Tawâfuq-3

*(For the literal meaning of Tawâfuq, please refer to the dictionary)*

**The âyahs of the Qur’an have tawâfuqs with the events:**

Thus, we have discussed three aforementioned âyahs at the end of Surah al-Fath and only seven aspects of the many aspects of the aspect of informing from the ghayb among ten aspects of the miraculousness of them. At the end of the Twenty-Sixth Word on juz’ al-ikhtiyârî and qadar, a significant flash of miraculousness in the position of the letters of the last âyah is indicated. Like this last âyah looks to the Sahâbah with its phrases, so too with its records, it again looks to the situations of the Sahâbah.

And like it expresses the attributes of the Sahâbah with its words, and like with its letters and with the number of the repetition of letters in that âyah, it indicates to the individuals within the classes of famous Sahâbah like the Companions of Badr, of Uhud, of Hunayn, of the Suffah and of Ridhwân, so too it expresses many further mysteries through **the calculation of abjad and with the aspect of tawâfuq, which is a sort of the ‘ilm of jafr and a key to it.**

*The Seventh Flash*

**Conclusion**

[It is a brief indication to a lengthy haqiqah concerning a subtle point of the miraculousness of great importance that suddenly without my will, after maghrib, my heart was warned about and that demonstrates an evident miracle of Surah قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ concerning the ghayb.]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِى الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ[[1]](#footnote-1)

Thus, only in respect of the indicative meaning (ma’nâ al-isharî), this mighty, wondrous âyah through commanding our Prophet (ASM) and his ummah “Protect yourselves from the evil (sharr) ones and shaytans among jinn and men who strive on account of the ‘âlams of non-existence in the universe” looks to all ages, through its indicative meaning (ma’nâ al-isharî), it also looks to a greater degree, even explicitly, to our strange age, and summons the Qur'an's servants to isti’âdha. This miracle concerning the ghayb will be declared briefly with five indications. It is as follows:

Each âyah of this surah has many meanings. Only through the indicative meaning (ma’nâ al-isharî), in its five sentences, repeating the word ‘sharr’ four times, and with a powerful ma’nawî relation and in four ways, pointing the finger to the four unprecedented, terrifying, stormy, material and ma’nawî sharrs and revolutions and conflicts of this age with the same date, and in a ma’nawî manner commanding “Withdraw from these”, are certainly guidance (Irshad) from the ghayb befitting the miraculousness of the Qur'an.

For example, in the beginning, the sentenceقُلْ اَعُوذُ بِرَبِّ الْفَلَقِ[[2]](#footnote-2) , with the calculation of the abjad and jafr, has a tawâfuq with the date 1352 or 1354, and it indicates to the Second World war, which has prepared to occur due to the most spread ambition and envy of mankind and the First War. And, in a ma’nawî manner, it says to the ummah of Muhammad (ASM): “Do not enter this war and seek refuge with your Rabb.” And with an allusive meaning of it (Ma’nâ al-ramzî), through a special compliment to the Risale-i Nur students, who are among the servants of the Qur'an, it allusively informs their being saved from Eskişehir Prison and a terrifying sharr at the same date and the destruction plan about them being remained barren; in a ma’nawî manner, it gives an allusion, “Do isti’âdha” as though commanding them.

And for example, the sentence مِنْ شَرِّ مَا خَلَقَ[[3]](#footnote-3) makes 1361 – the shaddah is not counted – and points the finger at the cruel, tyrannical destruction of this unprecedented war with its Rumi and Hijri dates; through having tawâfuq with the Nur students, who work with all their strength to the service of the Qur'an, being saved from an extensive destruction plan and from a grievous and terrifying calamity and from Denizli Prison, it looks to them too with an allusive meaning (Ma’nâ al-ramzî). With a concealed allusion, it says: "Protect yourselves from the sharr of creatures."

And for example, the sentence [[4]](#footnote-4)اَلنَّفَّاثَاتِ فِى الْعُقَدِ 1328 – the shaddahs are not counted –; if the lâm with the shaddah is counted, with the number 1358, it has tawâfuq with the dates of the sharrs, which savagely destroyed a thousand years of the progress of civilization, being prepared by the foreign tyrants, who caused the who World Wars due to the ambition and envy, through changing of the sultan and the outbreak of Balkan and Italian Wars and the First World War with the idea of spoiling the consequences of the Constitutional Revolution, which favoured the Qur'an, and political diplomats blowing their material and ma’nawî sharrs through the tongue of the radio into everyone's heads by their poisonous blows like a sorcerer, and their inculcating their covert plans into the knots and ties of the qadar of mankind, it also corresponds exactly with the meaning of [[5]](#footnote-5)اَلنَّفَّاثَاتِ فِى الْعُقَدِ.

And for example, the sentence [[6]](#footnote-6)وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ makes 1347 – the shaddah and tanwin are not counted –; in a ma’nawî manner, its corresponding and with the indicative meaning (ma’nâ al-isharî) its having exact tawâfuq to the same date of the significant turmoils in this country due to compulsion of Europen treaties, and of the occurrence of changes in this religious nation due to the domination of philosophy, and to the same date of the clashes of terrifying envies and rivalries between governments which produced Second World War, are surely flashes of this sacred surah's miraculousness concerning the ghayb.

**A Warning:** Each âyah has numerous meanings. Also, each meaning is universal and has members in every century. Only its level of indicative meaning (ma’nâ al-isharî) which looks to our century is discussed here. Within that universal meaning, our age is a member. But it has gained particularity, so it looks to it with its date. Since I have known neither the stages of the war, nor its results, nor whether or not peace has been declared, and I have not asked for four years, I have not knocked on the door of it to learn how many indications it contains to this century and this war. Since it has been declared and proved that this treasury contains many more mysteries in the parts of the Risale-i Nur, and especially in Rumûzât-i Semaniye, I refer to those and cut this short.

**The answer to a question that might occur to the mind**

In this flash of miraculousness, in the مِنْ شَرِّ مَا خَلَقَ[[7]](#footnote-7) at the beginning, both the مِنْ and the شَرِّ being counted, and in [[8]](#footnote-8)وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ at the end, only the word شَرِّ being counted, وَمِنْ not being counted, and in neither of these words being counted in وَمِنْ شَرِّ النَّفَّاثَاتِ فِى الْعُقَدِ is for signing and alluding to an extremely subtle relationship. For there is also khayr as well as sharr in the creatures. Also, not all sharr affects everyone. Alluding to this, مِنْ and شَرِّ which express being only a part of a whole, are counted. When envier envies, it is altogether sharr, so there is no need for the partitive. And through the allusion of [[9]](#footnote-9)اَلنَّفَّاثَاتِ فِى الْعُقَدِ, since all the destructive works of the blowers who cast fire to the globe of the earth for their own benefits and of those sorcerer diplomats are pure sharr, there is no need for the word شَرِّ.

