# Rays from God’s Unity as Bright and the Sun[[1]](#footnote-1)

*In the name of God, the Merciful, the Compassionate.*

39:62



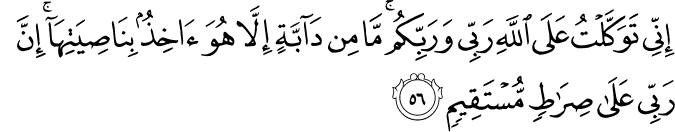
*God is the Creator of all things and He is guardian and watcher over everything. To Him belong the keys of the heavens and earth. (39.62-3)*

36:83

*Glory be to Him in Whose hand is the kingdom and inner dimensions of all things. (36.83)*

15:21

*There is nothing but with Us are the stores thereof. (15.21)*



*There is not a moving creature but He has grasp of it by the forelock. (11.56)*

O you heedless one, who attribute all things and events in this world to the law of causality. The causes to which you ascribe creativity are only a veil over the operation of the Divine Power. The Dignity and Grandeur of God require such a veil. However, it is the Eternal Divine Power, absolutely independent of everything, which is ever active and creates. For the Divine Unity and Glory require that to be so.

Indeed, the Eternal Monarch has officers. However, they have no authority of their own to execute His orders independently so that they could be regarded as partners to His Sovereignty. They function only as media through which the acts and executions of His Lordship are watched and known. They function also as observers and witnesses. By doing so, they obey His laws and commands of creation and thereby perform their duty of worship required by their nature and disposition. In short, they exist because they must manifest the dignity of the Divine Power and majesty of the Divine Lordship and Sovereignty.

As for the human monarchs, they need officers and other means because of their incapability to execute their rule alone by themselves. There is neither a resemblance nor a relation between the Divine officers and human ones.

Since most of the heedless and ignorant do not discern the beauty and wisdom behind events, they make wrong complaints and impertinent objections. So, in order to divert such complaints from God to them, causes are placed as an intervening veil (between people and God's acts). However, causes cannot be a consideration in the view of one who is able to see the real beauty and wisdom in events.

There is a parable to clarify this point:

The Angel of Death complained to God that His servants would complain of him for his taking souls. God answered him*: “I will put illnesses and misfortunes between you and them so that they will complain of them, not of you.”*

In sum: the Dignity and Grandeur of God require the apparent causes both to prevent improper complaints and so that those who reason superficially should not see the hand of Power as directly related to certain seemingly insignificant or vile things and affairs. The Unity and Glory of God require at the same time that, in both the creation and disposition of things, the apparent causes have no part.

# A note

Belief in God's Unity has two degrees:

One is **believing superficially** that God has no partners and the universe can belong to none other than Him. It is possible that one who has this degree of belief may be susceptible to certain deviations and obscurities in his understanding.

The other degree is **being firmly convinced** that God is One and that everything belongs to Him exclusively, and that only He gives existence without any partners whatever and without needing any means to do so. The one with such degree of conviction sees His seal and observes His stamp on all things, and free from any doubts, feels himself always and everywhere in His Presence. Neither deviations nor doubts can find a way to dilute this degree of conviction.

In order that you may acquire such a degree of conviction in God's Unity, I will point out some rays of it which I have obtained from the Qur'an.

# First Ray

God Almighty has set a special seal on each of the things He has made which shows that He is the Creator of all things. He has set a special stamp on each of His creatures demonstrating that He is the Maker of all things. Also, on each of the “letters” that the Power “writes” there is an inimitable signature particular to the Eternal Monarch.

For example, among His innumerable seals, look at the one He has put on life. Consider how, through life, a single thing is made into many things, and many things into one thing. For example, water that we drink becomes, by God's leave, a means for the formation of innumerable animal organs and systems. Though a single entity, it becomes “many” by God's command. Conversely many varieties of foods become, by God's leave, a particular body or skin or a whole system or sub-system. Thus “many' things become, by God's command, a single entity. So, whoever has an intellect, consciousness and heart must conclude that making a single, simple entity from many things and using a single entity in making things of great diversity is a seal special to the Creator of all things.

# Second Ray

Among His innumerable stamps, look at only the one He has put on living things.

