*BELIEF IN THE QUR’AN*

QUR’AN

*Sura Al-Anbiya/Ayat 33:*

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"It is He Who created the night and the day, and the sun and the moon. They swim along, each in an orbit.” (1)

*SuraAr-Rahman/Ayat 19-20:*




"He has let loose the two seas, converging together, with a barrier between them

they do not break through." (2)

*SuraAz-Zumar/Ayat 6:*



"... He creates you stage by stage in your mothers' wombs in a threefold darkness. That is God, your Lord. Sovereignty is His. There is no god but Him. So what has made you deviate?”

*Sura Al-Alaq/Ayat 1-3:*

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"Recite: In the name of your Lord Who created man from a CLING. Recite: And your Lord is the Most Generous."

"The life in the uterus has three stages: pre-embryonic; first two and a half weeks, embryonic; until the end of the eighth week, and fetal; from the eighth week to labor." (5)

(1) The Qur'an, 21:33

(2) Qur’an 55:19-20

(3) The Qur'an, 39:6

(4) The Qur'an, 96:1-3

(5) Williams P., Basic Human Embryology, 3. edition, 1984, s. 64.)

HADITH

Narrated By Abu Musa : The Prophet said, "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has a bad smell." (6)

Narrated By Anas bin Malik : That he heard 'Umar speaking while standing on the pulpit of the Prophet in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said, "AmmaBa'du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Quran) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it." (7)

(6) SahihBukhari Volume 006, Book 061, Hadith #579.

(7) SahihBukhari Volume 009, Book 092, Hadith #374.

**The Miraculousness of the Qur’an (8)**

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

*Say: If all mankind and all jinn were to come together to produce the like of this Qur’an, they could not produce the like of it, even if they were to help and support each other.4*

[Of the innumerable aspects of the miraculousness of the All-Wise Qur’an of Miraculous Exposition, the treasury of miracles and greatest miracle of Muhammad (Peace and blessings be upon him), I have pointed out close on forty in my Arabic treatises, in the Arabic Risale-iNur, in my Qur’anic commentary called *Isharat al-I‘jaz* (Signs of Miraculousness), and in the preceding twenty-four Words. Now I shall explain to a degree only five of those aspects and include within them briefly the other aspects, and in an Introduction give a definition of the Qur’an and indicate its nature.]

**INTRODUCTION**

The Introduction consists of Three Parts.

**FIRST PART:**

WHAT IS THE QUR’AN? How is it defined?

**Answer:**

As is explained in the Nineteenth Word and proved in other Words, THE QUR’AN is the pre-eternal translator of the mighty Book of the Universe; the post-eternal interpreter of the various tongues reciting the verses of creation; the commentator of the book of the Worlds of the Seen and the Unseen; the revealer of the treasuries of the Divine Names hidden in the heavens and on the earth; the key to the truths concealed beneath the lines of events; the tongue of the Unseen World in the Manifest World; the treasury of the post-eternal favours of the Most Merciful and of the pre-eternal addresses of the Most Holy, which come from the World of the Unseen beyond the veil of this Manifest World; it is the sun, foundation, and plan of the spiritual world of Islam; the sacred map of the worlds of the hereafter; the expounding word, lucid exposition, decisive proof, and clear interpreter of the Divine Essence, attributes, Names, and functions; it is the instructor of the world of humanity; the light and water of Islam, the macroanthropos; the true wisdom of mankind; and the true guide and leader urging humanity to prosperity and happiness; it is a both a book of law, and a book of prayer, and a book of wisdom, and a book of worship, and a book of command and summons, and a book of invocation, and a book of thought, and a unique, comprehensive sacred book comprising many books to which recourse may be had for all the needs of all mankind; it is a revealed scripture resembling a sacred library which offers treatises suitable for all the various ways and different paths of the all the saints and the veracious ones and the wise and the learned, which is appropriate for the illuminations of each way and enlightens it, and is suitable for the course of each path and depicts it.

SECOND PART and complement to the definition:

As is explained and proved in the Twelfth Word, since THE QUR’AN has come from the Sublime Throne and the Greatest Name, and from the highest degree of each Name, it is God’s Word in regard to His being Sustainer of All The Worlds; it is a Divine decree through His title of God of All Beings; it is an address in the name of the Creator of the Heavens and the Earth; it is a conversation in respect of absolute dominicality; it is a pre-eternal discourse on account of universal Divine sovereignty; it is a notebook of the favours of the Most Merciful from the point of view of all-embracing, all-encompassing Divine mercy; it is a collection of addresses at the start of which are certain ciphers in respect of the tremendousness of Divine majesty; and through its descent from the comprehensiveness of the Greatest Name, it is a holy scripture full of wisdom which looks to and inspects all sides of the Sublime Throne.