**A Note to a subtle point concerning the miraculousness of this surah**

Just as with four of its five sentences, with the indicative meaning (ma’nâ al-isharî) this surah looks to our century’s four great revolutions and storms with sharr, in the same way, with the indicative meaning (ma’nâ al-isharî) and its jafr value, through the word مِنْ شَرِّ, repeating it four times – the shaddah is not counted – it looks to and points the finger four times at the century of the fitnah of Janghiz and Hulagu and the time of the fall of the 'Abbasid government, which was the most terrifying fitnah for the world of Islam. Yes, – without shaddah – شَرِّ makes 500, and مِنْ is 90. Since many âyahs, which look to the future, indicate both our century and those centuries, Imam 'Ali (R.A.) and Ghawth al-A'dham (K.S), who gave news of the future, looked at both our century and those centuries in the same way and gave the news. The words غَاسِقٍ اِذَا وَقَبَ[[10]](#footnote-10) indicate not to these times, rather with غَاسِقٍ making 1161 and اِذَا وَقَبَ making 810, they indicate to the important material and ma’nawî sharrs at those times. If they are counted together, they make 1971 with the Gregorian calendar and give news of a terrifying sharr at that date. Twenty years later, if the crops of the seeds of the present are not ameliorated, their slaps will certainly be terrible.

*The Eleventh Ray/The Eleventh Topic/Conclusion*

**An Addendum of the Note of the Eleventh Topic**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

The âyah, لاَ اِكْرَاهَ فِى (الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ) مِنَ الْغَىِّ[[11]](#footnote-11) which is the complement of the âyah al-kursî[[12]](#footnote-12), makes 1350; فَمَنْ يَكْفُرْ بِالطَّاغُوتِ[[13]](#footnote-13) makes 1929 or 1928; وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ[[14]](#footnote-14) makes 946, corresponding to the name ‘Risaletü'n-Nur’; [[15]](#footnote-15)بِالْعُرْوَةِ الْوُثْقَى makes 1347, [[16]](#footnote-16) (اَللّٰهُ) (وَلِىُّ الَّذ۪ينَ اٰمَنُواۙ) لاَ انْفِصَامَ لَهَۜا وَاللّٰهُ سَم۪يعٌ عَل۪يمٌ– if counted together – makes 1012, and – if not counted together – makes 945, – one shaddah is not counted –; [[17]](#footnote-17)يُخْرِجُهُمْ مِنَ (الظُّلُمَاتِ) اِلَى النُّورِ makes 1372 – without shaddah –; وَالَّذِينَ كَفَرُوا اَوْلِيَاؤُهُمُ (الطَّاغُوتُ)[[18]](#footnote-18) makes 1417; يُخْرِجُونَهُمْ مِنَ النُّورِ اِلَى ( الظُّلُمَاتِ)[[19]](#footnote-19) makes 1338 – the shaddah is not counted –; [[20]](#footnote-20)اُولئِكَ اَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ makes 1295 – the shaddah is counted –.

My heart was warned about their exact tawâfuq with both the name of the Risaletü'n-Nur and the form of its jihâd and the time of its being realized, written and completed, also their exact tawâfuq with the date of the people of kufr striving to extinguish the nûr of the World of Islam with the war of 1293 and the date of the terrifying treaties that were signed in 1338 taking advantage of the First World War in order to take the World of Islam from the nûr and de facto cast into darkness, and about their giving news, with the indicative meaning (ma’nâ al-isharî), of a nûr from the nûr of Qur'an will be a point of support for the people of îmân in this ma’nawî jihad, through the comparisons of the nûr and darkness repeated within them. I was compelled and wrote. Then I saw that the relationship of its meaning with this century is so powerful that even had there been no sign of tawâfuq, it has given me a conviction that just as they look to all centuries, these âyahs were speaking with us through the indicative meaning (ma’nâ al-isharî).

Yes, firstly, the sentence [[21]](#footnote-21)لاَ اِكْرَاهَ فِى الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ at the beginning, through the value of abjad and jafr, points the finger to the date 1350 and says with the indicative meaning (ma’nâ al-isharî): although at that date through the matters of religion being separated from those of this world, freedom of conscience, which is opposed to forcing and compulsion in religion and striving for religion and jihâd with arms for religion, became a fundamental law and political principle in the governments and this government became a ‘Laic republic’. But in return for this, there will be a ma’nawî jihâd for religion with the sword of tahqîqî îmân. Because, giving the news of a nûr that will emerge from the Qur'an displaying powerful proofs to a degree which will show the right way, guidance, haqq and haqiqah in the religion to the eyes and will fully explain and prove itself, it demonstrates a flash of miraculousness.

Furthermore, until the word خَالِدُونَ, its comparing repeatedly the nûr and darkness, and îmân and darkness which are the source and origin of all the comparisons in the Risale-i Nur and just like them, is a concealed sign that a great hero in the contest of the ma’nawî jihâd at that date is the Risale-i Nur, which bears the name of nûr. Its ma’nawî diamond sword, which has discovered hundreds of the enigmas present in the religion, leaves no need for material swords.

Yes, countless shukr be to Allah, for twenty years the Risale-i Nur has effectively demonstrated this news from the ghayb and flash of miraculousness. And it is due to this great mystery that Risale-i Nur students do not interfere in the politics of the world and its currents and their material struggles, nor attach importance to them, nor condescend to them; its true students say to their most fearsome enemies and their insulting aggressions:

"O, You unfortunate! I am working to save you from eternal annihilation and to raise you from the lowest and excruciating level of transitory animality to the happiness of eternal humanity. You are working for my death and execution. Your pleasures in this world are very few and very short and your penalties and torments in the âkhirah are very great and very long. And my death is a discharge. Now then be off! I do not bother with you, do whatever you like!" They feel not anger at their dhâlim enemies, but pity and compassion, saying I wish they had been saved, they work to reform them.

**Secondly:** [[22]](#footnote-22)(وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ) (بِالْعُرْوَةِ الْوُثْقَى) These two sacred sentences having a powerful ma’nawî relationship, and with the calculation of abjad and jafr the first one corresponding exactly with the name Risaletü'n-Nur, and with its meaning and according to jafr, the second one corresponding exactly with its being realized and completed and its brilliant conquests, are an indication that the Risaletü'n-Nur is a عُرْوَةِ الْوُثْقَى[[23]](#footnote-23) in this century at this date. That is, it is the firmest and unbreakable chain and a [[24]](#footnote-24)حبل اللّٰه. They inform through their allusive meanings (Ma’nâ al-ramzî) that those who reach forth his hand and grasp it will find salvation.

