

## DOWNLOAD PDF 4. THE QURAAN NEEDS TO BE UNDERSTOOD AS ALLAH MEANT

### Chapter 1 : The Need for the Sunnah in order to Understand the Qurâ€™aan â€“ Shaykh al Albaani Â« ca

*Makra means "that which is read," which is the same as Quraan and Mikra (Torah). One can therefore conclude that Quraan is the name of the previous books as well as the final book of God (See comment of @Shoaib).*

To him for He is above What they attribute to Him! To Him is due Of the heavens and the earth: How can He have a son When He hath no consort? He created all things, And He hath full knowledge Of all things. It was this physical meaning that was negated. If it was intended to refute what the Christian scriptures state, then it is clear that there was a misunderstanding of what the Christians scriptures actually said about the Prophet Jesus. How do we know there was a misunderstanding? That is a saying from their mouth; in this they but imitate what the unbelievers of old used to say. Either only the physical meaning is denounced, only the spiritual meaning is denounced or both are denounced. When one applies the context in Sura 6: This is the precedent that God has set in his word. The context in Psalm 2 is the key to understanding the message. It is absolutely clear that this was no physical birth. A spiritual anointing is proclaimed. The issue is this, how and why are they honoured? From its first mention, "son of God" is a term of honour in the Holy Bible. Their sonship was different than that of Jesus Christ. They were called sons of God because the Spirit of God came upon them to give them power, wisdom and authority to reign as kings over the bani Israel. This type of sonship is one particular type of spiritual sonship. However, the sonship of Jesus Christ is different. It also is spiritual but in a significantly different way. Jesus was not just a grown human being upon whom the Spirit of God came. He was the very nature and essence of God who came in human flesh. He was one who received worship and honour due only to God, though he has the form and appearance of a man. It was because Jesus used this term, "Son of Man", that the Jews accused him of blasphemy. Yet using this term, he continued to do miracles, rise from the dead and ascend into heaven, which allowed the people only two choices. Either they must believe he was God in the flesh or they must believe he was from the devil. Since there is no doubt that he claimed to be God, to simply believe he was only a prophet or a good man would be claiming that God allowed this power to be used by one who was rivaling God. This would be impossible for God to do. Yet there is a large difference between the two. However the Holy Bible teaches that Jesus existed from eternity as a divine spiritual being, the Word, who was God John 1: This eternal Word of God became flesh without ceasing to be God or beginning to compete with God. A few observations are necessary here. Ibn Hisham states here also that, starting at the beginning of Sura 3, more than 80 verses were revealed as a result of the visit of the Christians from Najran. This is plain when we examine the Scriptures in their original languages as well as the commentaries written by early Jewish and Christian scholars. The Bible presents him not only as a prophet, but actually more than a prophet--his spiritual nature being the very nature of God. When we look at Sura 5: Ibn Hisham confirms this understanding. We see this because it is stated that they were "but mortals, of those men He [Allah] has created" and were subject to punishment for sin. Ibn Hisham records the following, concerning the verses that came down, denying Jesus being the Son of God in the context of the coming of the Christians from Najran to Muhammad: They argue that he is the son of God in that they say he had no known father; and he spoke in the cradle and this is something that no child of Adam has ever done. However, as already mentioned when we look at what the Christians are reported to have said, we see that the reason the Christians from Najran gave, is not the reason the Bible gives why God called Jesus his Son. On the contrary, it was because he was Son of God, when that term is properly understood, that he was born in that miraculous way.

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### Chapter 2 : Quran - Wikipedia

*The Need for the Sunnah in order to Understand the Qur'aan, and Examples for that: Allaah's statement: "The male and the female thief - cut off their hands" [Surah Al-Maa'idah: 38] is a good example of this, for the word "thief" mentioned in it, is absolute, as is the case with the word "hand."*

