THE NINETEENTH WORD

**Concerning the Messengership of Ahmad**

[[1]](#footnote-2)وَ مَا مَدَحْتُ مُحَمَّدًا بِمَقَالَتِى ٭ وَ لكِنْ مَدَحْتُ مَقَالَتِى بِمُحَمَّدٍ ع.ص.م

Yes, this Word is beautiful, but what beautifies it is the attributes of Muhammad, the most beautiful of all beauties.

**THE FIRST DROP** of the Fourteenth Flash, which comprises “Fourteen Drops”:

There are three great and universal instructors who describe our Rabb to us. One is this book of the universe that we heard a bit of its testimony from the Thirteenth Lesson of the Arabic Risale-i Nur via thirteen flashes. One is the Seal of the Prophets (Khâtam al-Anbiyâ) ‘Alayhissalâtu Wassalâm, the greatest âyah of this great book. The other is the Qur'an Great in Dignity. Now we must know and listen to the Seal of the Prophets (Khâtam al-Anbiyâ) ‘Alayhissalâtu Wassalâm, who is this second speaking proof.

Yes, **look to the ma’nawî collective personality of that proof**: The face of the earth is a masjîd, Mecca a mihrab[[2]](#footnote-3) and Medina a minbar[[3]](#footnote-4). Our Prophet ‘Alayhissalâtu Wassalâm, who is the evident proof, is Imam to all the people of îmân, preacher to all mankind, chief of all the prophets, sayyid of all the awliyâ, the leader of the dhâkirs of a circle of the dhikr compounded from all the prophets and awliyâ. He is such a luminous tree, which all the prophets are its living roots and all the awliyâ are its fresh fruits that all the prophets, who rely on their miracles, and all the awliyâ, who rely on their karâmât, confirm and sign each of his claims. For, he says and claims لاَ اِلهَ اِلاَّ اللّٰهُ. All the left and right, that is to say, those luminous dhâkirs lined up in the past and the future, repeating the same word, through the consensus (ijmâ’), in a ma’nawî manner say: "صدقتَ و بالحق نطقت"[[4]](#footnote-5) Which wahm would dare to meddle in a claim corroborated by the countless signatures such as these?

**THE SECOND DROP:** Just as that luminous proof of tawhîd is corroborated by the consensus (ijmâ’) and tawâtur of the two wings, so too, hundreds of indications of the samâwî books like the Tawrah and Injil, {Husayn Jisri, in his Risale-i Hamidiye, extracted one hundred and fourteen indications from those books. If this much is found after they have been corrupted, there were surely many explicit expressions before} and the thousands of signs of irhâsat[[5]](#footnote-6), and the well-known good tidings were given by the hâtif[[6]](#footnote-7) and mutawâtir testimony of the learned men of the Christians and Jews, and the indications of the thousands of his miracles like the Splitting of the Moon, and the justice of Sharî'ah corroborate and confirm; so too, his extraordinary taqwâ, extraordinary ‘ubûdiyyah, extraordinary seriousness and extraordinary firmness, which demonstrate his praiseworthy morals at the extremity of perfection in his person, and his perfect reliability and elevated moral qualities at the extremity of his beauty in his duty, and the strength of his îmân, and his being extremely calm of confidence and his trustworthiness at the most, evidently show like the sun that he is extremely faithful in his claim.

**THE THIRD DROP:** If you wish, come, we shall go to the Era of Bliss, to Arabian Peninsula! Even if by the imagination, we shall see him on duty and visit him. Here, look! We see a person distinguished by his good morals and beautiful form. In his hand is a book displaying miracles and on his tongue is an address familiar with the haqiqah, he is delivering a past eternal sermon to all sons of Âdam, indeed, to jinn, man and the malâikah and to all beings. Solving and expounding the strange riddle of the mystery of the creation of ‘âlam, and opening and discovering the abstruse enigma of the mystery of the universe, he gives convincing accepted answers to the three difficult and terrifying great questions asked of all beings that occupy all the minds amidst bewilderment: "Who are you? Where do you come from? Where are you going?"

