The Second Station of the Twentieth Word

[A flash of the Qur'an's miraculousness shining on the face of Miracles of the Prophets.][[1]](#footnote-2)

Pay attention to the two questions and two answers at the end.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَلاَ رَطْبٍ وَلاَ يَابِسٍ اِلاَّ ف۪ى كِتَابٍ مُب۪ينٍ[[2]](#footnote-3)

Fourteen years ago (now more than thirty years), I wrote an Arabic discussion about one of the mysteries of this âyah in my tafsir called Isharat al-I'jaz[[3]](#footnote-4). Now two of my brothers whose wishes were important to me have asked for an explanation of that discussion in Turkish. In reliance on the assistance of Janâb-i Haqq and the faydh of the Qur'an, I say:

According to one opinion, Al-Kitâb Al-Mubîn consists of the Qur'an. This noble âyah declares that everything, fresh or dry, is found within it. Is that so? Yes, everything is found within it. But everyone cannot see everything within it. Because everything is found at different levels. Sometimes the seeds, sometimes the cores, sometimes the summaries, sometimes the principles and sometimes the signs of them are found either explicitly, or indicatively, or allusively, or vaguely, or in the form of a warning. But, they are expressed by one of these forms according to need, and in a manner suitable to the purpose of the Qur'an and in connection with the requirements of the position. For instance:

Things like the aeroplane, electricity, train and telegraph have come into existence as wonders of art and craft and wonders of science, which are the result of man's progress in science, art and craft, and they have taken the greatest place in the material life of mankind. Surely Al-Qur'an Al-Hakîm, which addresses all mankind, does not leave them neglected. Yes, it did not. It has indicated them, too, with two aspects.

**The first aspect:** With the form of the miracles of the Prophets...

**The second part is this:** It indicates them in the form of certain historical events. For instance:

ق قُتِلَ اَصْحَابُ الْاُخْدُودِ ٭ اَلنَّارِ ذَاتِ الْوَقُودِ ٭ اِذْ هُمْ عَلَيْهَا قُعُودٌ ٭ وَهُمْ عَلٰى مَا يَفْعَلُونَ بِالْمُؤْمِن۪ينَ شُهُودٌ ٭ وَمَا نَقَمُوا مِنْهُمْ اِلَّٓا اَنْ يُؤْمِنُوا بِاللّٰهِ الْعَز۪يزِ الْحَم۪يدِ ٭[[4]](#footnote-5)

{**Note:** This sentence indicates that it is the train. It has taken the world of Islam under captivity. The kâfirs have defeated Islam with it.} Likewise:

فِى الْفُلْكِ الْمَشْحُونِ ٭ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِه۪ مَا يَرْكَبُونَ[[5]](#footnote-6)

Just as it indicates the train with âyahs like these, so does the âyah ‌اَللّٰهُ نُورُ السَّمٰوَاتِ وَ اْلاَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ اَلْمِصْبَاحُ فِى زُجَاجَةٍ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لاَ شَرْقِيَّةٍ وَلاَ غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلٰى نُورٍ يَهْدِى اللّٰهُ لِنُورِهِ مَنْ يَشَاءُ‌ {**Note:** The sentence,يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ[[6]](#footnote-7) illuminates that allusion.} لاَ شَرْقِيَّةٍ وَلاَ غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِى اللّٰهُ لِنُورِهِ مَنْ يَشَاءُ[[7]](#footnote-8) alludes electricty as well as many nûrs and mysteries. This second sort, since many people are occupying with it, and since they are in need of much attention and explanation and they are many, for now, sufficing with these âyahs indicating the train and electricity, I will not open that door.

As for the first sort, it indicates in the form of the miracles of the Prophets. And we shall mention some samples from among this sort as examples.

**Introduction:** Thus, just as Al-Qur'an Al-Hakîm sends the Prophets to the communities of man as vanguards and imams of ma’nawî progress, so does it give the hands of each of those Prophets some wonders in the form of the material progress of mankind and make them the foremen and masters to the mankind. It commands to follow them absolutely. Thus, just as it encourages mankind to benefit from the ma’nawî perfections of the Prophets by speaking of them, so does it hint at encouragement to reach the similars of their miracles and to make their imitations by speaking of them. It may even be said that firstly the hand of miracles gifted to mankind even the material perfections and wonders like the ma’nawî perfections. Thus, it is the hand of miracles that firstly gifted to man the ship, which was a miracle of Hazrat Nûh (Alayhissalâm), and the clock, which was a miracle of Hazrat Yûsuf (Alayhissalâm). It is a subtle indication to this haqiqah that most craftsmen adopt a Prophet as the master of a craft. For example, sailors Hazrat Nûh (Alayhissalâm), watchmakers Hazrat Yûsuf (Alayhissalâm), tailors Hazrat Idrîs (Alayhissalâm)…

Yes, since investigative scholars and the ‘ilm of balâghat[[8]](#footnote-9) agree that each âyah of the Qur'an contains many ways of guidance (Irshad) and numerous aspects of hidâyah, therefore, the âyahs of the miracles of the Prophets, which are the most brilliant âyahs of the Qur'an of Miraculous Exposition, are not historical stories but rather comprise numerous meanings pertaining to guidance (Irshad). Yes, by mentioning the miracles of the Prophets, it draws the final limits of man's science, art and craft, points the finger to their furthest aims, appoints their final goals and by striking the hand of encouragement on man's back, it urges him towards that aim. Just as the past time is the storehouse of the seeds of the future time and the mirror to its shuûn, so is the future the field of the past and the mirror to its states. Now, we will declare only a few samples of that most extensive source as examples:

For example, the âyah وَلِسُلَيْمٰنَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌwhich declares the subjugating of the air as a miracle of Hazrat Sulaymân Alayhissalâm, says: “Hazrat Sulaymân travelled over the distance of two months in one day by flying in the air.” Thus with it, the âyah indicates: The way is open to man that he may travel over such a distance in the air. In which case, O man! Since the way is open to you, reach and approach this level! In a ma’nawî manner, Janâb-i Haqq says through the tongue of this âyah: “O man! Since he abandoned the desires of his nafs, I mounted an ‘abd of mine on the air. If you, too, give up the laziness of the nafs and benefit thoroughly from certain of my laws in the universe ('Âdâtullah), you, too, can mount it.”

Also, the âyah, which declares a miracle of Hazrat Mûsâ Alayhissalâm[[9]](#footnote-10)فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا to the end thereof… This âyah indicates that the treasuries of rahmah hidden under the earth may be profited from with simple tools. Even from a ground hard as a rock, the water of life may be attracted with a staff. Thus, through this meaning, this âyah says to man: “You can find the subtlest faydh of rahmah, the water of life, with a staff. In which case, come on, work and find it!” In a ma’nawî manner, Janâb-i Haqq says through the allusive tongue of the âyah: “O man! Since I give such a staff to the hand of an ‘abd of mine, who trusted in Me, that he draws the water of life from wherever he wishes. If you, too, rely on the laws of My rahmah, you can obtain such a tool resembling it or close to it. Come on and do so!” Thus, one of the important progress of man is the invention of a tool that makes water flow forth from most of the places it is struck. This âyah draws the final limits and purposes beyond that, just as the previous âyah appointed the points of the final limits of today's aeroplanes.

Also, for example, concerning a miracle of Hazrat ‘Îsâ ‘Alayhissalâm: [[10]](#footnote-11)وَاُبْرِئُ اْلاَكْمَهَ وَاْلاَبْرَصَ وَاُحْيِى الْمَوْتَى بِاِذْنِ اللّٰهِ Just as the Qur'an explicitly urges mankind to follow the exalted morals of Hazrat ‘Îsâ ‘Alayhissalâm, so too, it allusively leads them to desire the elevated art and Rabbâni medicine in his hand. Thus, this âyah indicates that “Cures can be found for even the most chronic diseases. In which case, O man and O sons of Âdam afflicted by calamities! Don't despair! The cure of every trouble — whatever it is —is possible. Search for it and find it. To give a temporary hue of life to death is even possible!” Janâb-i Haqq says in a ma’nawî manner through the indicative tongue of this âyah: “O man! I gave two gifts to an ‘abd of Mine who abandoned the world for Me. One was the cure for the ma’nawî diseases and the other was the medicine for physical diseases.

Thus, dead hearts return to life through the nûr of hidâyah. Sick people even those who are as though dead find health through his breath and medicine. You, too, can find a remedy for every disease of yours in the pharmacy of My hikmah. Work and find it! Indeed, if you seek, you may find.” Thus, this âyah draws the limit of medicine beyond the present progress of man, indicates and urges towards it.

Also, for example, the âyahs about Hazrat Dâwûd ‘Alayhissalâm وَاَلَنَّا لَهُ الْحَدِيدَ ٭ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ[[11]](#footnote-12) and about Hazrat Sulaymân ‘Alayhissalâm [[12]](#footnote-13)وَاَسَلْنَا لَهُ عَيْنَ الْقِطْرِ indicate that the softening of iron is one of the greatest of ni’mahs of Allah that He shows the fadhîlah of a great Prophet of His through it. Yes, the origin, source, foundation and mine of all material industries of mankind is the softening of iron, that is, making it soft like dough, smelting copper and finding and extracting the mines. Thus, this âyah indicates: “A great ni’mah for a great rasûl and a great khalîfah of the earth in the form of a great miracle is the softening of iron and its being the means of most general industries by making it soft like dough and thin as a thread and by smelting copper.” Since He gave hikmah to the tongue of a rasûl, who was a khalîfah, that is, to a ma’nawî and material ruler, and art and craft to his hand, and since He explicitly urges men towards the hikmah on his tongue, certainly there is an indication of leading them to desire towards the art and craft in his hand. Janâb-i Haqq says in a ma’nawî manner through the indicative tongue of this âyah:

“O Sons of Âdam! I gave such hikmah to the tongue and heart of an ‘abd of Mine, who obeyed my commands and obligations, that he determines everything with the perfect distinctness and shows their haqiqah. And I gave such art and craft to his hand that he turns iron into any shape in his hand like wax and obtains significant power for his khîlafah and rulership. Since it is possible and was given, it is both important and you are in much need of it in your social life. If you, too, obey my takwînî commands that hikmah and art and craft might be given to you, too. Over time, you can reach and approach it.” Thus, the great progress of man in art and craft and his obtaining the most significant power in respect of material strength are through the softening of iron and melting of copper. In the âyah, copper is described with the word قِطْر (Qitr). These âyahs turn all mankind's attention towards this haqiqah and severely warn the people of former times who did not appreciate the importance of this haqiqah and the lazy of the present time...