Being complex and inclusive in character, a living thing is like a miniature of the universe, a shining fruit of the tree of creation, a nucleus of the whole of creation, which the Creator has made a sample or a pattern of most species. It is as if that living thing is a drop filtered through wisdom from the whole of creation with absolutely exact measures, an all-inclusive point extracted from the whole of existence through knowledge with absolutely sensitive calculations. So, it is not possible for one who does not have the supreme disposition of the whole of creation, to create even the simplest of living things. Whoever has a sound intellect must conclude that the one who has made a honeybee an index of most things, and who has inserted in man's nature most parts of the book of creation must be the Creator. He has encoded in its tiny seed the future life of a fig tree. He has made the heart of man a small-scale copy of thousands of worlds and a window opening on them. He has recorded in man's memory his past life and everything related to it. The One Who has done all these and many other similar things cannot be but the Creator of all things, and His doing so is a stamp peculiar to the Lord of the Worlds.

# Third Ray

Look at the signature put on the acts of bringing to life and reviving. Out of innumerable possible examples, we shall mention only one:

From planets to drops of water and pieces of glass, in each transparent or apparently transparent thing there is a stamp— an image or reflection—particular to the sun.

So too, the Unique, Eternal Sun has set on each living thing a seal, a stamp, of reviving and bringing to life showing itself through the manifestations of all His Names on that thing. If all material causes—supposing they had power and will—came together to produce the like of that stamp, they would not be able to do so, even if they helped one another (17:88).

Assume the images of the sun reflected in drops of water or pieces of glass or in any transparent thing are not attributed to the sun itself. Then you would have to accept that there is a real, tiny sun in each drop facing the sun, and in each piece of glass reflecting the sun's light, and indeed that every transparent thing has become a sun.

Similarly, assume you do not attribute every living thing and life and every act of bringing to life, to the concentrated manifestation of all the Divine Names. Presume you do not accept that life is the focus of the manifestations of the Divine Names, which could be regarded as the rays of the Eternal Sun. Then you would have to admit that each living thing, even if it be a fly or a flower, has an infinite power of creation, an all-encompassing knowledge, and an absolute will. Also, you would have to attribute divinity to each atom, if you ascribe the existence of everything to itself. Likewise, you would have to attribute absolute divinity to each cause, if you ascribe the existence of everything to causes. This would also compel you to accept countless partners in Divinity which, necessarily, requires absolute independence and never accepts partnership.

Consider an atom or, particularly, a seed or fruit-stone and see how astonishing and well-arranged composition and relationships it has! It has relationships with all the parts of the living thing of which itself is a part. Rather, it has relationships also with all the members of its species and all other creatures. It has relationships and duties resembling those of a private with respect to all the military offices. If you cut off the connection of that atom or seed to the Absolute Power, then you would have to admit that it has eyes with which it sees all things and an all-comprehensive consciousness.

In summary, non-attribution to the sun of its images in drops of water requires the admission of the existence of many suns in the tiniest things. So, too, non-attribution of everything to the Absolutely Powerful One, in relation to Whose Power atoms and suns, particles and wholes, particulars and universals, the small and great, are all the same, necessitates the acceptance of countless divinities.

# Fourth Ray

For a book to be written by hand requires only a writer and a pen. Whereas, if you get it printed in a printing-machine, then there will have to be as many iron letters as the number of the letters and many people to make those letters and arrange them to print the book. The whole sura Ya Sin is written in very small letters inside the two letters Ya and Sin. If you chose to write a booklet in small, fine letters within a single word, then in order to print that single word you would need as many iron letters as the letters used in the booklet.

So too, if you affirm that the universe is a book written with the pen of a Single One, then you are following the easiest and most reasonable path. If, by contrast, you attribute the universe to nature or material causes, then this is, in fact, the most unreasonable and difficult of ways to follow. For, in this case, to “print” a single living thing would require as many instruments as printing most of the universe would demand. So, this ought to be an impossible supposition.

Suppose you attribute existence to nature or material causes again, for example, in the case of a flower or a fruit. There would have to be in each particle of earth, water and air as many “programs” and hidden factories [to produce it] as the number of all flowers and fruits in the world in all their diversity of color, taste and shape. Or each particle should possess as great power as to make all plants, and as much knowledge as to know all flowering and fruit-bearing plants and trees with all their parts and proportions. For any particle or atom of these three essential elements can be a means for the formation of all plants or most of them.