**Thirdly:** Both with its meaning and with the calculation of jafr, the sentence [[25]](#footnote-25)اَللّٰهُ وَلِىُّ الَّذِينَ آمَنُوا alludes the Risaletü'n-Nur. It is as follows...

(The veil descended in this station. Permission was not given to write it. It has been postponed to another time.)

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

NOTE: The reason the remainder of this subtle point was not made to be written for now is that it touches to an extent on this world and politics. We are prohibited from looking at these. Yes, [[26]](#footnote-26)اِنَّ اْلاِنْسَانَ لَيَطْغَى looks to this tâghût and draws attention to it...

Said Nursî

*An Addendum of the Note of the Eleventh Topic*

**A tawâfuq which causes astonishment and is a warning:** The Alifs of each copy of the Risale on Frugality written by five or six different scribes three of whom were inexperienced, in different places far from one another, who write out from different copies, whose handwriting was different from each other’s and who did not consider the Alifs at all, have a tawâfuq with the number fifty-one without the du’â and fifty-three with the du’â at the end; and also their tawâfuq with the date the Risale on Frugality was written and copied, which was 1351 according to the Rumi calendar and 1353 according to the Hijri calendar, undoubtedly, cannot be random coincidence. It is an indication that the barakah within frugality has risen to the degree of karâmât. And this year is worthy of being named 'The Year of Frugality.'

Yes, two years later, during the Second World War, time proved this karâmât of frugality through the hunger, destruction and waste everywhere, and through mankind and everyone having compelled to be frugal.

*The Nineteenth Flash*

Yes, through the indication of [[27]](#footnote-27)يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى اْلآخِرَةِ this century has made the life of this world be preferred over the life of the âkhirah; even the people of Islam with their own will. Starting from the date 1334 such a regime also made its way into the people of îmân. Indeed, with the calculation of jafr and abjad [[28]](#footnote-28)عَلَى اْلآخِرَةِ makes 1333 or 1334, it has a tawâfuq with the same time as the commencement of the regime of the preference of this world over religion as a condition of that treaty following the victories of the enemies of Islam in the First World War. The result of this was to be seen two or three years later.

*The Authorised Biography Bediuzzaman Said Nursi (311)*

My azîz brothers!

Since even the smallest and minor subtle point about the Qur’an carries great importance, today in connection with the subtle point of miraculousness in Surah Wa’l-Asr, I have been warned to explain a subtle point on a small ray, from the level of the indicative meaning (ma’nâ al-isharî) of Surah al-Fil which is based on the principle of tawâfuq relating to the Qur’anic indications that look to our time. It is as follows:

A requirement of the balâghât of the Qur’an of Miraculous Exposition, which addresses all mankind across all ages, is to provide universal events which have members in every century that are alike and that carry a resemblance, and to express meanings according to every level through the levels of indication. Through the declaration of a famous and historical minor event in surah, اَلَمْ تَرَ كَيْفَ this sacred surah looks also to our age, providing its lessons and striking the wicked. Together with giving news of this century's greatest event from the level of its indicative meaning (ma’nâ al-isharî); as a reprimand for showing preference to the world over religion in every way and for following dhalâlah, through calculations of jafr and abjad, three of its phrases are in agreement with and point to the exact date of that event.

**The First Sentence:** The sacred sentenceتَرْمِيهِمْ بِحِجَارَةٍ describing the samâwî bombs which the ‘Ababil’ planes rained over the heads of Abraha’s soldiers who were attacking The Great Kâ’ba, has the value of (1359), and **indicates by tawâfuq the samâwî** **bombs and stones that will rain on the heads of the civilisationists who prefer this world over religion and work to corrupt mankind.**

**The Second Phrase:** The sacred sentence اَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍpoints to how those attacking to extinguish the nûr of the Kâ’ba with trickery, fell into the dhalâlah of non-existence and darkness themselves and received slaps with their attacks turning against them in reaction. In the same way, with the jafr value (1360), the value of the sacred words فِى تَضْلِيلٍ points with tawâfuq to the same date **samâwî bombs were sent as punishment for the wrongdoings of the tyrannical and proud people of dhalâlah who work to destroy the Kâ’ba of samâwî Religions in this age and its qibla by means of trickery, intrigue and dhulm on account of dhalâlah, and their leading to dhalâlah.**

**The Third:** In addressing Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm the sacred phrase اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيلِ says in its explicit meaning (ma’nâ as-sarîh): “Do you not see how Makkah Mukarramah and The Great Kâ’ba which are your blessed homeland and your qibla were extraordinarily saved from your enemies, and how your enemies were punished?” In the same way, that sacred phrase also addresses this age by way of its indicative meaning (ma’nâ al-isharî) and says that **“Do you not see how those who perform ‘ibâdah to this world and those companions of the world who trample over what is sacred for the sake of worldly benefit, who are the enemies of your religion, Islam, Qur’an and the people of haqq and haqiqah have received the punishment of the slaps from your Rabb? Look and see!”** With its indicative meaning (ma’nâ al-isharî) and the exact jafr value of this phrase totalling 1359, it explains by indication exactly how samâwî slaps rained down as a form of samâwî calamity **in consequence for the betrayal of Islam.** However, what comes in the place of “Companions of the elephant” اَصْحَابِ الْفِيلِ is the “Companions of the world”. The word ‘world’ would be regarded in place of the word ‘elephant’. {Note: The mystery of removing the word ‘elephant’ is this: in that ancient time, they perpetrated their attacks relying on the greatness and grandeur of the terrifying elephant called ‘Mahmud’. Whereas now relying on wealth and assets and the fleets they have amassed with that wealth –with even a nation of forty million holding mankind captive through those fleets– the European civilisationists have destroyed the sovereignty of three hundred and fifty million Muslims worldwide, not with the beauty, goodness and the benefit of civilization but with its mistakes, dissoluteness and irreligiousness, making them submissive to its oppression, and thereby causing this samâwî calamity. Thus the cruel dhâlims who perform ‘ibâdah to this world, have given fatwâ to the Qadar of Allah to rain down calamities; as punishment for their dhulm, and for fleeting possessions and lives of the poor, innocent and wronged, to be transformed into the âkhirah to a much higher value, and to serve as kaffârah adh-dhunûb for their sins in this world. This last year and a half, I have had absolutely no knowledge about the state and phases undergone by the people who perform ‘ibâdah to this world and the second World War. However, by their state two years ago, these slaps coming from the level of the indicative meaning (ma’nâ al-isharî) of this sacred surah are raining down precisely on their heads and is a perfect tafsir to one of the indicative meanings (ma’nâ al-isharî) of this surah.}

**The Breakdown**: تَرْمِيهِمْ بِحِجَارَةٍ : Two ت is (800). Two ر is (400). Two م, one ب, one ح, one ى totals (100). Since the tanwin is not a stop ن equals (50). One هـ, one ج, one (madda Alif) totals nine. All totalling to the value of (1359).