Also, for example, one of Hazrat Sulaymân ‘Alayhissalâm’s ministers, an ‘âlim of the ‘ilm of attraction, in order to attract the throne of Balkîs to him, said "I will make the throne present before you before you blink your eyes."; the âyah which indicates this wondrous event قَالَ الَّذِى عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ اَنَا آتِيكَ بِهِ قَبْلَ اَنْ يَرْتَدَّ اِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ[[13]](#footnote-14) to the end thereof… indicates that it is possible to make things either themselves or their forms come into the presence from long distances. It is also a fact that in order to be a means of his innocence and justice, in the form of a miracle, Janâb-i Haqq bestowed on Hazrat Sulaymân ‘Alayhissalâm, who was honoured with sovereignty as well as his messengership, himself being informed of extensive regions of his dominions without difficulty and seeing the states of his subjects and hearing of their troubles. That is to say, relying on Janâb-i Haqq, if man asks it of Him with the tongue of his disposition, like Sulaymân ‘Alayhissalâm asked for it with the tongue of his purity (‘Ismat), and if he conforms to His laws in the universe (‘Âdâtullah) and His ‘inâyah, the world may become a city for him. That is to say, while the throne of Balkîs was in Yemen, it was made present in Damascus either itself or its form, and it was seen. Certainly, the voices of the men around the throne were also heard as well as their forms. Thus, it indicates splendidly the attraction of forms and sounds from long distances, and says in a ma’nawî manner:

“O people of sovereignty! If you wish to rule with pure justice, work to see and understand the face of the earth with all its regions, like Sulaymân. For, a just ruler and sultân, who cherishes his subjects, will be saved from ma’nawî responsibility or may rule with complete justice by rising to the degree of being informed of regions of his dominions whenever he wishes.” Janâb-i Haqq says in a ma’nawî manner through the allusive tongue of this âyah:

“O Sons of Âdam! I bestow on one of My ‘abds an extensive possession and being informed of the states and events of the earth in order to rule with complete justice within that extensive possession of his, and since I have given each man the capacity to be khalîfah of the earth by fitrah and since My hikmah requires to give the disposition, too, that will see and look and understand the face of the earth according to that capacity, I certainly have given it. If man does not reach that point individually, he can reach it as mankind. And if he cannot reach it physically, he can reach it in a ma’nawî manner like the people of walâyah. In which case, you can benefit from this great ni’mah. Come on, let's see you do it! On the condition, you do not forget your duty of ‘ubûdiyyah, work so hard that you may transform the face of the earth into a garden every part of which is seen by each of you and a garden that makes you hear the sounds in every corner of it. Listen to the decree of Ar-Rahmân within the âyah هُوَ الَّذِى جَعَلَ لَكُمُ اْلاَرْضَ ذَلُولاً فَامْشُوا فِى مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَاِلَيْهِ النُّشُورُ[[14]](#footnote-15)” Thus, this âyah allusively indicates to the final limit beyond the attraction of forms and sounds, one of man's finest arts, and hints encouragement.

Also, for example, the âyahs which express that Hazrat Sulaymân ‘Alayhissalâm subjugated jins, shaytans and evil rûhs, prevented their sharr and employed them in profitable matters: مُقَرَّنِينَ فِى اْلاَصْفَادِ[[15]](#footnote-16) to the end thereof… وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلاً دُونَ ذلِكَ[[16]](#footnote-17) to the end thereof… says through the âyah: The jinn, the most important inhabitants of the earth after man as conscious beings, can be a servant of man. Contact can be made with them. By being compelled to give up enmity, willingly or unwillingly, shaytans, too, can serve that Janâb-i Haqq subjected them to one of His ‘abds, who was subjected to His commands. Janâb-i Haqq says in a ma’nawî manner through the allusive tongue of this âyah: “O man! I make jin, shaytans and evil ones among them obey one of My ‘abds who obeyed Me. If you, too, subjugate to my commands, numerous beings and even jin and shaytan can be subjugated to you.”

Thus, this âyah draws the final limits of the communication with jins and of the attracting of rûhs, like spiritualism, which has been dropped from the blend of art and science and has emerged from the extraordinary material and ma’nawî sensitivity of man; it appoints the most beneficial form of these and opens the way to it, too. It is not to be subjugated to jins, shaytans and evil rûhs, who sometimes call themselves the dead, and to become their playthings and a laughing-stock, like present-day, but rather to subjugate them through the talisman of the Qur'an and being saved from their sharr.

Also, the âyahs indicating the rûhs taking a form and appearance and about Hazrat Sulaymân ‘Alayhissalâm attracting and subjugating the ‘ifrîts[[17]](#footnote-18), also, some âyahs such as فَاَرْسَلْنَا اِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا[[18]](#footnote-19) indicate the attracting of rûhs as well as rûh beings taking a form and appearance. But as for the attracting of good rûhs, which was indicated, it is not like the civilized people do in the form of play and fun, being disrespectful to utterly serious rûhs in that serious ‘âlam, attracting them to their own places and toys, but rather it is to be attracted to them and to procure a relation with them and by going to their place and approaching their ‘âlam to an extent, to obtain ma’nawî benefit from their spirituality like some people of walâyah, personages like Muhyiddîn al-Arabî, who seriously and for a serious purpose met with rûhs when they wanted. It is this that the âyahs indicate, within the indication they make an encouragement perceived, draw the furthest limit of this sort of arts and obscure sciences and shows their best form.