Suppose you have a pot filled with soil in which seeds of various plants have been buried. Then empty the pot and fill it with the soil taken especially from the surface of the earth. In both cases you will have almost the same result. This is not different from what you observe throughout the earth. Despite their variety in shape, color, taste and appearance, any earth could be the means for the growth of all flowery and fruit bearing trees. Then each seed or fruit-stone, despite their simplicity and similarity to each other in formation, would have to have special machines or workshops to form the tree or plant in its entirety.

# Fifth Ray

Look! Any letter in a book points to itself to the extent of itself as a letter and in one respect only. However, it points to its writer in many respects.

Similarly, every “created” letter of the book of the universe points to itself only to the extent of being a letter. However, it points to its Maker in many respects both individually and in the words and sentences in which it is included, and manifests the titles of its Maker, describing them as if it were a long eulogy.

# Seventh Ray

Look! The Glorious Maker has put on each particular thing His special stamp and on each part of a whole, His peculiar seal. Likewise, He has put on each species and whole His special stamp. He has also put on all parts of the heavens and earth the stamp of His Unity by manifesting all His Names throughout the parts of the universe. He has demonstrated His Unity and He has put on the whole universe the seal of His Oneness. By concentrating the manifestations of all His Names on the universe, He has displayed His Oneness.

Look at the stamp pointed out in the verse, Look at the prints of God's Mercy, how He quickens the earth after its death. He verily is the Quickener of the dead in the same way, and He is powerful over all things (30.50). The quickening of the earth is really an astonishing “resurrection” or coming to life again. Hundreds of thousands of animal and vegetable species are raised to life. The members of many of those species are more numerous than the whole of the human population in the world. Nevertheless, to fulfill certain subtle purposes, most of those plants are not raised in their exact former identities; rather, they are returned to life again in substantial and close resemblance to their previous forms. However they are revived, their being revived indicates the easiness of the Resurrection [which will take place at the end of time after the overall destruction of the universe].

Despite their being infinitely mixed with one another, the quickening of all those innumerable species without any confusion and with utmost exactitude in differentiating them, is a special stamp of the One of infinite Power and all-encompassing Knowledge.

The species are infinitely mixed and intermingled with one another and there is great similarity among them. On the page of the earth hundreds of thousands of “books” are written without any confusion and mistakes, with an infinite order and with absolute accuracy in distinguishing among them. This is, again, a special seal of the One in Whose hand are the kingdom and keys of all things. He is not prevented from doing one thing while doing another at the same time. O man, you who consider the Resurrection as impossible and deny it! See, in the quickening of the earth, hundreds of thousands of examples of the Resurrection! Your considering the Resurrection impossible is like this:

A man saw one working miracles. He re-wrote innumerable lost books from memory, or composed new ones like the lost ones, all at once. The man is told that that author would write anew your book that he had composed in the twinkling of an eye and that had then been utterly dissolved in water. The man says: *“Impossible! How can an obliterated book be written again in a moment?”* He says that because he compares his own ignorant and impotent person to that miracle-working author who never forgets anything and who is able to do all things.

Assume a man says of one who lifts a mountain in order to demonstrate his strength that he cannot remove a rock blocking the way of the guests he has invited to the garden where he will offer them the most delicious foods and beverages. Would you not regard the man as foolish?

In this mighty disposition in spring there is an exalted, great and subtly embroidered seal belonging to the Lord, one showing itself in absolute accuracy and orderliness, abundance and extensiveness, with absolute speed and ease, and in perfectly distinguishing and separating utterly mixed things. This seal is particular to the One Whom doing something does not deter from doing another thing, from Whom nothing is hidden, and for Whom nothing is difficult.

In spring we observe on the face of the earth marvelous instances of an extraordinary art and activity based on purpose-fullness, insight, wisdom and munificence. They take place everywhere in the same way and in absolute exactness, orderliness and abundance. All this art and activity are but a seal of the One Who, despite being nowhere, is present everywhere through His Power and

Knowledge, Whom nothing wearies and Who never needs help.

