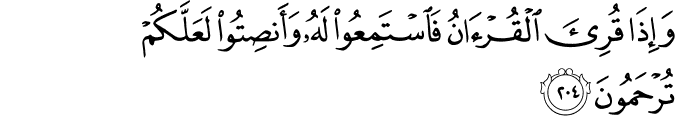
**THE QURAN**

6:155

**6:155**. And likewise, this (Qur'ān) is a Book We have sent down, blessed and giving blessing; so follow it, and keep from disobedience to it, that you may be shown mercy (to be granted a virtuous life in this world and eternal happiness in the Hereafter). (1)



**7:204**. And so, when the Qur'ān is recited, give ear to it and listen in silence so that you may be shown mercy.(2)

73:4

**73:4**. Or add to it (a little). And pray and recite the Qur'ān calmly and distinctly (with your mind and heart concentrated on it).(3)

54:17

**54:17**. And, indeed, (by revealing it through human language) We have made the Qur'ān easy for remembrance (of God, and taking heed). Then is there any that remembers and takes heed?4

4. That is, God revealed the Qur'ān through human language so that people could understand it. Although the Qur'ān has unfathomable depths of meaning, it has such styles that it satisfies everyone, from the most ordinary to the most advanced in sciences. What is necessary for everybody is to recognize the essentials of faith and a good life, so even the most ordinary people can derive from the Qur'ān what they must believe in and what they must do in order to gain eternal happiness, and can take from it the necessary lessons. However, this in no way means that everybody can understand all of the Qur'ān perfectly only by reading it or by studying a translation of it. (4)

**Hadith**

**“O people I am leaving behind among you the Holy Book (Quran) and the Sunnah (way of Prophet (SAW)), if you follow these in letter and spirit you will never be strayed.” (5)**

The Quran was conveyed by Prophet Muhammad, upon him be peace and blessings, to humanity as God’s Word and testifies to his Prophethood. Being his greatest miracle, it challenges the Arabs of that time and all people to come until the Last Day to produce one chapter like it. It is unparalleled among Divine Scriptures, as regards its preservation and transmittal, for all copies of the Qur’an that have circulated since its first revelation are exactly the same.

As the Quran deals with all important theological issues and surpasses all scriptural records of pre- or post-Islamic ages in the abundant variety of its contents, its approach, presentation, and solutions are unique. Rather than dealing with a topic in the usual systematic method of theologians or apostolic writers, it expressly states that it has its own manifold method: *tasrifi*. This style shows variety, changes topics, shifts between subjects, reverts to the previous one, and deliberately and purposefully repeats the same subject in unique rhythmic and recitative forms in order to facilitate understanding, learning, and memorization: *See how We display the revelations and signs so that they may understand and discern* (6:65).

The Quran shows the universe’s order. As almost all types or varieties of existing things present themselves to us side by side or mingled, the Quran links varieties together with a specific rhythm to display God’s Unity. This style encourages people to reflect upon unity in variety and harmony in diversity. In fact, each chapter deals with many topics in various ways, a characteristic that adds to its unique beauty and matchless eloquence. Attentive reciters or intelligent listeners can so enjoy its rhythmical pitches that the Quran declares:

God sends down in parts the best of the words as a Book fully consistent in itself, and whose statements corroborate, expound and refer to one another. The skins of those who stand in awe of their Lord tingle at (the hearing and understanding of) it. Then, their skins and their hearts come to rest in the Remembrance of God (the Quran). This is God’s guidance, by which He guides whomever He wills. And whoever God leads astray, there is no guide for him. (39:23)

In addition, its verses and chapters are not arranged chronologically. Some verses revealed and placed together are preceded and followed by other verses. Some chapters and verses are lengthy; others are short. This arrangement is an aspect of its miraculousness, which many Orientalists and their Muslim imitators cannot understand.

The Quran exhibits the universe’s order. Just as its contents have both a whole–part and holistic–partial (or universal–particular) relation, so does the Quran itself. In other words, a body (the whole) consists of various limbs and organs (the parts). A single part cannot wholly represent the body, although each part is a whole in itself, because the whole body cannot be found in any of its parts. But humanity and all species are holistic or universal, for each species is composed of members, each of which contains all of the species’ features and so represents the species. Each person is an exact specimen of humanity in structure.

In the same way, each Qur’anic verse is a whole in itself and has an independent existence. In addition, an intrinsic relation exists among most of the verses. Said Nursi writes that:

[T]he verses of the Qur’an are like stars in the sky among which there are visible and invisible ropes and relationships. It is as if each Qur’anic verse has an eye that sees most of the verses and a face that looks towards them, so that it extends to them the immaterial threads of relationship to weave a fabric of miraculousness. A single *sura* can contain the whole “ocean” of the Qur’an, in which the whole universe is contained. A single verse can comprehend the treasury of that sura. It is as if most verses are small *suras*, and most *suras* a little Quran. In fact, the whole Quran is contained in *Surat al-Fatiha*, which itself is contained in the *basmala*.6

At first glance, this unique *tasrifi* style sometimes seems to produce contradictory verses. But this is not the case, for the Quran is like an organism that consists of interlinking parts. As a result of this whole–part arrangement and the holistic–partial relationship among verses, although its outward meaning or aspect is open to everybody in respect of people’s basic duties, a profound and comprehensive understanding of a verse often depends upon a complete understanding of the Quran. This is another unique characteristic, another aspect of its miraculousness, and another sign of its Divine authorship.