If you picked option number three, then you will be faced with another problem. The Quran contradicts these previous Revelations in many essential points. That means that the Quran is a false message which cannot be from God since God is not the author of confusion. He could not reveal a message that contradicts his previous Messages. If you tend to rely on English philosophy to give an exegesis then you may have a point if there is no clarification on what is implied. Your presentation from the beginning is in error based on your understanding of what you wanted the Quran to imply. We will address this from the ROOT of the misunderstanding all together. For them are Glad Tidings, in the life of the Present and in the Hereafter: This is indeed the supreme Felicity. The context to which those verses are explained express what Allah has decreed or what he has promised by means of his words and has nothing to do with "textual words or the words of a Book" "Word" in the Arabic is "kalimat" which is feminine not masculine. Our word for a thing when We intend it, is only that We say to it, Be, and it is. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. It is not befitting to Allah that He have a son. Glory be to Him! Allah giveth Thee glad tidings of a Word kalimat from Him: And he shall be of the company of the righteous. Allah createth what He willeth: If Allah said " I will grant you paradise " and thus is documented and someone changes it as " you are not granted paradise " they did not alter or change "kalimatullah" or "the word of Allah" whereas his word will still be fulfilled to whom ever he decreed this to. The word kalimat of thy Lord doth find its fulfilment in truth and in justice: But the transgressors among the Jews changed the word qawl from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed repeatedly 2: Seeing that a party of them heard the Word kalaam of Allah, and perverted it knowingly after they understood it. They change the words kalim from their right times and places: For them there is disgrace in this world, and in the Hereafter a heavy punishment. Rather than respectfully referring back to the original to confirm what was meant by "word" they conceived it based on English Biblical exegesis. In Classical Arabic kalimatullah and kalimallah have two absolute implications. One is implying the word of decree and the other implies the textual word.

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### Chapter 3 : Ask a Question to a Mufti - Ask an Imaam - My Islaam

*Allah calls Himself Al-Khaaliqâ€” The Creator, or the Makerâ€” on 11 occasions in the Quran. He is the One who creates everything from nothing. Al-Khaaliq invents and perfects according to His will and with the knowledge of what will happen!*

It starts with some of the verses which deal with the topic directly. The list assembled here by this author is different from the commonly known list in that it includes the Good Names of God, which were mentioned directly in the Holy Quran. Other lists contain concluded "Good Names," which have not been mentioned directly in the Holy Quran. As a result, a list of these concluded "Names," used in other lists, has been created but described here as Attributes, rather than Names. This author is solely responsible for both the translation of the meanings of the verses as well as the summary translation of the interpretations of these meanings from the cited Islamic scholars. This is an introduction to the topic and there is no claim of covering it exclusively. The "Stoned Shaytan" is a reference to the story of Ibrahim Abraham , peace be upon him, who he threw stones at Satan, when the latter was trying to dissuade him from obedience to Allah God. As a result, whenever Muslims start reciting the Holy Quran or start praying, they say: He is the Creator of life, Who is worshipped by His creations as an expression of gratitude for His blessings, which include life, care, provision, and the promise of everlasting life in the hereafter for the righteous believers among them. Indeed, I am Allah. There is no other god except Me. So, worship Me and establish prayer for My remembrance Ta Ha, Though He does not need them to worship Him, He has commanded them to do so for their own benefit, as stated in many verses of the Holy Quran, such as Allah, Praise to Him in His Highness, is so loving and caring of His creations that He sent them messages, to show them how they can lead a happy life during their first life on Earth and in the Hereafter. Basically, He told them to be good to themselves, to their families and relatives, to their society, and to the world. That is the essence of worshipping Him through proclaiming the faith, performing prayers, giving charity, fasting Ramadan, making the pilgrimage, and doing as many good deeds to each other as they can. By worshipping their Creator, they enjoy happiness in this life, in addition to pleasing their loving and caring Creator, Who has promised to reward them an everlasting life in Paradise, in the Hereafter More on the benefits of these ways of worshipping God can be found in Chapter I. However, Muslims usually refer to God with the definite article, Al, contracted with the noun it defines, to become Allah, thus addressing Him with "Ya Allah" or "O Allah. However, most of the usage of the "El" form is associated with Andalusia Arab Spain , and stayed in the Spanish language as well as the Spanish-speaking world until today, Such as in the cases of common names like El Salvador and El Paso. Almost all usage of the definite article in the Holy Quran is in the "Al" form but there are three words in the Holy Quran, which include the "El" form. Chapter 6, Verse 85 and Chapter 37, Verse The definite article "El" was also used in the ancient Arabic dialect of Aramaic, spoken in the Holy Land of Baitul Maqdis, which was called Palestine at the time of Jesus Christ, Peace and blessings of God be upon him. In Mark 15, Verse 34, Ps. While "Ilahi, Ilahi li ma" are standard Arabic words, which are used and can be understood by the average educated Arabs, the verb "sabakhtani" is not used by average educated Arabs now. They may use other verbs, such as "taraktani" or "hajartani. Many Arabs may refer to a deserted lot of land as a result of being soaked with water or salt as "sabkha. It is noteworthy that Christian Arabs also refer to God as Allah in their Bibles, prayers, and daily discourse. Adding an apostrophe before the letter "a" indicates an Arabic glottal sound, which has no equivalence in English. So, there are worlds of angels in the Heavens, worlds on Earth successive generations of people , and worlds of others in between the Heavens and the Earth. Adding an apostrophe before the letter h indicates an Arabic glottal sound, which has no equivalence in English.