Also, for example, the âyahs concerning the miracles of Hazrat Dâwûd ‘Alayhissalâm:اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِىِّ وَاْلاِشْرَاقِ [[19]](#footnote-20)٭ يَا جِبَالُ اَوِّبِى مَعَهُ وَالطَّيْرَ وَاَلَنَّا لَهُ الْحَدِيدَ[[20]](#footnote-21) and عُلِّمْنَا مَنْطِقَ الطَّيْرِ[[21]](#footnote-22) indicate that Janâb-i Haqq gave to the tasbîhât of Hazrat Dâwûd ‘Alayhissalâm such power, a loud sound and a pleasant manner, by bringing the mountains to ecstasy, each like a great gramophone or a man, forming a horizontal circle around the chief dhâkir, they were performing the tasbîhât as a circle. I wonder, is this possible? Is it the haqiqah? Yes, it is the haqiqah. Every mountain with a cave can speak with every man and in man's language like a parrot. Because when you say “Alhamdulillah!” in front of the mountain, by means of an echo, the mountain will say “Alhamdulillah!”, exactly the same as you. Since Janâb-i Haqq has bestowed this ability to mountains, such ability can surely be discovered and that seed may sprout.

Thus, since, in an exceptional form, He gave to Hazrat Dâwûd ‘Alayhissalâm the khîlafah of the face of the earth as well as his messengership, He made the seed of that ability unfold as a miracle worthy of such extensive messengership and great sovereignty that by following Hazrat Dâwûd ‘Alayhissalâm like a soldier, a student or a desirous follower, huge mountains were performing the tasbîhât of Al-Khalîq Zuljalâl with his command and with his tongue. Whatever Hazrat Dâwûd ‘Alayhissalâm said, they were repeating. Just as at present, because of the channels of communication and the means of connection being multiplied and perfected, a magnificent commander makes his large army dispersed in the mountains to say in a trice "Allahu Akbar!", he makes those huge mountains speak and causes them to have an outcry. Since a commander of man may make the mountains speak metaphorically through the tongue of its inhabitants, surely a magnificent commander of Janâb-i Haqq may make them speak actually and may make them perform tasbîhât. We have declared in previous Words that each mountain has a ma’nawî collective personality and a tasbîh and an ‘ibâdah suitable to it as well. That is to say, just as each mountain performs tasbîhât in the language of men through the mystery of echo, so too, they all have tasbîhât to Al-Khalîq Zuljalâl in their own particular languages.

The phrases وَالطَّيْرَ مَحْشُورَةً[[22]](#footnote-23) ٭ عُلِّمْنَا مَنْطِقَ الطَّيْرِ[[23]](#footnote-24) show that Janâb-i Haqq bestowed on Hazrat Dâwûd and Sulaymân ‘Alayhimassalâm both the languages of the bird species and the languages of their dispositions, that is, to what purpose they serve. Yes, since it is haqiqah and since the face of the earth is a table of Ar-Rahmân. It has been prepared in honour of man. In which case, most of the other animals and birds, who benefit from that table, may be subjugated to man and be his servants. Just as by employing the honeybee and silkworm among the smallest of them, opening a way of great benefit through the ilham of Allah, employing pigeons in some tasks and making birds like parrots speak, He has added beautiful things to the beauties of the civilization of mankind. In the same way, if the language of disposition of other birds and animals were known, there are many species that could be employed in important tasks like their brothers, the domestic animals. For example, against the invasion of the disaster of grasshoppers: if the language of starlings, who destroy grasshoppers without eating them, was known and their movements could be arranged, they could be employed for free on a how beneficial service.

Thus, this âyah draws the final limit of this sort of benefit and subjugation and the final limit of making lifeless beings speak like the telephone or gramophone and of benefitting from birds. It appoints their farthest aim. It points at the most magnificent form of them by a finger, and in a way urges man towards it. Janâb-i Haqq says in a ma’nawî manner through the allusive tongue of these âyahs:

“O, men! In order to be a source of the purity (‘Ismat) of his nubuwwah and the complete justice of his rule, subjugating to one of your fellow man, who totally became an ‘abd to Me, the great creatures in My dominions, I make them speak and give to him most of My troops and animals as servants. In which case, since I have committed to each of you the supreme trust, from which the sky, earth and mountains fear of loading it, and I have given you the capacity to be khalîfah of the earth, you should yield to the One in Whose hand are the reins of these creatures too, so that the creatures in His dominion may yield also to you and you may obtain in the name of the One in Whose hand are the reins of them and rise to a rank worthy of your capacities.

Since the haqiqah is this, rather than running the gramophone, playing with pigeons and using them as the postman, and teaching parrots to speak, which are meaningless amusements, work for the most pleasant, elevated, lofty and innocent amusement that the mountains can be great gramophones for you like Dâwûd’s, the melodies of dhikr may reach your ears from the trees and plants at the touching of the breeze like the music of a string of an instrument, the mountains may display the essence of being wondrous creatures, who perform tasbîhât with its thousands of tongues, and most birds may wear the form of a sociable friend or an obedient servant like the Hoopoe of Sulaymân. They may entertain you and urge you eagerly towards the perfections of which you are capable; like other trifling amusements, they may not make you fall from the rank required by being a human being.”