فِى تَضْلِيلٍ : ض is (800). ف is (80). ت is (400). Two ى is (20). Two ل is (60). The tanwin is not counted since it has come at a stop. All Totalling (1360).

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيلِ : Two ر, one ت is (800). Two ف, two ك is (200). Two ل, one م is (100). One ع, one ص is (160). Four ب, three alifs, one ى, one ح equal (29). The two د and one alif in the الدُّنْيَا which replaces الْفِيلِ equals (9). One الْفِيلِ is (50). One ى is (10). One alif is (1). This totals to (1359) and if the silent Alif is not counted it equals (1358). It separately points at both the Arabic and Rumi years of those various samâwî slaps through tawâfuq. {Note: Yes, this surah threatens with one of its indicative meanings (ma’nâ al-isharî), that after these slaps, the wrongdoers of mankind do not move from shirk to shukr and do not express their remorse to the Qur’an, samâwî stones will rain over their heads too by the hand of malâikah.} Pass on my salam and du’â to all our brothers.

Your brother

Said Nursî

*The Kastamonu Addendum (247-249)*

Two days ago, when the examining magistrate summoned me, while I was thinking how I could defend my brothers, I opened the Hizb al-Masun of Imam Ghazâlî. Suddenly, these âyahs was seen to my eye:

‌اِنَّ اللّٰهَ يُدَافِعُ عَنِ الَّذِينَ اٰمَنُوا [[29]](#footnote-29)٭ يَسْعٰى نُورُهُمْ بَيْنَ اَيْدِيهِمْ وَبِاَيْمَانِهِمْ[[30]](#footnote-30) ٭ اَللّٰهُ حَفِيظٌ عَلَيْهِمْ[[31]](#footnote-31) ٭ طُوبٰى لَهُمْ‌[[32]](#footnote-32)

I saw that the first âyah –if the shaddah are counted and maddahs are not counted; the و in the آمَنُوا is also a maddah– with its value of abjad and jafr makes 1362, and its meaning and value have a tawâfuq with the exact date of this year and with the time we begin to defend our mu’min brothers. I said Alhamdulillah, this leaves no need for my defence. Then the thought "I wonder what will be the consequence?" came to my mind. I was curious. I saw that, on condition that tanwin is counted, the two phrases اَللّٰهُ حَفِيظٌ عَلَيْهِمْ[[33]](#footnote-33) ٭ طُوبٰى لَهُمْ‌[[34]](#footnote-34), the value of jafr makes exactly one thousand three hundred and sixty-two (if a mad is not counted, it makes two; if it is counted it makes three); having tawâfuq exactly with this time we are so needy for the protection of Allah, with this year's date and next year's date, they console us with the assurance of our being protected from a terrifying attack against us that has been prepared over the last year in a large sphere and on a wide scale.

Since the Risale-i Nur's more brilliant conquests are in ruling circles, in this event, the temporary suspension does not and should not cause us to despair. And I consider Âyah al-Kubrâ's[[35]](#footnote-35) being confiscated due to its printing to be a proclamation, attracting attention from everywhere to its shining rank. I have just read the âyah, [[36]](#footnote-36) رَبَّنَا اَتْمِمْ لَنَا نُورَنَا وَاغْفِرْلَنَا. The phrase [[37]](#footnote-37)اِغْفِرْلَنَا makes exactly 1362. It has a tawâfuq with this year's exact date, and summons us and orders us to istighfâr so that our nûr may be completed and the Risale-i Nur may not remain deficient.

*The Thirteenth Ray*

My Brothers!

It was with a ma’nawî warning that I saw a single indication of a single âyah of the Qur’an showing, by way of informing from the ghayb, a flash of miraculousness in the form of tawâfuq. The jafr value of this noble âyah اَيُحِبُّ اَحَدُكُمْ اَنْ يَاْكُلَ لَحْمَ اَخِيهِ مَيْتًا – not including the shadda and tanwin – equals (1351) with the original of مَيْتًا being مَيِّتًا making it equal to (1361). It thereby includes within the universality of the indicative meaning (ma’nâ al-isharî) of this âyah, a terrifying act of ghiybah at this date as a significant event. As a significant event, this strange ghiybah took place on exactly the same date, in the same year. It was as follows:

If for the last eighteen years, a man has been forced to spend his life isolated for eighteen years in a room, like solitary confinement, for preserving the Sunnah As-Saniyyah by refusing to wear the hat; and for saying ٱللَّٰهُ أَكْبَرُ when reading the adhan of Muhammad in his private space of ‘ibâdah; and for showing the haqiqah of لاَ اِلهَ اِلاَّ اللّٰهُ as brilliantly as the sun; until he was arrested and incarcerated together with a hundred of his friends. To commit ghiybah and use obscene language to expose such a man for explaining the good news of a sign from the Qur’an to console himself and his friends who have suffered, with the firm conviction that this was inâyah of Allah based on hundreds of signs and indications; and to make his innocent students who have saved their îmân through his lessons, loath him and doubt him; and by acting as if there are no causes for denial, and turning a blind eye to all other transgressions and crimes; to denigrate with indecent language the imaginary mistake of this helpless person which was not visible to eighty investigative scholars throughout eight years, and to assume that an error of judgement was found by a superficial and obstinate view; indeed, in this age and in this country, it makes it a significant event worthy of being the cause for the wilful indication of the Qur’an of Miraculous Exposition. Personally, just as **every surah, sometimes an âyah, and sometimes a word of the Qur’an can demonstrate a miracle**; so too, the single sign from this âyah is a flash of miraculousness by way of informing from the ghayb.

There are signs which show how this indication of the âyah looks in this age to the ghiybah committed against the students of the Risale-i Nur.

**The First:** In the Risale on the Qur’anic Indications which is the First Ray, in the fifth ayah اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِى بِهِ فِى النَّاسِ which alludes to the Risale-i Nur and its interpreter, the sacred word of مَيْتًا provides very strong signs that through its value of jafr and abjad, and through the three aspects in its meaning, it has a tawâfuq with ‘Said-ün Nursî’.

**The Second Sign:** The value of jafr and riyaz of the âyah اَيُحِبُّ اَحَدُكُمْ being equal to (1361), is the same date that strange incident took place.

The Third Sign:...

The âyah اَيُحِبُّ اَحَدُكُمْ اَنْ يَاْكُلَ لَحْمَ اَخِيهِ مَيْتًا which in five ways condemns the act of condemning and miraculously forbids ghiybah in six ways, showed itself before me in form. In a ma’nawî manner, it said “Look at me!”. So I looked and suddenly saw that within the tasbîhât, the dates 1351 up until 1361 were shown. I looked at our state, I saw that beneath the veil from 51 up to 61, at a time when the Risale-i Nur needed help, a type of attack had been perpetrated beneath the veil around Istanbul which suddenly broke out in 61.