**THE FOURTH DROP:** Look! He spreads such a light of haqiqah that if you look at the universe being outside the luminous sphere of the haqiqah of his guidance, you shall see the form of the universe as a general house of mourning, and beings as strangers to one another rather hostiles, and inanimate beings as the terrifying corpses and all living beings as the orphans weeping at the blows of death and separation. Now, look! Through the nûr he spreads, that general house of mourning has been transformed into a place of dhikr within an ardent yearning and ecstasy. Those stranger and hostile beings have taken the form of friends and brothers. Those silent and dead corpses have become a companionable official and an obedient servant, and those weeping, complaining orphans have taken the form of a dhâkir performing tasbîh or the form of the one who offers shukr due to the end of the duty.

**THE FIFTH DROP:** Also, through that nûr, the movements, diversity, changes and transformations within the universe emerged from being meaningless and futile and being the playthings of random coincidence; they rose to the rank of a Rabbânî letter, a page of the takwînî âyahs, a mirror to the Names of Allah, and the ‘âlam, too, rose to the rank of a book of the hikmah of As-Samad. When man's boundless weakness and impotence, which cause him to fall lower than all animals, and his mind, which is a means for conveying sadness, sorrow and grief and which makes him more wretched than all animals, is illumined with that nûr, he rises above all animals and all creatures. Man becomes a graceful sultân through supplication and such illuminated impotence, poverty and mind; and he becomes an indulged khalîfah of the earth through lamenting.

**That is to say, if it was not for that nûr, the universe and man, and everything even would be nothing. Yes, certainly, in such a wonderful universe, such a person is necessary. Otherwise, the universe and spheres should not exist.**

**THE SIXTH DROP:** Thus, since he gives the information and good tidings of eternal happiness, and he is the discoverer and proclaimer of an infinite rahmah, and the herald and spectator of the beauties of the sovereignty of rubûbiyyah, and the discloser and displayer of the treasures of the Names of Allah, if you look in this way — that is regarding his ‘ubûdiyyah —you will see him as an exemplar of love, the symbol of rahmah, the honour of mankind and the most luminous fruit of the tree of creation. If you look in that way — that is regarding his Messengership — you will see him as the proof of haqq, the lamp of haqiqah, the sun of hidâyah, and the means of happiness. **Now, look! How his nûr has illuminated from east to west like dazzling lightning. And half of the earth and the fifth of mankind have accepted his gift of hidâyah and preserved it as it is their life. What happened to our nafs and shaytan that they do not accept** لاَ اِلهَ اِلاَّ اللّٰهُ, **which is the basis of all the claims of such a one, with all its degrees.**

**THE SEVENTH DROP:** Now, look: In this broad peninsula, swiftly eradicating and removing the customs and savage, bad morals all at once of the wild intractable nations, who firmly attached to their customs, he equipped them with all the good morals, and made them teachers to all the world and masters to the civilized nations. Look, it is not an apparent domineer, rather he conquers and subjugates the minds, rûhs, hearts and nufûs. He became the beloved of hearts, the teacher of minds, the sultân of the rûhs and the one who renders tarbiyyah the nufûs.

**THE EIGHTH DROP:** You know that a great ruler only with a great endeavour can permanently abolish a small habit like the cigarette in a small nation. However, look! He removes numerous significant habits from intractable, bigoted large nations with a little outward power and a little endeavour in a short time, and in their places, he lays and establishes such elevated moral qualities as firm as the degree of having penetrated in their blood and veins. He performs very many extraordinary works like these.

Thus, we poke the Arabian Peninsula into the eye of those who do not see the Era of Bliss! Let them take a hundred philosophers, go there and strive for a hundred years... I wonder, would they be able to do one-hundredth of what he had done in a year regarding that time?

**THE NINTH DROP:** Also, you know that an insignificant man of small standing among a small community about a small matter and a disputed claim cannot tell a small but shameful lie without shame and fear without being affected and displaying anxiety to an extent that he would not cause them to recognize his deception next to his enemies. Now look at him; can any false at all be found in the words he said concerning great matters and a great claim, with great freedom, without fear, hesitation, diffidence or anxiety, with sincere devotion, great seriousness, and in an intense, elevated manner that excites the veins of his enemies, on a great duty, as a great official, with a great standing, in a situation that he is in need of great security, among a great community, in the face of great hostility? Is it at all possible that any trickery should have been involved? Certainly Not!‌اِنْ هُوَ اِلاَّ وَحْىٌ يُوحٰى‌[[7]](#footnote-8)

Haqq does not deceive, and one who sees the haqq is not deceived. His way, which is haqq, is free of deception. How does the imagination dare to appear to be haqiqah to the one who sees the haqq, and deceive him?