Also, for example, in the âyah, [[24]](#footnote-25)قُلْنَا يَا نَارُ كُونِى بَرْدًا وَسَلاَمًا عَلَى اِبْرَاهِيمَ, which is about one of the miracles of Hazrat Ibrâhîm ‘Alayhissalâm, are three subtle indications:

**The First:** Like other natural causes, fire, too, does not act blindly according to its own will and nature but performs a duty under a command that it did not burn Hazrat Ibrâhîm ‘Alayhissalâm. And it was commanded not to burn him.

**The Second:** There is a degree of fire that burns through its coldness. That is, it produces an effect like burning. Through the word [[25]](#footnote-26)سَلاَمًا {**Note:** One tafsir says: If He had not said: سَلاَمًا it would have burnt him with its coldness.} Janâb-i Haqq says to the coldness: “Like heat, do not burn with your coldness!” That is to say, fire at that degree produces an effect like burning through its coldness. It is both fire and coldness. Yes, in natural science, fire has a degree in the state of white heat that it does not spread the heat to its surroundings. And, since it attracts the heat around it to itself, it freezes the liquids around it such as water by this kind of coldness and burns them through its cold in a ma’nawî manner. Thus, extreme cold (Zamharir) is a category of fire which burns through its coldness. Therefore, surely it is necessary to be found such extreme cold (Zamharir) in Jahannam that contains all the degrees and sorts of fire.

**The Third:** Just as there is a ma’nawî substance like îmân, which prevents the effect of Jahannam fire and grants protection against it, and armour such as Islam, so there is a physical substance which prevents the effects of its worldly fire. Because through the requirement of the Name of Hakîm, Janâb-i Haqq executes under the veil of causes by reason of this world being the abode of hikmah. Therefore, just as the fire did not burn the body of Hazrat Ibrâhîm so it did not burn his shirt and the state of resistance against fire given to it. Just as it did not burn Ibrâhîm so did it not burn his shirt. Thus, the âyah says in a ma’nawî manner through the allusion of this indication: "O nation of Ibrâhîm! Resemble Ibrâhîm, so that your physical and ma’nawî shirts may be armour against fire, which is your greatest enemy, both here and there. Just as clothing your rûh with îmân is your armour against Jahannam fire, there are certain substances that Janâb-i Haqq has hidden and prepared within the earth for you. They may protect you from the sharr of fire. Search for them, extract them and wear them!”

Thus, among the important discoveries and progress of man, he has found a substance that fire does not burn and worn a shirt resistant to fire. As for this âyah, look, in place of it, it shows such a lofty, subtle and beautiful garment that will be woven on the loom of [[26]](#footnote-27)‌حَنِيفًا مُسْلِمًا‌ and will not be rented in all eternity.

Also, for example, وَعَلَّمَ آدَمَ اْلاَسْمَاءَ كُلَّهَا[[27]](#footnote-28) says: “The greatest miracle of Hazrat Âdam ‘Alayhissalâm proving the claim of the supreme khilâfah is the teaching of the Names (Al-Asmâ).” Thus, like the miracles of the other Prophets allude to a particular wonder of mankind, the miracle of Hazrat Âdam ‘Alayhissalâm, the father of all the Prophets and the opener of the council of nubuwwah, indicates almost explicitly the final limits of all perfection and progress and the furthest aims of mankind. Janâb-i Haqq (Jalla Jalâluhu) says in a ma’nawî manner through the indicative tongue of this âyah:

“O Sons of Âdam! Since as a proof of his superiority over the malâikah in the claim of the khilâfah, I taught your father all the Names and since you are his sons and the inheritors of his capacities, by learning all the Names, you should show your worthiness for superiority over all creatures in the rank of the supreme trust. For, in the universe, the way is open to you to go to the highest ranks over all creatures and the exalted degrees such as huge creatures like the earth being subjugated to you. Come on, step forward, adhere to each of My Name and rise! But your father was once deceived by shaytan and temporarily fell to the face of the earth from a rank like Jannah. Beware! In your progress, letting yourself be tempted and led astray by shaytan, do not make it a means to fall from the samâwât of the hikmah of Allah into the dhalâlah of nature. By raising your head and paying attention to My Asmâ Al-Husnâ from time to time, make your sciences and progress stairs in order to ascend to that samâwât, so that you may rise to My Rabbânî Names, which are the haqiqahs and sources of your sciences and perfections, and you may look to your Rabb with your hearts through the telescope of those Names.”

**An Important Subtle Point And An Important Mystery**

This wondrous âyah, in stating and expressing all the perfections arising from ‘ilm, the progress of science and the wonders of art and craft, which are manifested on man according to his comprehensive disposition, under the title of “the teaching of the Names (Al-Asmâ)”, there is a subtle and elevated allusion. It is as follows:

Each perfection, each ‘ilm, each progress and each science has an elevated haqiqah that relies on one of the Names of Allah. That science, perfection and art find their perfection by relying on that Name, which has numerous veils and various manifestations and different spheres; they become haqiqah. Otherwise, they are deficient shadows in an incomplete form.

For example, mathematics is a science. Its haqiqah and final point are to reach Janâb-i Haqq's Names of ‘Adl and Muqaddîr and to witness with all their majesty the manifestations of those Names with hikmah in the mirror of mathematics.