# Seventh Ray

Look! As the stamp of the One, Eternally Besought-of-All, is observed on the page of the earth, as well as in all parts of the heavens and earth, so too on the universe as a whole the stamp of Unity is clearly observed. The universe is like a magnificent palace, a well-ordered factory, and a well-planned city, among all of whose elements or parts there is a mutual collaboration and co-operation for great purposes. Even over long distances, the elements hasten to the aid of one another just on time without losing their ways. When you discern it, you will see how some of the parts give the others a hand to meet their needs. It is as if they respond to each other's requests for help and, in close co-operation and obedience to a single manager, they work in orderliness and serve living beings for specific purposes.

Look at this principle of mutual helping and cooperation. See how the sun and moon, day and night, and summer and winter, come to the aid of plants to urge them to help animals and convey to them their food that they take from the treasury of Mercy. Animals hasten to the aid of human beings. The honeybee and silkworm, for example, take honey and silk from the treasury of the All-Merciful One and carry them to man. Particles of earth, air and water come to the help of fruits and vegetation, each of which has a different taste and quality of nourishment. In turn, they go to the aid of the cells of the body in perfect orderliness and for great purposes.

This perfect, purposeful and well-arranged mutual helping is manifested by all those things, especially inanimate objects. It is an evident proof and a clear argument that they are servants of an All-Wise Sustainer, the workers of a Munificent Manager, working by His command and leave, and by His Power and Wisdom.

# Eighth Ray

Look! The food of living things is distributed among them just on time and according to the need of each. This well-arranged universal providence contained in an all-encompassing mercy implies love for and knowledge of those provided. The all-encompassing mercy combined with a perfect graciousness implies favoring and gratifying. The graciousness combined with a universal wisdom implies a certain purpose and consciousness. The universal wisdom is combined with a perfect arrangement, making all things dependent on one another. This dependence requires mutual helping and solidarity among all parts of existence. All this is a special stamp of the One Who is the Lord, Sustainer, Provider and Director of all things, and a seal particular to the One to Whose Command the sun, moon and stars are subjugated. He is the One Who has made all things good which He has created. (32.7). His command, when He wills a thing is only that He says unto it: Be! and it is. (36.82)

# Ninth Ray

As you see the stamp of Oneness all individual things, and on the earth and the universe, you will also see it on the species of beings and distributed throughout the world on the universal elements, namely air, water and earth.

Sowing seeds in an arable land indicates that the land is under the disposal of the owner of seeds, and the seeds belong to the one who disposes of the land. Their simplicity, uniformity and comprehensiveness imply an all-encompassing knowledge and wisdom. All those universal elements, where all things are “sown”, and through their amazing distribution throughout the world for certain purposes, all creatures, these fruits of Mercy, miracles of Power, and words of Wisdom are all evidence. They bear witness to the fact that the comprehensive and comprehended, and the land and the seeds sown in it, are all at the disposal of a single Maker. Every species and element testify that each belongs to the One Who owns everything. Every flower or fruit or every animal or micro-organism is a seal proclaiming, or a stamp pronouncing, or a signature declaring, in the tongue of perfect harmony and orderliness and the purposes each serves: Whose property I am, this space is also His property. Whoever has created me, has also created it. Whoever uses me as a letter, has also “written” it, and Whoever has made me a stitch, has also woven it.

Again, the One Who disposes of the least of creatures and manages the life of the weakest of beings has the supreme disposition of all of the elements. Also, the One Who employs all of the elements manages the lives of all animals and plants and holds them in His hand of Lordship. This is a stamp of Unity that anyone whose eyes are not blind and heart is not sealed, must surely see.

Now, ask yourself and try whether you can claim absolute ownership and disposal of anything in the universe. Go and listen to what every individual being says — *“whoever has the absolute ownership of the species I belong to, can claim the ownership of me, otherwise not.”* Then go to the species. You will hear every species saying, *“whoever has the absolute ownership of the earth with its surface and interior, can claim the ownership of me, otherwise not.”* Afterwards, go to the earth and you will hear it saying, *“whoever has the absolute ownership of the whole of the universe, can claim the ownership of me, otherwise not.”*

# Tenth Ray

After we have pointed out some stamps of Unity put on parts and individual beings and on the wholes, and on the universe, and put on life, living beings and bringing to life, now among the innumerable seals of Oneness on species and wholes, look at another one:

The difficulty or easiness in the creation of a tree and a fruit is the same, as both depend on the same law of growth and issue from the same center. The dependence on the same law of raising and upkeep diminishes difficulty and expenditure to the extent that there is no difference between the growth of a tree of numerous fruits by a single person and a single fruit by many people. The growth of a single fruit by many people would require as many tools as the growth of a tree bearing numerous fruits does. Similarly, the instruments, machines and factories needed to manufacture the equipment of a whole army would also be needed to equip a single soldier. The difference is only qualitative. Also, printing thousands of copies of a book in a printing-machine will not be much more expensive than printing a single copy. If you were to have those copies printed each in a different printing-machine, the amount you would have to pay would be thousands of times as great as that which you will pay for thousands of copies from the same machine.