**The breakdown:** ت خ is one thousand (1000). م م ى ى is one hundred. ل ل ك ك is one hundred. The third ن ى م is one hundred. ح ح ح ب د is thirty. The fourth ى is ten. Five ‘alifs’ together with one هـ is ten. The tanwin at the end being an ‘alif’ used as a stop (waqf), brings the total to (1351). The root of مَيْتًا being the letter ى with shadda, makes it equal to (1361) {Note: Since this âyah strictly forbids ghiybah, we should leave behind those who have committed ghiybah behind us and avoid making this the cause for ghiybah. Insha’Allah, it will not be repeated.}

*The Kastamonu Addendum (209-211)*

**There are tawâfuqs in the events:**

It is a subtle and meaningful tawâfuq that yesterday I received the book scribed by the innocents. When I opened it, I saw how the Short Words included in the beginning, was scribed carefully and beautifully with its embroideries by Marangoz Ahmad who, like the headman of those innocents, is a hero of the Madrasa Nuriya. I said Mashâ’Allah to Marangoz Ahmad, who was now in charge of the innocent. That same day, I received a letter he sent me and opened it. When we were reading to our friends the letters that we had sent to Marangoz Ahmad, I saw that two grasshoppers came to the top of the letter and listened to it right until the end. Just like a few days ago while writing the letter, two pigeons confirmed the acceptability as well as confirm the good-news bearing sparrow and the bird of Quddûs[[38]](#footnote-38), so too, the two grasshoppers of Marangoz conforming both the pigeons and good-news bearing birds has been a subtle and meaningful tawâfuq. It is as though they are saying through their language of being “We too know the Risale-i Nur”

*The Emirdağ Addendum-1 (70)*

My azîz, siddîq, sacrificing brothers!

The two tawâfuqs in the letter of congratulations sent by the heroes of Inebolu and the strange visit of the two birds are very meaningful. Indeed, at the same time, the government began an investigation against a single man who wrote a single letter of mine and pressured him by exaggerating its significance, to have the Miracles of the Zulfikar[[39]](#footnote-39) from the Risale-i Nur – which speaks a thousand times greater than myself and delivers effective lessons with its one thousand copies, and its one thousand tongues and the thousands of its letters – scribed freely and without any obstacles by the pen of Ahmed Nazif – who until now has had many rivals and people tracking him, and has never stooped to being easily agreeable; is a moment worthy, not only of birds but of malâikah and certain rûh beings taking on a physical form and congratulating this amazing success.

We too say Bârakallah, Mashâ’Allah and Waffak’kumullah thousand of times to those junior heroes of Isparta. We congratulate them with all our rûh and remind them of the need to practice caution and care in this very important duty.

*The Emirdag Addendum 1 (172-173)*

I have received a warning to declare an apparent karâmât of the Nur which is both a profound and powerful tawâfuq and is evidence to the loyalty of the students. It is as follows:

The same moment I had written my will, and at the same time the secret munâfiqs had the police ban my trusted students who served me, from visiting me; they used this opportunity to send me someone I did not know who made me swallow a poison that was more toxic than the previous nine poisons.

Also, at the same time, Hoja Haşmet from Tunisia who is from among our ‘âlim brothers – who had come to visit me last year and returned without seeing me – has sent here the following note from Yozgat: “Said has passed away, protect the one-hundred and thirty parts of the Risale-i Nur so that we will print them in the near future.”

Also, at the same time, the brilliant letter which Halil Ibrahim wrote about my death in the form of a moving eulogy made the students here weep.

Also, at a close time to this, in the one or two letters of Husrev concerning my death, which was not his usual practice, his indication to my death by the words like “two or three days life” saddened me a little. I became worried that if my time to leave was near.

Also, around the same time, when I was deeply concerned about my duty in this worldly life and while worrying, in these terrifying times, if the students will perform that duty on my behalf after my passing, far beyond my hope, Denizli, Milas, Isparta, Inebolu set themselves to the duty with such embrace and support and caused others, teachers and ûlamâ set themselves to that duty, they cast me into amazement.

**In conclusion, these tawâfuqs in five ways, are a clear karâmât of the Nur.**

اَلْحَمْدُ لِلّٰهِ هذَا مِنْ فَضْلِ رَبِّى

*The Emirdag Addendum 1 (136)*

(A passage written by Hilmi, our tea-maker Emin and Tahsin. This was deemed appropriate to include among the parts of the Twenty-Seventh Letter)

Recently, while efforts have been made by spies to inspect the risales in detail, the protection of ‘inâyah too has shown its bestowal in a particular way.

A minor example of this is the Ilahî gift in the livelihood of Risale-i Nur students, which is a small yet amazing and subtle tawâfuq, and is an occurrence that is without a doubt a karâmât of the service of the Risalet-un Nur. Yes, **we have concluded that the tawâfuq, which is one of the sources of the Risale-i Nur’s chain of karâmât, and the unanimity of six tawâfuqs of this kind for this same occurrence clears away any possibility of this being a random coincidence.** It is as follows:

Having not visited our Ustadh for a few days, together with my friend Emin, we decided to go and see our Ustadh. After performing the ‘asr salah together, he ordered us: “I will prepare food for you. You have a provision here.” He repeatedly said “ If you do not eat, it will cause me harm nine times more. Because Janâb-i Haqq will send me more in return.”

Despite our politely turning down the offer he ordered us “Eat your rizq, more will be given to me.” In order not to break his order, we began to eat his kind offer of the butter and pumpkin dessert with bread. While we were eating, in a completely unexpected moment and way, someone came and entered the room carrying in one hand the same amount of bread and the equivalent amount of butter we were eating (the size of a hazelnut), and in the other hand, he had the exact same amount of pumpkin dessert. Astonished at this experience, no place remaining for the random coincidence, as we saw with our eyes the Rabbânî barakah in the rizq of Risale-i Nur students. Our Ustadh said: “The favour will be tenfold. Whereas this gift is exactly equal. This means that the aspect of provision predominated. And provision is granted based on proportion.” Later that night, the aspect of sadaqa also showed its effect. We saw the arrival of ten times the amount of bread, as well as ten times the amount of buttered dessert, and since he was not too fond of the pumpkin dessert, ten times the amount of pumpkin and eggplant pickles. We witnessed that, this had come beyond any expectation, as a ma’nawî reward in return for studying the Second Ray of the Risale-i Nur for one week. This means that the sweetness of the pumpkin dessert had arrived in the form of the halva made with butter and flour, and the rest took the form of pickles.