It is because of this mystery that with complete fitness the title of the Word of God has been given to the Qur’an, and is always given. After the Qur’an comes the level of the books and scriptures of the other prophets. However, those other innumerable Divine Words are each in the form of inspiration made manifest through a special regard, a partial title, a particular manifestation, a particular Name, a special dominicality, a particular sovereignty, a special mercy. The inspirations of the angels and man and the animals vary greatly with regard to universality and particularity.

THIRD PART:

THE QUR’AN is a revealed scripture which contains in summary the books of all the prophets, whose times were all different, the writings of all the saints, whose paths are all different, and the works of all the purified scholars, whose ways are all different. Its six aspects are all brilliant and refined of the darkness of doubts and scepticism; its point of support is certain heavenly revelation and the pre-eternal Word; its aim and goal is self-evidently eternal happiness; its inner aspect is clearly pure guidance; its upper aspect is necessarily the lights of belief; its lower aspect is undeniably evidence and proof; its right aspect is evidently the surrender of the heart and conscience; its left aspect is manifestly the subjugation of the reason and intellect; its fruit is indisputably the mercy of the Most Merciful and the realm of Paradise; and its rank and desirability are assuredly accepted by the angels and man and the jinn.

Each of the attributes in these Three Parts concerning the Qur’an’s definition have been proved decisively in other places, or they will be proved. Our claims are not isolated; each may be proved with clear proofs.

(8) The Risale-I Nur Collection, The words, The Twenty Fifth Word

 (9)

The Qur'an is absolutely different from any human product in the transcendence of its perspective and viewpoint. Occasionally in a few scattered phrases or passages of other Scriptures, readers or listeners may feel that they are in the presence of the Divine Message addressed to humanity. In the Qur'an, every syllable carries this impression of sublime intensity belonging to a message from One who is All-Knowing and All-Merciful.

Furthermore, the Qur'an cannot be contemplated at a distance, or discussed and debated in the abstract. It requires us to understand, act, and amend our lifestyles. It also enables us to do so, for it can touch us in the very depths of our being. It addresses us in our full reality as spiritually and physically competent beings, as creatures of the All-Merciful. It is not addressed to just one human faculty, such as philosophical reasoning, poetic or artistic sensibility, our ability to alter and manage our environment or political and legal affairs, our need for mutual compassion and forgiveness, or our spiritual craving for knowledge and consolation. The Qur'an also is directed to everyone, regardless of age, gender, race, location, or time.

This transcendence and fullness can be felt in every matter that the Qur'an mentions specifically. For example, caring for one's elderly parents is placed beside belief in God's Oneness, and providing decently for a divorced wife with reminders to be conscious of the All-Knowing and All-Seeing. While the reasoning behind such placement is God's alone, His believing servants know and can report its effect: It enables the inner self-reform that makes the steady, cheerful, and humble performance of virtuous actions possible. Thus, the one who does the deed does it gracefully, and its recipient is not oppressed or humiliated by it.

The Qur'an challenges its detractors to compose a chapter that can equal it. No one has successfully met this challenge. In fact, such an achievement is impossible, for only God can assume the Qur'an's all-transcendent and all-compassionate perspective. Our thoughts and aspirations are affected and conditioned by surrounding circumstances. That is why, sooner or later, all human works fail or fade away into obsolescence, and why they are too general to have any real influence or too specific to do much good beyond the specific area they address. Whatever we produce is of limited value for just these reasons. As stated in the Qur'an: Say: if all of humanity and the jinn were to gather together to produce the like of this Qur'an, they could not produce the like of it, even if they backed each other with help and support (17:88).

The Qur'an is the Word of the All-Knowing and All-Seeing, who knows everything about His creation. It therefore comprehends and tests its audiences as it teaches. For believers, the consciousness of being before the Divine Message can make their skins shiver, in the words of the Qur'an, so suddenly and fully does the atmosphere around and within them change.

The Qur'an's substance also is a compelling argument for its Divine authorship. Those who allege that someone wrote it provide no proof to support their assertion. Other Scriptures, due to human intervention, make claims that we know to be untrue. For example, they give a particular account of creation or of a natural phenomenon (e.g., the Flood), which we know from modern scientific facts, such as fossils or astronomic discoveries, to be false. People altered those Scriptures to suit their own understanding, with the result that the progress of science has rendered their understanding and their now-corrupted Scriptures largely irrelevant and obsolete. However, the Qur'an has not been subject to such mistreatment.

If someone wrote the Qur'an, how could it be literally true on matters that were completely unknown at the time of its revelation? Do not the unbelievers realize that the Heavens and the Earth were one unit of creation before we split them asunder? (21:30). Only in the last few years have we been able to contemplate this verse about the first moment of the universe in its literal meaning.

(9) ”Did Prophet Muhammad Write the Qur'an?” by FethullahGülen on 13 September 2001. Posted in [Questions and Answers](http://fgulen.com/en/fethullah-gulens-works/faith/questions-and-answers)