form. Thus, since the arrangement of the Qur'an is through the guidance of the Prophet (ASM) and the printed and disseminated copies of the Qur'an are through Ilahî ilham, Al-Qur’an Al-Hakîm possesses an indication of a sort of sign of miraculousness in its design and writing. For that state is neither the work of random coincidence nor of the thought of the human mind. However, there are some deviations that are the fault of the printing; if it had been completely well-ordered, the words would have fallen one on top of the other exactly.

Also, on every page of the Qur'an's surahs of medium length and long which were revealed in Madînah, the word ‘Allah’ has been repeated in a manner hitherto unseen or unheard. Together with mostly five, six, seven, eight, nine or eleven times repetitions on the same page, it displays a beautiful and meaningful numerical relationship on the two sides of the same page or on facing pages. {Note 1: Also, to the people of dhikr and du’â, together with its adorned and rhymed words, and eloquent and artistic style and the many virtues of its balâghât, which draw attention to itself, the Qur'an gives an elevated seriousness and Ilahî hudhur and a collectedness of the thought; it does not spoil these. Whereas, the virtues of eloquence, artistic wording, poetry and rhyme of that sort spoil seriousness, reek elegance, disturb the hudhur and distract attention. In fact, I frequently used to recite a famous du’â of Imam ash-Shâfi'î, which is the most subtle and serious of du’âs, is in the most elevated rhymed form and is the cause of the scarcity and dearth in Egypt being lifted; I saw that since it was in the form of poetry and rhymed, it spoils the elevated seriousness of du’â. It was my wird for eight or nine years. I was unable to reconcile true seriousness with the form of poetry and rhyme within it.

I understood from this: in the particular, fitrî and distinguished rhymes, order and virtues of the Qur'an, there is a sort of miraculousness that preserves the true seriousness and complete hudhur; it does not spoil them. Thus, even if the people of dhikr and du’â do not understand this sort of miraculousness with the mind, they perceive it with the heart.}

{Note 2: A ma’nawî mystery of the miraculousness of the Qur'an of Miraculous Exposition is that the Qur'an expresses the greatest and the most brilliant degree of îmân of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm, who is the place of manifestation to Al-ism al-â’dham. In a fitrî manner, it also expresses and instructs the elevated rank of the most vast, extensive and lofty religion of haqq, which declares the ‘âlam of âkhirah and of rubûbiyyah like a sacred map. Also, in respect of being Ar-Rabb of all beings, it expresses the address of Al-Khâliq of the universe with all His infinite glory and majesty. Certainly, in the face of the expression of Furqân which is thus and the declaration of the Qur’an in this way, through the mystery of [[3]](#footnote-4)قُلْ لَئِنِ اجْتَمَعَتِ اْلاِنْسُ وَالْجِنُّ عَلَى اَنْ يَاْتُوا بِمِثْلِ هذَا اْلقُرْآنِ لاَ يَاْتُونَ بِمِثْلِهِ if all the minds of mankind were to unite and become a single mind, they could not confront it or contend with it. [[4]](#footnote-5)اَيْنَ الثَّرَا مِنَ الثُّرَيَّا For in the point of view of these three principles, its imitation is certainly not possible and its similar is not made!}

{Note 3: At the end of all pages of Al-Qur’an Al-Hakîm, the âyahs are completed. Their end is completed with a beautiful rhyme. The mystery of it is this: since the Mudayana âyah[[5]](#footnote-6), which is the longest âyah, is taken as a unit of measurement for the pages, and the Surah Al-Ikhlas and Al-Kawthar for the lines, this fine virtue of Al-Qur’an Al-Hakîm and sign of miraculousness are seen.}

{Note 4: In this Discussion of this Station, due to the scourge of haste, it is sufficed with few and particular states and brief instances and small signs of an extremely important, magnificent and great karâmât, which is adorned, lovable and encouraging from the point of view of the Risale-i Nur's success. Whereas, under the name of tawâfuq and its five or six sorts, that important haqiqah and lovable karâmât form a chain of karâmât of the Risale-i Nur and flashes of sort of the Qur'an's miraculousness seen by eyes and a source of signs of the allusions from the ghayb. Subsequently, with gilded letters, a copy of the Qur'an had been written that shows a flash of miraculousness that arises from the tawâfuq of the word 'Allah' in the Qur'an. Also, eight short risales called Rumûzât-i Semaniye, which declare the subtle relationships arising from the tawâfuq between the Qur'an's letters and their indications from the ghayb, are composed. Also, five risales called Ishârât-i Kur'aniye, three Kerâmât-i Aleviye and Kerâmât-i Gavsiye, which through the mystery tawâfuq confirm, appreciate and admire the Risale-i Nur, are written. That is to say, that great haqiqah was perceived briefly in the composition of the Miracles of Ahmad (ASM) but unfortunately, the author saw and showed just a tip of it; he left it and continued without looking back.}

1. Balâghât denotes fullness and accuracy in the expression of thoughts by speech, being eloquent in speech and writing. The part of eloquence which consists of a selection of the words used as accurately, fully and gracefully to represent the meaning intended, but without any figures of speech. It consists, as a science of two parts, the signification of terms and grammar, and figurative language is its complement. *(Tr.)* [↑](#footnote-ref-2)
2. (They were seven and their dog was the eighth.) [↑](#footnote-ref-3)
3. (Say, ˹O Prophet,˺ “If ˹all˺ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal...”) [↑](#footnote-ref-4)
4. (Where is the ground and where are the Pleiades?) [↑](#footnote-ref-5)
5. [The longest âyah in the Quran (Âyah 282 of Surah Al-Baqarah)] *(Tr.)* [↑](#footnote-ref-6)