**THE TENTH DROP:** Now, look! What curiosity-arousing, attractive, necessary and terrifying haqiqahs he shows and matters he proves!

You know that it is curiosity that impels man at most. Even, if you were told: "If you give half of your life and half of your property, someone will come from the Moon and Jupiter and tell you all about them. He will also correctly tell you your future and what will happen to you." If you have curiosity you will give. Whereas he tells words of such a Sultân that in His realm, the Moon revolves around a moth, like a fly. As for the moth, the earth, it flutters around a lamp. As for the lamp, the sun, it is one lamp among thousands of lamps in one guest-house out of thousands of that Sultân’s halting-places.

Also, he truly speaks of such a wondrous ‘âlam and informs of such a revolution that if the thousands of globes of the earth were the bomb and explode, it would not be that strange. Look! From his tongue, hear the surahs like اِذَا الشَّمْسُ كُوِّرَتْ ٭ اِذَا السَّمَاءُ انْفَطَرَتْ ٭ اَلْقَارِعَةُ[[8]](#footnote-9).

Also, he truly informs of such a future that the future of this world is a drop of mirage in comparison with it. And most seriously, he informs of such happiness that, in comparison with it, all worldly happiness is perishable lightning comparingly an eternal sun.

**THE ELEVENTH DROP:** Beneath the apparent veil of such a strange and enigmatic universe, most certainly, such wonders await us. Such a wonderful and extraordinary one, who displays miracles and who will inform such wonders, is necessary. It also appears from his manner that he has seen, and sees and speaks what he saw. He also most firmly instructs us what Ilah of the samâwât and the earth, Who nurtures us with His ni’mahs, wants from us and with what He will be pleased and contented.

While it is necessary to leave everything and run and listen to him, who instructs many other curiosity-arousing necessary haqiqahs like these, what has happened to most people, they have become deaf and blind and mad even, they do not see this haqq and listen to this haqiqah and understand it?

**THE TWELFTH DROP:** Thus, just as he is a speaking true proof and veracious evidence at the degree of the truthfulness of the wahdâniyyah of Al-Khâliq of these beings, so too, he is the absolute proof and clear evidence for the resurrection and eternal happiness. Rather, just as, with his hidâyah, he is the reason for the occurrence of eternal happiness and is the means of its attainment, so too, through his du‘â and supplication, he is the cause of the existence of that happiness and means for its creation. On the occasion of the subject of discourse, we repeat this mystery, which is mentioned in the matter of resurrection[[9]](#footnote-10):

Thus, look: He offers du‘â within such an immense salâh that it is as if this Peninsula, rather the earth performs salâh through his immense salâh and supplicates.

Look, he also supplicates within such an immense jamâ’ah that it is as if all the luminous and perfected people from among the son of Âdam, from the time of Âdam until our age and until the qiyâmah, are guided through following him; and they say "Âmîn" to his du‘â. Also, look, he offers du‘â for such a universal need that not only the inhabitant of the earth, rather those of the samâwât, rather all beings participate in his supplication, saying: "Yes! O our Rabb! Grant! We too want!" He also supplicates such needy and sorrowfully, in such a desiring and humbling manner worthy of being loved that he makes the whole universe cry and participate in his du‘â.

Look! He offers du‘â for such a purpose and an aim that it raises man and the ‘âlam even all creatures from asfal sâfilîn, lapsing, worthlessness and uselessness to the a’lâ ‘illiyyin that is preciousness, eternity and exalted duties.

Look! He wants and entreats with such an elevated manner supplicatingly for help and such a sweet manner imploringly for mercy, it is as if he makes all beings and the samâwât and the ‘arsh hear, and bringing them to a state of rapture makes them say "Âmîn, Allâhumma! Âmîn!" to his du‘â.