For example, medicine is a science and also an art. Its final limit and haqiqah: Medicine finds its perfection by relying on the Absolutely Hakîm's Name of Shâfî and seeing that Name's compassionate manifestation on the remedies on the face of the earth, which is His great pharmacy; it becomes haqiqah.

For example, the natural sciences, which discuss the reality of beings, these sciences can be hikmah through seeing the supreme manifestations of Janâb-i Haqq's (Jalla Jalâluhu) Name of Hakîm on things, on their benefits and profits by arranging and nurturing, and through reaching that Name and relying on It. Otherwise, they either transform into superstition, become useless, or open the way to dhalâlah like Naturalist philosophy.

Thus, three examples for you! Compare the other perfections and sciences with these three examples.

Thus, striking the hand of encouragement on man's back, pointing its finger at those degrees, with this âyah, Al-Qur'an Al-Hakîm says “Go! Forward march!” to the highest points, the furthest limits and the extreme degrees, which he extremely fell behind them in his present progress. For now, sufficing with this jewel from the immense treasure of this âyah, we close this door.

Also, for example, Al-Qur'an Al-Hakîm directs the gazes of men and jinn to the most manifest and brilliant aspect of the aspects of the miraculousness of this eternal miracle, through numerous clear âyahs like

قُلْ لَئِنِ اجْتَمَعَتِ اْلاِنْسُ وَالْجِنُّ عَلَى اَنْ يَاْتُوا بِمِثْلِ هذَا الْقُرْآنِ لاَ يَاْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا[[28]](#footnote-29)

which describes the elevatedness and sweetness of its styles, the comprehensiveness of its meanings, the balâghat of its expression and the perfection of its exposition concerning haqq and haqiqah, which are the most brilliant of the aspects of the miraculousness of Al-Qur'an Al-Hakîm, the supreme miracle of Muhammad ‘Alayhissalâtu Wassalâm, who is the seal of the council of nubuwwah, the chief of all the Prophets whose miracles are a single miracle proving the claim of his messengership, the pride of the universe, the place of manifestation for all the Names in detail with all their degrees, which were taught briefly to Âdam (‘Alayhissalâm), who by raising his finger, split the moon through the manifestation of glory (Jalâl) and by lowering it, poured water like kawthar from ten fingers of his through the manifestation of beauty (Jamâl) and who was verified and corroborated by a thousand miracles. It excites the veins of all men and jinn. Arising the eagerness of its friends and obstinacy of its enemies, it urges them with significant encouragement and intensely causes them to be desirous of copying and imitating it, that is, to make its similar and to resemble it with their words. It also puts that miracle in a place open to the vision of mankind in such a way that it is as if the only purpose of man coming into this world is to accept that miracle as his aim and principle, and by looking at it, it is to walk toward the result of man’s creation knowingly.

**In Short:** The miracles of the other Prophets ‘Alayhimassalâm indicate a wonder of art and craft, and as for the miracle of Hazrat Âdam ‘Alayhissalâm, in a concise form, it indicates the index of the ‘ilms and sciences and their wonders and perfections as well as the principles of the arts and crafts and urges man towards them. As for the Qur'an of Miraculous Exposition, the supreme miracle of Ahmad (asm), it shows clearly its being the place of manifestation in detail for the haqiqah of the teaching of the Names, the right aims of the ‘ilms and sciences, which are haqq and haqiqah, and perfections and happiness of this world and the âkhirah. It also urges man toward them with many great encouragements. It encourages and urges in such a way that it says through that style:

“O man! the highest purpose of the universe is man's universal ‘ubûdiyyah responding to the manifestation of rubûbiyyah and the uttermost aim of man is to reach that ‘ubûdiyyah through ‘ilms and perfection.”

It also expresses it in such a way that through that expression it indicates the following:

“Indeed, at the end of time, mankind will spill into ‘ilms and science and will obtain all its power from ‘ilm. As for the rule and power, they will pass to the hand of ‘ilm.”

Also, since the Qur'an of Miraculous Exposition repeatedly puts forward the perfection of its expression and its balâghat, it allusively says: “In the âkhirzaman, balâghat and perfection of expression, which are the most brilliant of the ‘ilms and sciences, with all their sorts, will take the most desirable form. In order to make one another accept their own ideas and carry out their rule on each other, people will even obtain their most strong weapon from the perfection of expression and their most irresistible power from the balâghat of articulation.”

**In Short:** Each of the most of the Qur'an's âyahs is the key of a treasury of perfections and of ‘ilm. If you wish, you may reach to the samâwât of the Qur'an and the stars of its âyahs. Ascend by making the previous twenty Words a stairway of twenty steps. {**Note:** Indeed, its thirty-three Words, thirty-three Letters, thirty-one Flashes and thirteen Rays are a stairway of one hundred and twenty steps.} Through them see what a brilliant sun is the Qur'an! Look what a pure nûr it sprinkles over the Ilahî haqiqahs and the haqiqahs of the contingent beings and what a brilliant light it spreads!

**Conclusion:** Since the âyahs about the Prophets possess a sort of indication of the wonders of present-day human progress, they also have a style of expression as though drawing their further limits; and since the indication of each âyah to the numerous meanings is certain, indeed, it is on which all are agreed, and since there are absolute commands to follow and obey the Prophets, in which case, together with the explicit (sarîh) meanings of the above âyahs, it may be said that they indicate the important ones among the arts, crafts and sciences of man and urge him towards them in an indicative (isharî) way.