*The Kastamonu Addendum (58-59*)

**A Subtle Tawâfuq:**

We initially wrote at the beginning of the letter بِعَدَدِ عَاشِرَاتِ دَقَائِقِ شَهْرِ رَمَضَانَ

But due to various other engagements, we could not complete it. Then, the blessed letter of blessed Atif arrived. It started with the words بِعَدَدِ عَاشِرَاتِ دَقَائِقِ شَهْرِ رَمَضَانَ and made us wait for it to show the tawâfuq it had with the beginning of our letter. As a great service of nur, the brilliant writings which he previously sent to this city, written with his pen filled with karâmât, with his intention to send the Risale-i Nur to assist us in this region is a personal sacrifice. However, he too is very much in need of them.

On behalf of the Risale-i Nur students here, we extend thousands of appreciations to him in advance and congratulate him on that service. And seeing his pen filled with karâmât turn away from the alluring mysteries of tawâfuq and completely embrace the publishing of the Risale-i Nur, has made us feel deeply indebted and pleased. May Janâb-i Haqq multiply the number of devout, sincere students like him, amîn.

*The Kastamonu Addendum (201-202)*

(A passage by Hâfidh Tevfik, Mehmet Feyzi, Emin, Hilmi and Kamil from among the students of the Risale-i Nur)

Among so many signs, the multiple tawâfuqs of small and subtle, yet clearly convincing incidents we have witnessed during these two days, has shown the ‘inâyah and facility manifested on our Ustadh with Gawth’ul Azam’s passage of فَاِنَّكَ مَحْرُوسٌ بِعَيْنِ الْعِنَايَةِ, and has shown the tawâfuqs to be one of the sources of karâmât of the Risale-i Nur. We will share five or six samples of Rabbânî ‘inâyah we have witnessed with our eyes, which have all taken place within these two days.

**The First:** Yesterday, our Ustadh needed three services to be performed for the Risale-i Nur, but had nobody around to do them. We were far away. Ustadh came down the stairs and opened the door with the thought of calling us by sending us news with a child. In an extraordinary manner, three Risale-i Nur students who were able to perform that service arrived at the door within that minute.

**The Second:** More than two years ago the important parts of the Risale-i Nur, which had been scribed by Hâfidh Ahmed, whose house had been saved from burning down through the barakah of the Risale-i Nur, was borrowed by one or two people who were from another district and village to have it copied by hand. They lost track of these books and were too embarrassed to update us about them. Together with Hâfidh Ahmed, we were left worried and upset about this for two years. Those books arrived today; while at the same time yesterday (in another incident) Hâfidh Ahmed – who used to prepare small amounts of food for our Ustadh’s convenience and would ask about his well-being once every few days – had done so again after stopping this practice of his for two years. He had moved houses and since he was no longer a neighbour, had not continued with this customary practice for two years. Again, yesterday, around the same time, Hâfidh Ahmed’s son came with his hands full and asked about Ustadh’s well-being like he used to two years ago. Our Ustadh said: “No need remains for this practice of yours which has ceased two years ago. You are no longer my neighbour, you have moved.” And today, at the same time, the book scribed by Hâfidh Ahmad, which were lost, were delivered to us together with their perfectly-made copies. It left us with no doubt that this subtle tawâfuq too was of the manifestation of ‘inâyah about the Risale-i Nur.

**The Third:** Our Ustadh exactly told Emin today: “The landlady who used to come over from her village every week, has not come to collect her rent for the last four months. In any case, send news for her to come and collect the rent.” At that moment, there was a knock at the door. It was that landlady who had not come for four months and she collected her rent for five months. At the pleasure of this incident of ‘inâyah, our Ustadh gave that landlady a small round bread, which was not from here and was not familiar to us – it was from a distant village. At that same moment, within twenty minutes, as one-thousandth of the ma’nawî price for studying the two Risale-i Nur books for two years, that same bread which was not from this village was delivered to us. Ustadh had also given the landlady a small bit of Ashura soup. Again, as one-thousandth of the reward for the study of those two books for two years that was received was exactly ten times that Ashura and the three sweetbreads. We saw it with our own eyes.

Also, since he had not known the name for seven years, Ustadh today asked the landlady, “What is your name?”. She replied “Hayriye”. Again, two hours later, with tawâfuq to the name of Hayriye; an incident took place regarding a student of the Risale-i Nur by the name of Hayri. We were not aware of it but he had left for Istanbul and two important students too had gone there for business matters and arrived late. Due to the material and ma’nawî storms, our Ustadh was very concerned about them together with another important student there. Today, two hours after Hayriye left, that Hayri arrived at the door and comforted our Ustadh about his concern for those three students. That day, Ustadh had finished a (small bottle of) fragrance called tafarik which he was using for the last four months. Hayri extended a small bottle in his hand and said “I have brought you tafarik”. We too said Bârakallah to this small and subtle tawâfuq about the tafarik.

Just like these small instances, over these two days, our Ustadh has seen many other instances of these due to his engagement with emending the ‘Miracles of Ahmad (ASM)’. Since we are able to observe such manifestations of ‘inâyah in two days, if one looks carefully, everyone in the circle of the Risale-i Nur will see similar instances in themselves according to their degree of service.

The Risale-i Nur students

Hâfidh Tevfik Yes Hilmi Yes Kâmil Yes Hayri Yes Mehmed Feyzi Yes Emin Yes

We saw with our own eyes

Yes, I too confirm this.

Said Nursî

*The Kastamonu Addendum (239-241)*

Since tawâfuqs are one of the sweetest fruits among the serious haqiqahs by our Ustadh and the Risale-i Nur, as a note to the previous tawâfuqs we sent you, we will write for our brothers one or two small tawâfuqs that have taken place throughout these two days.

Indeed, the tawâfuqs found in the Words and in the words of our letters show an intent and special ‘inâyah – sometimes it is so extraordinary that it reaches the level of karâmât, and sometimes it takes a subtle form of elegance. So too, in the incidents relating to the Risale-i Nur and Ustadh, we see the same tawâfuq with intent and ‘inâyah in the actions within the speeches. For instance:

The tawâfuq in our previous letter about the landlady who had not come to collect her rent for four months, was her knocking on the door as our Ustadh said: “Send news to her”. On two separate occasions, while regarding out the sentence (in that letter), as the words “to Emin” were being read, that very moment, Emin entered through the door downstairs. This visit was outside his usual hours. On the second day, as it was being read to another person, the exact moment the words “to Emin” was read, Emin came in through the door upstairs, which was not his usual practice. Both these tawâfuqs corresponding to the tawâfuq of the landlady shows that **even our smallest activities are not coincidental, but a deliberate tawâfuq.**

Furthermore, among the students of the Risale-i Nur, Fuad, who had brought us some tarhana (soup) four months ago, had gone to Istanbul. His coming on the same day we were concerned about his thirty-day delayed arrival was in tawâfuq with the same day his tarhana soup was finished.