In sum: when you do not attribute innumerably multiple things to a single source, then—besides having to attribute a single thing to innumerably multiple things—you will have as many difficulties as the number of those things. So, the extraordinary facility in coming into existence of so many species distributed all over the world comes from the Oneness of their Creator.

# Eleventh Ray

The essential similarities among the members of a species and the species of a class bear witness to the oneness of the stamp and the singleness of the “pen” and testify that all those similarities are the work of a single one. Also, the absolute facility Iin their coming into existence in such abundance] and the littleness of the expenditure on them necessarily demonstrate that they are all the works of a Single Being. Or else, it would be impossibly difficult for them to come into existence. This observed facility and economy of means also makes impossible partnership with God Almighty in both His Essence and acts. Otherwise, as a result of the destruction of its order, the universe would go to ruin.

# Twelfth Ray

Look! Just as life is a proof of Divine Oneness and the necessity of His Existence, so too death is an evidence of His Permanence and Eternity.

The images of the sun reflected in the bubbles floating on a flowing river and in the waves of a sea, as well as in transparent things on the earth, bear witness to the sun. Those images disappear when the sun sets or the river enters a tunnel, and new ones appear the next day when the sun rises again or the river comes out of the tunnel. This testifies to the permanence of the sun's light and demonstrates that all those images are the work of a single sun. Through their existence they show the existence of the sun, and through their disappearance they demonstrate that there is only one sun which continually exists.

Similarly, through their existence, creatures testify to the necessary existence of the Necessarily Existent Being, and through their disappearance together with the causes of their existence and through their being followed by new ones, bear witness to His Permanence, Eternity and Oneness. For along with the alternation of days and nights and seasons and the flux of years and centuries, beautiful beings are renewed, fine creatures are replaced, with new ones, and they “set” while their likes “rise”. All this evidently testifies to the existence of an Eternally Beautiful One Who continuously manifests Himself, and to His Permanence and Oneness. Also, the disappearance of causes together with their effects along with the succession of years and centuries and their being followed by their likes, bear witness for certainty that causes and their effects are created for subtle purposes. It shows that they are therefore creatures powerless in themselves, and that all of those fine beings coming in successively are creatures of One All-Majestic and All-Gracious and Beautiful, all of Whose Names are beautiful and holy. It testifies that they are His changing works, moving mirrors, and successive stamps and seals.

# Thirteenth Ray

Look! From tiniest particles to planets and galaxies and from individual beings to suns and stars, everything, in the tongue of its essential helplessness, points to the necessary existence of its Creator. In the tongue of its functions and tasks which, despite its helplessness, each is charged with in the general order of creation, it indicates the Oneness of its Creator.

Everything testifies in two ways to the existence and Unity of the Creator.

In every living being there are two signs of His Oneness and absolute independence of creation. Through the enlightenment of the Qur'an, I have seen that each part of creation testifies to the Necessarily Existent Being, One and Eternally Besought-of-All, in around fifty-five tongues, which I once described briefly in one of my Arabic treatises called Qatra—The Drop.

# Fourteenth Ray

Know that just as creatures bear witness to the All-Glorious One's necessary existence and Oneness, so too they testify to His Attributes of Majesty, Beauty and Perfection. They also bear witness to the perfection of His Essence and that there is no defect or deficiency in either His Being or essential “Qualities” or Attributes or Names or acts.

Surely, the perfection of a work visibly and manifestly points to the perfection of the act. The perfection of the act evidently points to the perfection of the title. The perfection of the title necessarily points to the perfection of the attribute. The perfection of the attribute surely points to the essential capacity or indispensable quality of the being, and the perfection of the essential or indispensable quality points for certain to the perfection of the being himself.