**Two Important Answers To Two Important Questions**

**The First:** If you say: "Since the Qur'an was sent for man, why does it not explicitly express the wonders of civilization, which have the greatest importance in his eyes? It suffices with a hidden allusion, a concealed sign, a slight indication and a weak reminder?"

**The Answer:** Because in the discussion of the Qur'an, the rights of the wonders of the civilization of mankind can only be that much. For, the fundamental duty of the Qur'an is to teach the perfections and shuûn of the sphere of rubûbiyyah and the duties and states of the sphere of ‘ubûdiyyah. Therefore, the right of the wonders of mankind in those two spheres can only be a weak allusion and a slight indication. Because if they demand their rights from the sphere of rubûbiyyah, then they can receive very few rights.

For example, if man's aeroplane {**Note:** While writing this serious matter, involuntarily my pen turned its style toward this subtle witty saying. So I left my pen free. I hope that the style being witty may not harm the seriousness of the matter.} was to say to the Qur'an: “Give me a right to speak and a place in your âyahs”, certainly, the planets, earth and moon, which are the aeroplanes of that sphere of rubûbiyyah, will say in the name of the Qur'an: “You can take a place in here as much as your size.” If man's submarines demand a place from the âyahs of the Qur'an, the submarines of that sphere, that is, the earth and stars, which swim in the encircling ocean of the atmosphere and the athîr, will say to them: “Your place beside us is so small to be seen”. If the brilliant, star-like electric lamps demand the right to speak and ask to be included in âyahs, lightning and shooting stars, which are the electric lamps of that sphere, and stars and lamps, which adorn the face of the skies, will say: “You can enter into discussion and explanation in relation to your light.” If the wonders of civilization demand their rights in regard to the subtleties of art and ask a place from the âyahs, then a single fly will say to them “Be silent”. “You don’t have a right as much as a wing of me! For, if all the fine arts and delicate tools of man achieved through his juz’ al-ikhtiyârî were to be gathered together, they could not be as wondrous as the fine art and delicate tools within my tiny body.” The âyah,

اِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ[[29]](#footnote-30) to the end thereof… silences you!"

If those wonders go to the sphere of ‘ubûdiyyah and demand their rights from that sphere, they will receive a reply like this: "Your relation with us are very few and you may not easily enter our sphere. Because our programme is this: The world is a guest-house. As for man, he will remain there a short time. He is a guest with many duties and in a brief lifetime is charged with obtaining the necessities for eternal life. The most important and necessary matters will be preceded. Whereas, a form, in which the feelings of performing ‘ibâdah to this world penetrated under the veil of ghaflah by concerning this transient world as an eternal abode, is seen in you. Therefore, your share of ‘ubûdiyyah, which is based on the principles of the ‘ibâdah of haqq and thinking of the âkhirah, is very few. However, if there are behind and among you respected craftsmen and artists and inventors receiving ilham, who serve the general interest, public comfort and the perfection of social life for purely the sake of the benefit of the ‘abds of Allah, which is a valuable ‘ibâdah, and who form a minority, these allusions and indications of the Qur'an are surely sufficient for those sensible people in order to encourage them to work and appreciate their craft and art."

**The Answer To The Second Question**

**If you say:** “Now after these investigations, none of my doubts remains and I affirm that together with other haqiqahs, there are indications and allusions in the Qur'an to the wonders of present civilization, indeed, further than them. Everything necessary for the happiness of man in this world and the âkhirah is found within it in relation to its worth. But why does the Qur'an not mention them explicitly so that obstinate kâfirs even would be compelled to confirm it, and our hearts would also be at ease?”

**The Answer:** Religion is an examination. Man's accountability through the obligations placed on him by Allah is a test so that elevated rûhs and base rûhs may be distinguished from one another in the arena of competition. Just as the fire is put into a mine so that diamonds and coal, gold and soil may be distinguished from one another, so too man's accountability through the obligations placed on him by Allah in this abode of the examination is a trial and an encouragement to competition, so that the elevated jewels and base materials in the mine of man's capacity may be separated from each other… Since the Qur'an was sent for man to become perfect in an arena of competition, in the form of trial in this abode of examination, surely, it will only indicate the future events of ghayb of this world, which will be seen by everyone, and will only open the door to the mind to a degree that will prove its evidence. If it mentions them explicitly, the mystery of man's accountability through the obligations placed on him by Allah would be negated. Simply, it would be as self-evident as writing clearly “Lâ Ilâha Illallah” with stars on the face of the skies. Then everyone will affirm it whether willingly or unwillingly. There would be no competition; the examination would be lost. A rûh like coal and a rûh like a diamond {**Note:** Abu Jahl the Accursed and Abu Bakr the Siddîq will be seen as equal. The mystery of man's accountability through the obligations placed on him by Allah will be lost.} will remain together.

**In Short:** Al-Qur'an Al-Hakîm possesses hikmah. It gives everything a rank in relation to its value. Thus, one thousand three hundred years ago, the Qur'an sees the fruits and progress of man unseen (ghayb) and concealed in the darkness of the future and shows them in a form more beautiful than we saw and will see. That is to say, it is the word of such a One Who sees all times and all things within them at the same instant.

Thus, one flash of the Qur'an's miraculousness shining on the face of the miracles of the Prophets.