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### Chapter 4 : quran - What is the literal meaning of the word "Qur'an"? - Islam Stack Exchange

*If Quraan cannot convince you nothing will, open your heart towards Allah, because to him will you return and if you haven't gone through the manual (the Quraan) he has sent you and understood it properly, for sure Allah will not like it.*

As such, any references to subjects of a scientific nature are typically brief and not very descriptive. These descriptions are free from retroactive ideas that plagued humanity from the earliest of times, such as the concept that the Earth is stationary, and all the other planets and stars rotate around it. There are numerous examples of such verses, such as the description of the formation of human life. From the literally millions of sperms produced and ejaculated, only one sperm is actually used in the fertilization process - a very small quantity. Typically, this canal is extremely narrow and tight. This is referred to in Other facts that are given in the Quran include the description of the formation of milk Every verse that discusses nature and the creation falls into this category. In many verses, Allah Himself commands mankind to ponder over the creation, and mentions these as an indication of His Existence and Power. There can never be a real contradictions between the Quran and the Laws of Allah concerning the creation i. The Quran is the Book of Allah, and since it is from Allah "there is no doubt in it" 2: Yet, later scientists discovered the inaccuracy of these concepts. For example, the theory of evolution is, for the most part, agreed upon by the majority of non-Muslim scholars. Whether there is strong proof to back up the theory or not is irrelevant - the Quran is clear that Allah created Adam from His own Hands, and "From him He created his mate, and from these two He spread forth many men and women" 4: Following the above example, to try to interpret the story of the creation of Adam and Eve as actually having been the creation of some Neanderthal neo-human species is almost as blasphemous as rejecting the verse in the first place! It is possible, however, for there to be an apparent conflict between a verse and a scientific fact, when no such conflict exists. This occurs when some scholars take one of the possible linguistic meanings of a vers, such that this meaning conforms with the verse, but is not the only meaning that may be derived from it basically, the verse is dhannee ad-dalaalah. For example some scholars have understood certain verses of the Quran e. However, this verse is not explicit in stating taht the Earth is flat, and to conclude this from the above verse requires a degree of interpretation. Since there exists clear proof that the Earth is not flat, this interpretation must be rejected. Also, it is essential that scientific facts are not read in where they do not exist. O assembly of Men and Jinns! If you have opower to pass through the zones of the Heavens and Earth - then pass! But you will never be able to pass them except with authority from Allah One only needs to read works in which this methodology was followed to see how ludicrous the conclusions are. For example, Muhammad Rasheed Ridaa d. When such facts are clear and explicit from the verse, they should be mentioned such as the examples quoted above - and in this book, inshaa-allah , but when they go against the intent and meaning of the verse, they should be abandoned.

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### Chapter 5 : And the Answer is . . . Al-Khaaliq - Understand Al-Qur'an Academy

*Question I did my nikah 4/ 5months back via a video call on my iPhone. Me and my wife were at our apartment and we used my iPhone and on the other side of the video call were my two male friends who were acting as witnesses.*