Look! He wants his needs from such a Samî’ and Qadîr, Who is Karîm, and such an ‘Alîm, Who is Rahîm, that we witness with our eyes, He sees, hears and accepts the most hidden need and supplication of the most hidden living being, and shows mercy. For He gives what it wants, even though through the language of its being. And He gives it in such a form by seeing and with hikmah and rahmah, that it leaves no doubt this tarbiyyah and management are particular to such a Samî’ and Basîr, and such a Karîm and Rahîm.

**THE THIRTEENTH DROP:** This honour of mankind, the unique man of the existence and time and truly the glory of the universe, who offers du‘â taking behind him all the most preeminent of the sons of Âdam, standing on the earth, raising his hand toward ‘arsh al-‘adhâm, what does he want? Look, listen! He wants eternal happiness; he wants eternity; he wants reunion; he wants Jannah. He also wants together with all the Sacred Names of Allah, which display their beauty and decrees on the mirrors of beings. Even, if it were not for countless necessary causes for such requests like rahmah, ‘inâyah, hikmah and justice, his single du‘â would have been the cause for the construction of Jannah, the creation of which is as easy for His Qoudrah as the creation of our spring. Yes, just as his Messengership caused the opening of this world of examination, so too his ‘ubûdiyyah is the cause of the opening of the other world. I wonder, would the extraordinary order we witness, which causes the intelligent and ahl al-tahqîq to say [[10]](#footnote-11)لَيْسَ فِى اْلاِمْكَانِ اَبْدَعُ مِمَّا كَانَ, the faultless beauty of art within rahmah and the unequalled beauty of rubûbiyyah accept such ugliness, mercilessness and disorder so that He may hear and give the full due to the most insignificant wishes and voices but considering unimportant, He may not hear, nor understand and fulfil the most important, the most necessary wishes? Hâsha and Kallâ[[11]](#footnote-12)! A hundred thousand times, Hâsha! Such a beauty would not accept such an ugliness; it would not become ugly.

O, my imaginary friend! That is enough for now, we must return. For if we stay a hundred years in this age, in this Peninsula, we still would not completely embrace one-hundredth of these strange works and wondrous duties, and we can not sate to watch them.

Now, come! We shall look at the centuries, which we will return above. See how each century has blossomed through the faydh it has received from that Sun of Hidâyah! They bear millions of illuminated fruits like Abû Hanîfa, Shâfi'î, Abu Bayazid Bistamî, Shah Jilânî, Shah Naqshband, Imam Ghazâli and Imam-i Rabbânî. We postpone the details of what we witnessed to another time. For the one who displays miracles and delivers hidâyah, we must recite a salawât, which indicates some of his definite miracles:

عَلَى مَنْ اُنْزِلَ عَلَيْهِ الْفُرْقَانُ الْحَكِيمُ مِنَ الرَّحْمنِ الرَّحِيمِ مِنَ الْعَرْشِ الْعَظِيمِ سَيِّدِنَا مُحَمَّدٍ اَلْفُ اَلْفِ صَلاَةٍ وَ اَلْفُ اَلْفِ سَلاَمٍ بِعَدَدِ حَسَنَاتِ اُمَّتِهِ ٭ عَلَى مَنْ بَشَّرَ بِرِسَالَتِهِ التَّوْرَيةُ وَ اْلاِنْجِيلُ وَ الزَّبُورُ ٭ وَ بَشَّرَ بِنُبُوَّتِهِ اْلاِرْهَاصَاتُ وَ هَوَاتِفُ الْجِنِّ وَ اَوْلِيَاءُ اْلاِنْسِ وَ كَوَاهِنُ الْبَشَرِ ٭ وَ انْشَقَّ بِاِشَارَتِهِ الْقَمَرُ ٭ سَيِّدِنَا مُحَمَّدٍ اَلْفُ اَلْفِ صَلاَةٍ وَ سَلاَمٍ بِعَدَدِ اَنْفَاسِ اُمَّتِهِ ٭ عَلَى مَنْ جَائَتْ لِدَعْوَتِهِ الشَّجَرُ وَ نَزَلَ سُرْعَةً بِدُعَائِهِ الْمَطَرُ وَ اَظَلَّتْهُ الْغَمَامَةُ مِنَ الْحَرِّ وَ شَبَعَ مِنْ صَاعٍ مِنْ طَعَامِهِ مِأتٌ مِنَ الْبَشَرِ وَ نَبَعَ الْمَاءُ مِنْ بَيْنِ اَصَابِعِهِ ثَلاَثَ مَرَّاتٍ كَالْكَوْثَرِ وَ اَنْطَقَ اللّٰهُ لَهُ الضَّبَّ وَ الظَّبْىَ وَ الْجِذْعَ وَ الذِّرَاعَ وَ الْجَمَلَ وَ الْجَبَلَ وَ الْحَجَرَ وَ الْمَدَرَ صَاحِبِ الْمِعْرَاجِ وَ مَازَاغَ الْبَصَرُ ٭ سَيِّدِنَا وَ شَفِيعِنَا مُحَمَّدٍ اَلْفُ اَلْفِ صَلاَةٍ وَ سَلاَمٍ بِعَدَدِ كُلِّ الْحُرُوفِ الْمُتَشَكِّلَةِ فِى الْكَلِمَاتِ الْمُتَمَثِّلَةِ بِاِذْنِ الرَّحْمنِ فِى مَرَايَا تَمَوُّجَاتِ الْهَوَاءِ عِنْدَ قِرَائَةِ كُلِّ كَلِمَةٍ مِنَ الْقُرْآنِ مِنْ كُلِّ قَارِءٍ مِنْ اَوَّلِ النُّزُولِ اِلَى آخِرِ الزَّمَانِ وَ اغْفِرْلَنَا وَ ارْحَمْنَا يَا اِلهَنَا بِكُلِّ صَلاَةٍ مِنْهَا آمِينَ

[In a Turkish risale called ***Şuaat-ı Marifet-ün Nebi*** and in ***The Nineteenth Letter***, I have declared the proofs of the nubuwwah of Ahmad (A.S.M.), which we have indicated briefly in this Word. Also, aspects of Al-Qur'an Al-Hakîm’s miraculousness have been mentioned briefly there. Again, in a Turkish risale called ***Lemeât*** and in T***he Twenty-Fifth Word***, I have declared concisely the Qur'an’s being a miracle in forty aspects and indicated forty aspects of its miraculousness. And of those forty aspects, only the balâghat[[12]](#footnote-13) in the word-order, I have written within forty pages in an Arabic tafsir called, Isharat al-I'jaz.[[13]](#footnote-14) If you have the need, you may refer to those three books.]

**THE FOURTEENTH DROP:** Al-Qur'an Al-Hakîm, the repository of the treasury of miracles and a great miracle, proves the nubuwwah of Ahmad (A.S.M.) and wahdâniyyah of Allah so decisively that it leaves no need for other proof. So we indicate its description and one or two flashes of its miraculousness, which have been the cause of criticism.

Thus, Al-Qur'an Al-Hakîm, which describes our Rabb to us, is the future eternal translation of the great book of the universe... the discoverer of the treasures of Allah’s Names veiled in the pages of the earth and the samâ... the key to the haqiqahs veiled beneath these lines of events... the treasury of the favours of Ar-Rahmân and addresses eternal in the future, which come forth from the side of al-‘âlam al-ghayb behind the veil of this ‘âlam ash-shahâdah... the sun, foundation and geometry of the ma’nawî world of Islam... the map of the ‘âlams of the âkhirah... expounding word, the clear tafsir, speaking proof and the clear translator of the essence, attribute and shuûn of Allah... the instructor of the world of humanity showing and guiding to the way of hidâyah and its true hikmah... both a book of hikmah and Sharî’ah, and a book of du‘â and ‘ubûdiyyah, and a book of command and summons, and a book of dhikr and ma’rifat; it is a “Sacred Library” presenting a book for all ma’nawî needs and a risale worthy of the each way of all the awliyâ and siddîqîn, the asfiyâ and the muhaqqiqîn, who have different ways and paths.