This characteristic is crucial to Quranic interpretation, for the Quran is the written counterpart of the universe and humanity. Moreover, the Quran, the universe, and humanity are three “copies” of the same book—the first being the “revealed and written universe and humanity” and the second and third each being a “created Quran.” Given this, the Quran teaches us how to view humanity and the universe. Thus any apparent contradiction among its verses is due to the reader’s misunderstanding. One whose being is unified with the Quran sees no contradiction, as he or she is free of all contradictions. If people view the Quran in light of their particular contradiction-filled worlds, of course they will see contradictions. This is why those approaching the Quran first have to be free of all contradictions.

Arabic, the language of Revelation, is the Quran’s outer body. Religion, a method of unifying all of our being’s dimensions, is far more than philosophy or theology. Therefore Arabic, an essential and inseparable element of the Quran, was chosen so that the Arabs of that time would understand it and because a universal religion requires a universal language.

The Quran views the world as the cradle of human unity. It seeks to unite all races, colors, and beliefs as brothers and sisters and worshippers of the One God. Its language is a basic factor that helps people ponder religious realities and unite all dimensions of their being according to Divine standards. Translations cannot be recited in prescribed Prayers, for they cannot be identical to the original language. Without Arabic, one can be a good Muslim but cannot understand very much of the Quran.

The Quran is the source of all religious, spiritual, social, scientific, economic, political, moral, legal, philosophical, and other knowledge in Islam. As the guide to all truth, it has four main purposes: demonstrating God’s Existence and Unity, establishing Prophethood and the afterlife, promulgating the worship of God, and setting forth the essentials of justice. Its verses, which mainly dwell on these purposes, contain creedal principles, rules for human life, detailed information on the Resurrection and the afterlife, how to worship God, morality, various scientific facts, principles of civilizational formation and decay, historical outlines of previous civilizations, and so on.

The Quran also is a source of healing, for applying it in daily life cures almost all psychological and social illnesses, as well as a cosmology, epistemology, ontology, sociology, psychology, and law revealed to regulate human life regardless of time or place.(6)

 Second part

Having come from God's Supreme Throne, orig­inated in His Greatest Name, and issued from each

The Qur'an is God's word (as regards His being the Lord of the worlds) and His decree (in respect of His having the title of Deity of all creatures). It is a discourse in the name of the Creator of the heavens and Earth, a speech from the view of absolute Divine Lordship, and an eternal sermon on behalf of the All-Glorified One's universal Sovereignty. It is also a register of the Most Merciful One's favors from the viewpoint of all-embracing Mercy; a collection of messages, some of which begin with a cipher; and a holy book that, having descended from the Divine Greatest Name's surrounding circle, looks over and surveys the circle surrounded by His Supreme Throne.

This is why the title "the Word of God" has been (and will always be) given to the Qur'an. After the Qur'an come the Scriptures and Pages sent to oth­er Prophets. Some of the other countless Divine words are inspirations corning as particular displays of a particular aspect of Divine Mercy, Sovereignty, and Lordship under a particular title and with a particular regard. The inspirations coming to angels, people, and animals vary greatly with regard to their universality or particularity.

**How should we recite the Quran?**

A young man was taking lessons from a Quran Teacher. Other students around him noticed that he was looking very pale. They told his teacher:

This young man is staying up all night trying to read the full Quran.

After hearing this, the teacher asked the young man:

I heard that you are staying up all night to read the full Quran.

The young man said that it is true. His teacher then said:

When staying up to read the Quran, while you are reading I want you to imagine that I am in front of you listening to you while you read the Quran and while you pray. Do not forget to keep this in mind.

The young student accepted his request and did as he was told. The next morning, during their conversation, his teacher asked him:

Teacher: Did u do as I told?

Student: Yes sir.

Teacher: Were you able to finish reading the Quran?

Student: No sir. I was only able to read half way through.

His teacher then said:

Tonight, read the Quran while imagining that one of Prophet Muhammed’s (SAV) apostles, who have heard him read the Quran, is listening to you. But be careful, because the prophet’s apostles have heard Prophet Muhammed read the Quran. Therefore, do not make any mistakes. The student said okay, and did as he was told. However, he told his teacher the following day that he read the Quran that night but was only able to read one forth of it this time.

The following day, he told him to read the Quran but this time to imagine that he was reading to Prophet Muhammed (SAV). The young man did as he was told, and later realized that he was only able to read one chapter of the Quran. Finally, his teacher told him:

Tonight, as for Allah’s forgiveness, and prepare yourself. And Imagine that you are reading in front of Allah(Subhanellahi ve teala).

The following day, his teacher was waiting for him. But the young man did not come. He wanted to know what happened and sent one of his students to find out. He then got the news that the young student, was sick laying in bed. He went to visit his student and found him crying. The young student said to his teacher:

Sir, May Allah grant you many good deeds. To this day, I have been reading the Quran wrong. I realized this last night. When I wanted to read Sure Fatiha, when the verse ” we pray to only you” came, I looked at myself, and my inner soul, and realized as said in this verse, I was not obeying Allah this way. For this reason, when reading “We only pray to you” (Iyyake na budu) I felt embarrassed of my myself when reading it. I could not come to “Maliki yevmiddin because I couldn’t read “Iyyake Na budu” and then during my prayer, when going to Ruku, I got very weak.

According to Ibnu’l Arabi, this young man passed away one hour later. A while later, when his teacher when to visit his grave, he heard a noise from this grave.

“Teacher, In Allah’s presence I am alive. Allah has not put me through any judgment….

The Quran should be read carefully, because wherever we are Allah is watching us, listening to us, therefore when reading the Quran, we should show great respect and importance to reading it carefully and correctly.

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**(5) Hakim Al-Mustadrik, Book1 Hadith 318**

**(6) Ünal, Ali. *Living in the Shade of Islam*. Somerset, NJ: Tughra, 2009.**