Consider this: The perfection of the structure and decoration of a palace manifests the perfection of the work of the engineer who built it. The perfection of his work clearly shows the perfection of his title as an engineer. That is, you regard him as a skillful, expert and able engineer. The perfection of his title displays the perfection of the qualities he has an as engineer. That is, you recognize him by his knowledge, intelligence, ability and efficiency. The perfection of his qualities bears witness to these essential capacities. That is, he has superior capacities and distinguished potential he has fully realized. The perfection of his capacities reveals his perfection as an engineer.

Similarly, the perfection of the works we observe in the universe bears witness to the perfection of the activity behind them. The perfection of the activity evidently bears witness to the perfection of the titles of the one who does those works. The perfection of the titles necessarily testifies to the perfection of the qualities or attributes. For, as is known, names or titles issue from attributes. The perfection of the attributes reveals the perfection of the essential capacities that are the sources of the attributes. The perfection of the essential capacities testifies for certain to the perfection of the All-Glorious Being.

Actually, compared to His glorious Perfection and majestic Beauty, whatever perfection or beauty is in the universe, is only a dim or vague shadow.

# Brief summaries:

1. Causes or causality to which some ascribe creativity are only a veil over the operation of the Divine Power. The Dignity and Grandeur of God require such a veil. (1)
2. Belief in God's Unity has two degrees. (2)
3. Life is an argument for God's Unity. Being complex and inclusive in character, a living thing is like a miniature of the universe, a shining fruit of the tree of creation, a nucleus of the whole of creation, which the Creator has made a sample or a pattern of most species. (4)
4. If you affirm that the universe is a book written with the pen of a Single One, then you are following the easiest and most reasonable path. If, by contrast, you attribute the universe to nature or material causes, then this is, in fact, the most unreasonable and difficult of ways to follow. (6)
5. Every “created” letter of the book of the universe points to itself only to the extent of being a letter. However, it points to its Maker in many respects both individually and in the words and sentences in which it is included, and manifests the titles of its Maker, describing them as if it were a long eulogy. (7)
6. There are hundreds of thousands of examples of the Resurrection in the quickening of the earth in spring after winter. (8)
7. The universe is like a magnificent palace, a well-ordered factory, and a well-planned city, among all of whose elements or parts there is a mutual collaboration and co-operation for great purposes. This manifestly points to the One Creator and Director. (9)
8. The food of living things is distributed among them just on time and according to the need of each. This well-arranged universal providence contained in an all-encompassing mercy implies the Provider's love for and knowledge of those provided. (10)
9. Every species and element testify that each belongs to the One Who owns everything. Every flower or fruit or every animal or micro-organism is a seal proclaiming, or a stamp pronouncing, or a signature declaring, in the tongue of perfect harmony and orderliness and the purposes each serves: Whose property I am, this space is also His property. Whoever has created me, has also created it. Whoever uses me as a letter, has also “written” it, and Whoever has made me a stitch, has also woven it. (11)
10. When you do not attribute innumerably multiple things to a single source, then—besides having to attribute a single thing to innumerably multiple things—you will have as many difficulties as the number of those things. So, the extraordinary facility in coming into existence of so many species distributed all over the world comes from the Oneness of their Creator. (12)
11. Through their existence, creatures testify to the necessary existence of the Necessarily Existent Being, and through their disappearance together with the causes of their existence and through their being followed by new ones, bear witness to His Permanence, Eternity and Oneness. (13)
12. From tiniest particles to planets and galaxies and from individual beings to suns and stars, everything, in the tongue of its essential helplessness, points to the necessary existence of its Creator. In the tongue of its functions and tasks which, despite its helplessness, each is charged with in the general order of creation, it indicates the Oneness of its Creator. (14)
13. The perfection of the works we observe in the universe bears witness to the perfection of the activity behind them. The perfection of the activity evidently bears witness to the perfection of the titles of the one who does those works. The perfection of the titles necessarily testifies to the perfection of the qualities or attributes. For, as is known, names or titles issue from attributes. The perfection of the attributes reveals the perfection of the essential capacities that are the sources of the attributes. The perfection of the essential capacities testifies for certain to the perfection of the All-Glorious Being. (15)

1. From the 1st Treatise, the Epitomes of Light, BSN [↑](#footnote-ref-1)