Also, on the same day, the finishing of the piece of butter – for which we and Ustadh felt the barakah of – was in tawâfuq with the delivery of what we believe, was the same amount, at that same moment and place. Likewise, a bread roll which is baked in the ashes by the villagers here and which Ustadh enjoyed eating from in the mornings and evenings, had finished after fifteen days. That same day, one of his relatives brought along with him the same bread roll. For the sake of this tawâfuq, Ustadh did not turn it back and accepted it and gave something in return for barakah. We saw with our eyes the minor manifestations of the sweet ‘inâyah of Allah in this subtle tawâfuq, and we understood that **blind chance does not interfere in our affairs. Just as meaningful tawâfuqs appear in the words and letters of the Risale-i Nur, so too there are meaningful tawâfuqs in the actions and deeds relating to the Risale-i Nur. And since they connect with the ‘inâyah of Allah, even if it is a very minor matter, its value is great.** Writing at length in this way and attaching much importance will not be excessive; since what is intended is its meaning – which is the ‘inâyah and compliment of rahmah – it makes even this discussion a ma’nawî shukr.

From among the students of the Nur

Emin, Feyzi

*The Kastamonu Addendum (242-243)*

**The Second Matter:** The five subtle tawâfuqs experienced yesterday have given us the conviction that; even **with our smallest and insignificant work, we are under the benevolent watch.**

**The First:** As I opened the door, beyond any expectation, four Ahmeds from among the Risale-i Nur Students suddenly arrived together at the door, each able to assist me with a matter I was in need of. Two of them were from villages, the other two were from different localities here.

And again, we had given one of the important students of the Risale-i Nur, Koroglu Ahmed, some yoghurt as an offering of barakah and as provision. As he was holding the yoghurt, one of the innocent students of the Risale-i Nur, Ahmed the son of Hilmi, came knocking at the door carrying with him the amount of yoghurt I had given the other Ahmed. This type of tawâfuq in one day regarding these six Ahmeds from among the students of the Risale-i Nur appears not as a coincidence, but rather, as a sign drawing attention to those Ahmeds.

**The Second:** An immigrant and poor lady requested an item from me as means of barakah. So I gave her a shirt. Five minutes later, a lady by the same name, found an important means to make me accept a shirt and sent it. I accepted it for the sake of the tawâfuq.

Also, that same day while I was giving away half of my butter to certain people in need, I put a little too much into the container and was left with very little for myself. Before they even received that butter, that exact amount – I had intended to keep – was delivered by someone from a far-away village in return for reading my books. For the sake of that tawâfuq, I accepted that as well.

**The Third:** That same day while I was travelling on a horse, a man on horseback came running from behind me. He hopped off and clung on to my foot and stirrup. I had never before met this man. I asked him: “You showed me such friendship, who are you?” He said: “I am the khatib (preacher) of Kozca.” But I had never before heard of such a village in Kastamonu. Upon my return, two soldiers who were from Isparta came next to me. One of them said: “I have brought you a letter from the khatib (preacher) of Kozca.” This unusual tawâfuq, occurring in such a manner in two of these different provinces, is an indication that they are working for the service of the Risale-i Nur with loyalty. In this regard, Sabri may pass on many salam to the khatib of Kozca on my behalf. We make him a partner in the ma’nawî gainings among the elect students. Since it is not our custom to write private letters, he should not be offended that I could not write to him personally.

That same day, I witnessed the fruit of a sweet tawâfuq in a much more charming way. It is as follows:

Two soldiers came in a very happy and friendly manner and said: “You are from Isparta, you are our fellow countrymen.” To which I replied: “Proudly! I am from Isparta in every respect. Isparta, in my view, is blessed in every way and is my homeland. It is also the birthplace of hundreds and thousands of my true friends who are each equivalent to a hundred.”

Indeed, whether they are soldiers or anyone else, most people from Isparta who come here mostly consider me as their fellow countrymen. Whichever of them see me, they ask “Are you from Isparta?” And I reply “Proudly! I am from Isparta and I have so many true friends and relatives in Isparta that I have in many ways preferred it over my birthplace, the village of Nurs. And I prefer a single village of the greater province of Isparta over my district of Isparta, which is a young descendant of the greater Isparta province. The Isparta which has provided me with so many sincere and heroic brothers and sisters, has for myself, rather for Anatolia, become blessed in every way. Insha’Allah, the seeds of nur they have disseminated across both Anatolia and the world of Islam will each be the recipients of rahmah and become seedlings, whereby they will be nutrients, lights and remedies, and scatter the ma’nawî scarcity, plague, dhulm and darkness.

**The Fourth:** After writing the above three tawâfuqs, I received the very beautiful letter of senior Hâfidh Ali; and the profound letter from Hulusi the third Abdullah Cavus, and the valuable letters by Hulusi Bey and Katib Osman. In the following phrase written by Hâfidh Ali which he writes in relation to the ‘ulamâ of Konya scribing the Risale-i Nur with appreciation, and the praise and admiration the tafsir author Hoja Vehbi (ra) makes towards the Risale-i Nur after being submitted by the Risale on Ikhlas[[40]](#footnote-40), Hâfidh Ali says: “A Karâmât of the Risale-i Nur is that it does not feed meat to the cow and grass to the lion. It provides grass to the ox and meat to the lion. The very first risales which that lion-like (brave) hoja came across was the Risales on Ikhlas.”

And it was either six or seven days before I received this letter by Hâfidh Ali that I suddenly said while coming down Mount Karadag: “Watch out! Do not feed the horse, meat, and the lion, grass; give meat to the lion and grass to the horse!” I enjoyed this so much that I repeated this phrase five or six times. It was either Hâfidh Ali who wrote it first and I was made to say it, or, I had said it first and he was made to write it. There was only one difference between us in this unusual tawâfuq. He made reference to feeding grass to an ox, and I, feeding grass to a horse.

*The Kastamonu Addendum (277-279)*

For just as the exact tawâfuq of the four assaults of terrifying earthquakes with the exact times of four severe attacks to the Risale-i Nur and its students is not a random coincidence, so the exact tawâfuq of the two centres of the Risale-i Nur's dissemination, Isparta and Kastamonu, being preserved from disaster comparing to other places and through the indication of Sura al-'Asr, since the remedy of salvation from this Second World War, the greatest loss of mankind at the âkhirzaman, is îmân and ‘amal as-sâlih, the tawâfuq of the time of the Risale-i Nur spreading the tahqîqî îmân all over Anatolia, with Anatolia being saved from the great losses of war extraordinarily cannot be a random coincidence.