اَللّٰهُمَّ فَهِّمْنَا اَسْرَارَ الْقُرْآنِ وَ وَفِّقْنَا لِخِدْمَتِهِ فِى كُلِّ آنٍ وَ زَمَانٍ

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا لاَ تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا اَللّٰهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ وَ كَرِّمْ عَلَى سَيِّدِنَا وَ مَوْلَينَا مُحَمَّدٍ عَبْدِكَ

وَ نَبِيِّكَ وَ رَسُولِكَ النَّبِىِّ اْلاُمِّىِّ وَ عَلَى آلِهِ وَ اَصْحَابِهِ وَ اَزْوَاجِهِ وَ ذُرِّيَّاتِهِ وَ عَلَى النَّبِيِّنَ وَ الْمُرْسَلِينَ وَ الْمَلٰئِكَةِ الْمُقَرَّبِينَ وَ اْلاَوْلِيَاءِ وَ الصَّالِحِينَ اَفْضَلَ صَلاَةٍ وَ اَزْكَى سَلاَمٍ وَ اَنْمَى بَرَكَاتٍ بِعَدَدِ سُوَرِ الْقُرْآنِ وَ آيَاتِهِ وَ حُرُوفِهِ وَ كَلِمَاتِهِ وَ مَعَانِيهِ وَ اِشَارَاتِهِ وَ رُمُوزِهِ وَ دَلاَلاَتِهِ وَاغْفِرْلَنَا وَارْحَمْنَا وَ الْطُفْ بِنَا يَا اِلهَنَا يَا خَالِقَنَا بِكُلِّ صَلاَةٍ مِنْهَا بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ آمِينَ

\* \* \*

1. (This risale was written in 1926 at Barla.) *(Tr.)* [↑](#footnote-ref-2)
2. [...nor anything fresh or dry which has not been recorded in a Clear Book. (Al-Kitâb Al-Mubîn)] [↑](#footnote-ref-3)
3. (Signs of Miraculousness) *(Tr.)* [↑](#footnote-ref-4)
4. (Doomed be the makers of the ditch,\* who lit the fuel-fed fire \* and sat around it,\* to watch what they were doing to the believers.\* They tortured them for no other reason than that they believed in Allah, Al-‘Azîz, Al-Hamîd.) [↑](#footnote-ref-5)
5. (...in the fully loaded Ark, \* And have created for them of the like thereof whereon they ride.) [↑](#footnote-ref-6)
6. (...its very oil would almost be luminous though no fire touched it.) [↑](#footnote-ref-7)
7. (Allah is the nûr of the samâwât and the earth. The parable of His nûr is as if there were a Niche, in which there is a lamp, the lamp is enclosed in crystal, the crystal is of a starlike brilliance, it is lit with the olive oil from a blessed olive tree which is neither eastern nor western, its very oil would almost be luminous though no fire touched it. Nûr upon nûr. Allah guides to His nûr whom He pleases.) [↑](#footnote-ref-8)
8. (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-9)
9. (We said, “Strike the rock with your staff.” Then twelve springs gushed out,…) [↑](#footnote-ref-10)
10. (I will make for you the likeness of a bird from clay; I will breathe into it and, with Allah's leave…) [↑](#footnote-ref-11)
11. (We made the iron soft for him. \* We gave him hikmah and sound judgment in speech and decision.) [↑](#footnote-ref-12)
12. (We made a fountain of molten copper to flow for him…) [↑](#footnote-ref-13)
13. (One person who had knowledge of the Book said: “I can bring it to you in the twinkling of an eye.” As soon as Sulaymân saw the throne placed before him,…) [↑](#footnote-ref-14)
14. (It is He Who has made the earth subservient to you, to walk through its tracts and eat of His provided rizq. To Him is the return at the resurrection.) [↑](#footnote-ref-15)
15. (…fettered in chains.) [↑](#footnote-ref-16)
16. (And We had subjected to him many of the shaytans who dived for him into the sea and performed other duties besides this, and We were the One Who had control over them for him.) [↑](#footnote-ref-17)
17. (‘Ifrît: The most malicious kind among the jin species.) *(Tr.)* [↑](#footnote-ref-18)
18. (We sent to her Our rûh and he appeared before her as a grown up man.) [↑](#footnote-ref-19)
19. (We subjected the mountains to perform tasbîh along with him in the evening and after sunrise.) [↑](#footnote-ref-20)
20. (“O mountains and birds! Join him in performing tasbîh.” We made the iron soft for him) [↑](#footnote-ref-21)
21. (We have been taught the language of birds,…) [↑](#footnote-ref-22)
22. (And ˹We subjected˺ the birds...) [↑](#footnote-ref-23)
23. (We have been taught the language of birds…) [↑](#footnote-ref-24)
24. (We commanded, “O fire be cool and safe for Ibrâhîm.”) [↑](#footnote-ref-25)
25. (Safe.) [↑](#footnote-ref-26)
26. (Muslim, true in faith.) [↑](#footnote-ref-27)
27. (He taught Âdam all names…) [↑](#footnote-ref-28)
28. (Declare: “Even if all human beings and Jinns combined their resources to produce the like of this Qur'an, they would never be able to compose the like thereof, even if they backed up each other as best as they could.”) [↑](#footnote-ref-29)
29. (Those deities whom you call besides Allah, cannot create a single fly, even if they all combined their forces…) [↑](#footnote-ref-30)