The Conclusion of the Seventh Matter

**It is the Conclusion of the Seventh Matter**

[On declaring an immense mystery of ‘inâyah and removing the doubts that have arisen or may arise concerning the signs from the ghayb that occur in the form of the eight ‘inâyah of Allah.]

This Conclusion is *Four Subtle Points*.

**First Subtle Point:** With the title of *the Eighth ‘Inâyah,* in the Seventh Matter of the Twenty-Eighth Letter, we claimed about a sign from the ghayb, which we recognized from seven or eight universal and ma’nawî ‘inâyah of Allah, and that we saw a manifestation of that sign in the embroideries named as *Tawâfuqs*. And we claim that these seven or eight universal ‘inâyahs are so powerful and certain that each on its own proves those signs from the ghayb. Let’s take for granted an impossibility, if some of them seemed weak or were even denied, it would not harm the certainty of that sign from the ghayb. One who cannot deny those eight ‘inâyahs, cannot deny the signs. But because the classes of people are different, and because the most numerous class, the class of ‘âwam, rely mostly on what they see, since the tawâfuqs are not the most powerful but the most apparent of the eight ‘inâyahs -although the others are more powerful since this is more general- I have been compelled to declare a haqiqah of the sort of a comparison to dispel the doubts about it. It is as follows:

We said concerning that manifest ‘inâyah: In the risales, we had written, on the word ‘Qur’an’ and the phrase ‘Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm’ tawâfuqs have appeared to such a degree that it left no doubt that they had been ordered by a purpose and intention and a parallel position is given. As for the intention, purpose and irâdah, our evidence that they are not ours is that we became aware three or four years later. In which case, as a work of ‘inâyah, this intention, purpose and irâdah are from the ghayb. That singular situation was bestowed solely to corroborate the miraculousness of the Qur’an and of Ahmad (ASM) in the form of the tawâfuq in those two words.

Together with the blessedness of these two words being a ratifying seal for the miraculousness of the Qur’an and of Ahmad (ASM), with the great majority, they made the other similar words a place of manifestation to the tawâfuq. But these are special to a single page. These two phrases appear overall in one or two risales and in most of the others. But we have said repeatedly that the truth of tawâfuq may be found many in other books but not to such a singular degree demonstrating an elevated intention, purpose and irâdah. Now, although it is not possible to refute our claim, there are one or two aspects that it might appear to be thus to the views just see the outward appearance of things.

**One is** that they might say: “You have thought of it and managed such tawâfuqs. To do such a thing intentionally would be easy.” In reply, we say this: in a case, two truthful witnesses are sufficient. In our case, a hundred truthful witnesses may be found to testify to our intention, purpose and irâdah are not connected with it and we became aware of it only three or four years later. I will say in connection with this: this karâmât of miraculousness is not of the same sort as Al-Qur’an Al-Hakîm’s degree of miraculousness in respect of its balâghât.[[1]](#footnote-2) Because, in the miraculousness of the Qur’an, man’s power can not reach such a degree by going on that way. As for this karâmât of miraculousness, it can not occur through man’s power; it can not intervene in such a matter. If it intervenes, it would be artificial and spoiled. {*Note:* On the Eighteenth Sign of the Nineteenth Letter; in one copy, on a page, nine words ‘Qur’an’ were situated in the form of tawâfuq; we drew a line to each other and the word ‘Muhammad’ appeared on all of them. On the page opposite to this, tawâfuq appeared on eight words ‘Qur’an’, and the Name of ‘Allah’ appeared on all of them. There are many wondrous things like these in the tawâfuqs. We saw the meaning of this Note with our own eyes. Signed: Bekir, Tevfik, Süleyman, Galib, Said.}

**Third Subtle Point:** In connection with particular signs and general signs, we shall indicate a subtle mystery of rubûbiyyah and rahmâniyyah:

A brother of mine has a nice saying. I shall make it the subject of this matter. What he said was this: one day I showed him a beautiful tawâfuq, and he said: “That’s beautiful! Essentially, all haqiqahs are beautiful. But the tawâfuqs and success in the Words are more beautiful.” I said, Yes, everything is in haqiqah beautiful, or in essence beautiful, or beautiful concerning its results. And this beauty looks to general rubûbiyyah, comprehensiveness of rahmah and universal manifestation. As you said, the sign from the ghayb in this success is more beautiful. Because it is in a form that looks to particular rahmah and particular rubûbiyyah and particular manifestation. We shall bring this closer to understanding through a comparison. It is like this:

Through his universal sovereignty and law, a sultân’s royal mercy may encompass all the members of his nation. Each individual is the place of manifestation of the sultân’s favour and his sovereignty directly. Within that general form, the individual has many particular connections.

The second aspect is the sultân’s particular bestowal and particular orders: above the general law, he bestows, favours and gives his orders to an individual.

Thus, like this comparison, in point of the general rubûbiyyah and the comprehensiveness of rahmah of Al-Wâjib Al-Wujûd One and Al-Khâliq Who is Hakîm and Rahîm, everything is a partaker. On the aspect of what each thing got from its share, He has a special connection with that individual. Also, through His qoudrah, irâdah and all-surrounding ‘ilm, He has disposal over everything, He has intervention and rubûbiyyah in the most insignificant works of everything. In every matter, state and condition, everything is in need of Him. Their works are performed and ordered through His ‘ilm and hikmah. Neither nature dares to hide within the sphere of the disposal of His rubûbiyyah, or possess any effect and intervene, nor random coincidence dares to interfere in the works within the sphere of the sensitive balance of hikmah. In twenty places in the Risale-i Nur, with decisive proofs, we have negated random coincidence and nature and have executed them with the sword of the Qur’an, and we have demonstrated their intervention to be impossible. But the people of ghaflah have called ‘chance and coincidence’ the matters in the sphere of apparent causes within general rubûbiyyah which they do not know their hikmah and reason. They have been unable to see some of the laws of Allah’s actions hidden beneath the veil of nature, the hikmah of which they could not comprehend, and they had recourse to nature.

The second is His particular rubûbiyyah and special favour and rahmânî succour that the Names Ar-Rahmân and Ar-Rahîm come to the succour of individuals who cannot endure under the pressures of the general laws, assist them in a particular fashion, and save them from those pressures. Therefore, each living being, especially man, asks for succour from Him and can receive succour at all times.

Thus, the bestowal in this particular rubûbiyyah of His is not hidden under random coincidence before the people of ghaflah and is not ascribed to nature.

Thus, as a consequence of this mystery that we have considered and believed the signs from the ghayb in the Miraculousness of the Qur’an and Miracles of Ahmad (ASM) to be a particular sign. And, we have acquired a certainty that they are particular succour and particular ‘inâyah showing themselves against the obstinate and rebellious people. And, we have proclaimed them purely for Allah’s sake. If we were mistaken, may Allah forgive us. Amîn.

رَبَّنَا لاَ تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا[[2]](#footnote-3)

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. (Our Rabb! Do not punish us if we forget or make a mistake.) [↑](#footnote-ref-3)