Also, just as the exact tawâfuq of the hundreds of incidents of the slaps of compassion or wrath of those who harm the Risale-i Nur's service or those who err in that service is not a random coincidence, so too the thousands of incidents of all those who serve the Risale-i Nur well, almost without exception, experiencing barakah and abundance in their livelihoods and rejoicing and ease in their heart, too, cannot be a random coincidence.

*The Thirteenth Ray*

Giving a wrong meaning in the Indictment, he has deemed the cause of accusation some of the Risale-i Nur's karâmât in the form of slaps. As though disasters like the earthquakes that occur when the Risale-i Nur is attacked are the slaps of the Risale-i Nur. Hâsha! Again and again, Hâsha! We have not said such a thing, nor wrote it. Rather, in many places by its proofs, we said that like acceptable sadaqa, the Risale-i Nur is a means of repulsing disasters. Whenever the Risale-i Nur is attacked, it hides; calamities seize the opportunity and befall us.

Yes, through numerous indications and tawâfuqs of the Qur'an and the tawâfuqs of those incidents, which has no possibility to be a random coincidence, with hundreds of incidents and events confirmed and witnessed by thousands of Risale-i Nur students and as it partially pointed out in court, we have a certain conviction that those tawâfuqs are an Ilahî bestowal indicating the acceptability of the Risale-i Nur and are a sort of karâmât of the Risale-i Nur granted on account of the Qur'an.

*The Fourteenth Ray*

My Brothers!

I recently sent two risales from Rumuzat-i Semaniya[[41]](#footnote-41) to important students at some location. The road was blocked and so the risales could not get there. I carefully studied those two risales once again, and said in my own mind: “Why has this pathway which leads to a pleasurable, beautiful, curious and charming purpose filled with tawâfuq, become veiled before it was sent; why were we redirected to another path and employed there.”

It was suddenly warned that: “This was going to bring harm to the service and benefits of the treasury of the haqiqahs of îmân; which are the foundations of Islam, and is a hundred times more important and valuable than the method of unlocking the mysteries from the ghayb, and is a means of addressing the general need, and is what every individual seriously needs in this age. It was going to leave the greatest and most exalted aim of the haqiqahs of îmân at a second degree. That is the reason.”

The mystery from the ghayb was shown in the indication of surah اِذَا جَاءَ نَصْرُ اللّٰهِ; when it was suddenly hidden and become veiled.

Also, it is due to this mystery that we have not been employed in that field very much. What emerged from the effulgence of that method of tawâfuq was but a signature to the veracity of the Risale-i Nur, an adornment of its eloquence, and a type of miraculousness appearing from the order and position of the letters of the Qur’an. And we were no longer made to work on that path.

*The Kastamonu Addendum (125-126)*

1. (Say: I seek refuge with the Rabb of the dawn \* from the sharr of all that He has created; \* and from the sharr of the night when it grows dark, \* from the sharr of those who blow on knots \* and from the sharr of the envier when he envies.) [↑](#footnote-ref-1)
2. (Say: I seek refuge with the Rabb of the dawn.) [↑](#footnote-ref-2)
3. (from the sharr of all that He has created;) [↑](#footnote-ref-3)
4. (from the sharr of those who blow on knots) [↑](#footnote-ref-4)
5. (from the sharr of those who blow on knots) [↑](#footnote-ref-5)
6. (and from the sharr of the envier when he envies.) [↑](#footnote-ref-6)
7. (from the sharr of all that He has created;) [↑](#footnote-ref-7)
8. (and from the sharr of the envier when he envies.) [↑](#footnote-ref-8)
9. (from the sharr of those who blow on knots) [↑](#footnote-ref-9)
10. (...the night when it grows dark) [↑](#footnote-ref-10)
11. (There is no compulsion in religion. True guidance has been made clearly distinct from error.) [↑](#footnote-ref-11)
12. (2:255) [↑](#footnote-ref-12)
13. (Therefore, whoever renounce 'Tâghût'.) [↑](#footnote-ref-13)
14. (and believes in Allah has grasped) [↑](#footnote-ref-14)
15. (the firm hand-hold that will never break) [↑](#footnote-ref-15)
16. (Allah, Whose hand-hold you have grasped, He is Samî’ and ‘Alîm. Allah is the Wali (Protector) of those who believe) [↑](#footnote-ref-16)
17. (He brings them out of the depth of darkness and lead them into the nûr.) [↑](#footnote-ref-17)
18. (As for the kâfirs, whose wali (protector) is 'Tâghût'), [↑](#footnote-ref-18)
19. (he takes them out of the nûr and leads them into the depths of darkness.) [↑](#footnote-ref-19)
20. (As a result, they will become the companions of the Jahannam fire and shall live therein forever.) [↑](#footnote-ref-20)
21. (There is no compulsion in religion. True guidance has been made clearly distinct from error.) [↑](#footnote-ref-21)
22. (and believes in Allah has grasped the firm hand-hold that will never break) [↑](#footnote-ref-22)
23. (the firm hand-hold) [↑](#footnote-ref-23)
24. [the rope of Allah (3:103)] [↑](#footnote-ref-24)
25. (Allah is the Wali (Protector) of those who believe) [↑](#footnote-ref-25)
26. (Indeed, man transgresses all bounds,) [↑](#footnote-ref-26)
27. (˹They are˺ the ones who favour the life of this world over the âkhirah) [↑](#footnote-ref-27)
28. (over the âkhirah) [↑](#footnote-ref-28)
29. [Indeed, Allah defends those who believe (22:38)] [↑](#footnote-ref-29)
30. [with their nûr shining before them and on their right hands, (57:12)] [↑](#footnote-ref-30)
31. [Allah is Hafîdh and ‘Alîm (42:6)] [↑](#footnote-ref-31)
32. [for them will be bliss (13:29)] [↑](#footnote-ref-32)
33. [Allah is Hafîdh and ‘Alîm (42:6)] [↑](#footnote-ref-33)
34. [for them will be bliss (13:29)] [↑](#footnote-ref-34)
35. (The Seventh Ray) [↑](#footnote-ref-35)
36. [Our Rabb! Perfect our nûr for us and grant us forgiveness (66:08)] [↑](#footnote-ref-36)
37. (grant us forgiveness) [↑](#footnote-ref-37)
38. (The Dove) *(Tr.)* [↑](#footnote-ref-38)
39. [A book compiled from the Risale-i Nur that contains the 10th Word, 25th Word- The Miracoulesness of the Qur’an and 19th Letter- The Miracles of Ahmad (ASM) and some other parts.] *(Tr.)* [↑](#footnote-ref-39)
40. (The Twentieth Flash) [↑](#footnote-ref-40)
41. (The Eight Allusions - The Name of the 29th Letter’s 8th Section which is published separately from The Letters and is about ‘ilm al-jafr) *(Tr.)* [↑](#footnote-ref-41)