Look at the flashes of miraculousness in its repetitions imagined to be the cause of defect: since the Qur'an is both a book of dhikr, and a book of du‘â, and a book of summons, the repetition within it is admirable, rather, it is most necessary and the most elevated balâghat, it is not as the supposition of the defective people. For, what befits dhikr is to illumine through repetition. What befits du‘â is to establish through repetition. What befits command and summons is to strengthen through repetition.

Also, everyone is not able to read the whole Qur'an every time but generally is able to read one Surah. Therefore, each surah has become like a small Qur'an through the most important aims of the Qur'an being included in most of the longer Surahs. That is to say, to not deprive anyone, certain aims like Tawhîd, the resurrection of the dead and the story of Mûsâ have been repeated.

Like bodily needs, ma’nawî needs are also various. Man is in need of some of them in every breath. (Like the air for the body, Hû for the rûh) Some of them are needed every hour (Like Bismillah) and so on... That is to say, the repetition of âyah arises from the repetition of need and it repeats in order to urge, by awaking through indicating that need, and to incite desire and appetite.

Also, the Qur'an is a founder. It is the foundation of the Religion of Islam displaying the truth manifestly and is the pillars of the ‘âlam of Islam, and changing man’s social life, it is the answer to the repeated questions of various classes. Repetition is necessary for a founder in order to establish and strengthen. Confirmation, verification and repetition are necessary to corroborate.

Also, it speaks of such immense matters and minute haqiqahs that repetitions in different forms are necessary many times in order to establish them in the heart of the majority. Nevertheless, it is a repetition in outward form, but in the ma’nawî aspect, each âyah has many meanings, many benefits, many aspects and levels. In each subject of discourse, they are mentioned for a different meaning, benefit and purpose.

Also, as for the Qur'an's being unspecific and concise in some matters about the universe and beings, it is a flash of the miraculousness of guidance[[14]](#footnote-15). It may not be the cause of criticism and is not a cause of fault like some people of ilhad imagine.

**If you say:** "I wonder, why does Al-Qur'an Al-Hakîm not speak of beings as philosophy does? It leaves some matters concise, and some of them it speaks of in an outwardly simple form that will caress the public view, will not hurt general feelings, will not weary and bother the thoughts of ‘âwam?"

**In response, we say:** For philosophy has lost the way of haqiqah. Also, you have certainly understood from past lessons and Words that Al-Qur'an Al-Hakîm speaks of this universe so that it may make known the essence, attributes and Names of Allah. That is to say, by making the meanings of the book of the universe explained, it may make known its Khâliq. That means it looks at beings, not for themselves but for their Mûcid[[15]](#footnote-16). Also, it addresses the public. As for the science of hikmah, it looks at beings for themselves. It also addresses scientists in particular. In which case, since Al-Qur'an Al-Hakîm makes beings evidences and proofs, the evidence has to be evident and be quickly understood by the general view. And since the Qur'an, the perfect Guide[[16]](#footnote-17), addresses all classes of men. As for the most in number, it is the class of ‘âwam. Guidance[[17]](#footnote-18) certainly requires that it may concise unnecessary things by leaving them vague, and may bring subtle things to close through comparison, and in order not to cause them to fall into the fallacy, it is not to change unnecessarily or even harmfully the things which in their outward view are evident.

For example, it says about the sun: "The sun is a turning light and a lamp." For it does not speak of the sun for the sun and its nature, rather, it speaks of its being a cause of the activity and movement of a sort of ordering and centre of an order, and the ordering and the order being the mirrors of the ma’rifat of As-Sâni’. Yes, it saysاَلشَّمْسُ تَجْرِى “The sun turns.” With this phrase of *“turns”*, recalling the orderly disposals of Qoudrah in the revolution of winter and summer, day and night to the mind, it makes the ineffable greatness of As-Sâni’ understood. Thus, whatever the haqiqah of this turning, it does not affect the ordering, which is the purpose and is woven and witnessed. It also says وَجَعَلْنَا الشَّمْسَ سِرَاجًا[[18]](#footnote-19)

With this phrase of *“lamp”*, recalling to the mind this ‘âlam being in the form of a palace, and the things within it being adornments, foods and necessities prepared for man and living beings, and the sun too being a subjugated candleholder, it makes the rahmah and bounties of Al-Khâliq understood. Now, look what this foolish and babbler philosophy says? Look, it says:

"The sun is a vast liquid mass of fire. It causes the planets, which have been sprung out from it, to turn around it. Its largeness is such-and-such. Its nature is this, it is that." Except for terrifying dismay and fearful bewilderment, it does not give any attainment and perfection arising from ‘ilm to the rûh. It does not speak of as the Qur'an does. In comparison with this, you may understand the value of the matters of philosophy, which are hollow inside, and ostentatious outside. So do not be deceived by its exterior glitter and be disrespectful towards the most miraculous expositions of the Qur'an!

‌اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ شِفَاءً لَنَا وَ لِكَاتِبِهِ وَ اَمْثَالِهِ مِنْ كُلِّ دَاءٍ وَ مُونِسًا لَنَا وَ لَهُمْ فِى حَيَاتِنَا وَ بَعْدَ مَوْتِنَا وَ فِى الدُّنْيَا قَرِينًا وَ فِى الْقَبْرِ مُونِسًا وَ فِى الْقِيَامَةِ شَفِيعًا وَ عَلَى الصِّرَاطِ نُورًا وَ مِنَ النَّارِ سِتْرًا وَ حِجَابًا وَ فِى الْجَنَّةِ رَفِيقًا وَ اِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلاً وَ اِمَامًا بِفَضْلِكَ وَ جُودِكَ وَ كَرَمِكَ وَ رَحْمَتِكَ يَا اَكْرَمَ اْلاَكْرَمِينَ وَ يَا اَرْحَمَ الرَّاحِمِينَ اٰمِينَ ٭ اَللّٰهُمَّ صَلِّ وَ سَلِّمْ عَلٰى مَنْ اُنْزِلَ عَلَيْهِ الْفُرْقَانُ الْحَكِيمُ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ اَجْمَعِينَ اٰمِينَ اٰمِينَ‌

**WARNING:** The Six Drops of the Fourteenth Drop in the Arabic Risale-i Nur, and especially the Six Subtle Points of the Fourth Drop, declare fifteen of the approximately forty sorts of Al-Qur'an Al-Hakîm’s miraculousness. Sufficing it, we shorten it here. If you wish, refer to it, you will find a treasury of miracles...]

1. [Muhammad (asm) was not being praised with my words; rather, my words were praised and beautified by Muhammad (asm)] [↑](#footnote-ref-2)
2. (A niche or a representation of a niche in a mosque, indicative of the direction of the Ka’bâ, hence the direction that Muslims should face in the salâh.) *(Tr.)* [↑](#footnote-ref-3)
3. (The platform in the mosque from which an Imam addresses the congregation and delivers sermons (khutbah), and is located to the right of the mihrab.) *(Tr.)* [↑](#footnote-ref-4)
4. (You are right and what you say is haqq.) [↑](#footnote-ref-5)
5. (Miracles and wonders that occurred in relation to nubuwwah before the mission of nubuwwah was given to him.) [↑](#footnote-ref-6)
6. (Beings of the kind of the jîn whose voices are heard but cannot be seen) [↑](#footnote-ref-7)
7. [It is only a wahy (revelation) sent down ˹to him˺] [↑](#footnote-ref-8)
8. [When the sun is folded up \* When the samâ is cleft asunder \* The Striking Disaster! (Qâri‘ah)] [↑](#footnote-ref-9)
9. (The Tenth Word) [↑](#footnote-ref-10)
10. [There can be nothing more wonderful or more beautiful than what exists in the sphere of contingency (imkân).] [↑](#footnote-ref-11)
11. (Allah Forbid! Certainly Not!) [↑](#footnote-ref-12)
12. Balaghât 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-13)
13. (The Sign of Miraculousness.) [↑](#footnote-ref-14)
14. (Irshâd) [↑](#footnote-ref-15)
15. (Creator) [↑](#footnote-ref-16)
16. (Murshid) [↑](#footnote-ref-17)
17. (Irshâd) [↑](#footnote-ref-18)
18. (And placed therein a shining lamp) [↑](#footnote-ref-19)