Islamic military jurisprudence and Islamic ethics Islamic Law , based upon the Quran and practices of Muhammad has set down a set of laws to be observed during the lesser Jihad. Quran forbids fighting in the sacred month and similarly within the boundaries of Haram the area around the Grand Mosque of Mecca. But if non-Muslims disregard these sanctities, Muslims are asked to retaliate in equal measure. A sacred month for a sacred month; [similarly] other sacred things too are subject to retaliation. So if anyone transgresses against you, you should also pay back in equal coins. Have fear of Allah and [keep in mind that] Allah is with those who remain within the bounds [stipulated by religion]. When some Muslims were still in Mecca, and they could not migrate to Medina, the Quran stated: And to those who accepted faith but did not migrate [to Madinah], you owe no duty of protection to them until they migrate; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do. Fighting is justified for legitimate self-defence, to aid other Muslims and after a violation in the terms of a treaty, but should be stopped if these circumstances cease to exist. Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kills a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. You are likely to pass by people who have devoted their lives to monastic services; leave them alone. For example, after al-Kamil defeated the Franks during the Crusades , Oliverus Scholasticus praised the Islamic laws of war , commenting on how al-Kamil supplied the defeated Frankish army with food: Men whose parents, sons and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power. You are going to enter Egypt a land where qirat money unit is used. Be extremely good to them as they have with us close ties and marriage relationships. When you enter Egypt after my death, recruit many soldiers from among the Egyptians because they are the best soldiers on earth, as they and their wives are permanently on duty until the Day of Resurrection. Be good to the Copts of Egypt; you shall take them over, but they shall be your instrument and help. Be Righteous to God about the Copts. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. Indeed those who are opposing Allah and His Messenger are bound to be humiliated. The Almighty has ordained: I and My Messengers shall always prevail. Indeed Allah is Mighty and Powerful. Those among them who violated these pacts were given the punishment of denying a Messenger of God. Their request was accepted. As per the Torah, the punishment in such situations was that all men should be put to death; the women and children should be made slaves and the wealth of the whole nation should be distributed among the conquerors. The punishment mentioned in these verses is a show of leniency to them because they were originally adherents to monotheism. This exile actually fulfilled the following declaration of the Quran about them: They would be given a final respite of four months and then they would be humiliated in retribution for their deeds and would in no way be able to escape from this punishment. After this time limit, the declaration is made in the Quran: So if you [O Idolaters! And give tidings [O Muhammad] of a painful torment to these disbelievers. Except those of these Idolaters with whom you have a treaty, and who have not shown treachery in it nor have supported anyone against you. So fulfil their treaty to the end of their term. Indeed, Allah loves those who abide by the limits. Then when the sacred months [after the Hajj ] have passed, kill these Idolaters wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and establish the prayer, and give Zakah, then leave them alone. In all, they were written to the heads of eight countries. None of these

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nations was considered to be adherents to polytheism , otherwise, they would have been treated in the same way as the Idolaters of Arabia. Battle of Badr Since their emigration from Mecca , the Muslims in Medina had depended not on farming or trading, but on continuous raids on Meccan caravans. Despite the superior numbers of the Meccan forces about 1, men , the Muslims scored a complete victory, and many prominent Meccans were killed. Thus, surprise attacks are illegal under the Islamic jurisprudence. We have created you male and female, and have made you nations and tribes that ye may know one another. Allah is Knower, Aware. Save him on whom thy Lord hath mercy; and for that He did create them. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you He hath made you as ye are. So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ. And if they incline to peace, incline thou also to it, and trust in Allah. He, even He, is the Hearer, the Knower. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

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### Chapter 6 : MY QURAAN: September

*Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions. Obedience has two definitions one linguistic and the other technical. Linguistically, obedience means agreement and submission to comply with what someone.*

A couple years ago, KafirGirl started to blog the Quran. And she did an absolutely fantastic job, too. I linked to all of her posts, revising the SAQ as she went along. Then, early last year and without warning, she suddenly stopped. In the name of Allah, the Beneficent, the Merciful. Now that sounds nice enough, until you read a bit more of the Quran and see just how anti-Beneficent and anti-Merciful Allah really is. The next verse is the most interesting to me. Allah is the "Lord of the Worlds. Praise be to Allah, Lord of the Worlds, Does this mean that the Quran recognizes, prophesies even, the existence of other solar systems, planets, and earth-like worlds, an idea that Giordano Bruno was burned alive for at least in part nearly years after the Quran was written? If so, then the Quran gets off to a better start as far as science is concerned, anyway in Surah 1 than the Bible does in Genesis 1. And then Allah has to blow it all by repeating himself, saying how beneficent and merciful he is. He just lied bragged about that two verses ago. The Beneficent, the Merciful. Now we get to stuff that Allah really cares about: Master of the Day of Judgment, Allah, like his buddy Yahweh, is stuck on himself. He wants us all to grovel in front of him forever. Worship him alone; ask him for help; ignore everyone and everything else. Thee alone we worship; Thee alone we ask for help. Show us the straight path, The straight path, by the way, is the path of those that Allah favors Muslims. Not the path of those who earn Thine anger nor of those who go astray. I know that was kind of boring. But Allah has lots of interesting things to say in the next Surah.

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### Chapter 7 : Allah, As He Described Himself in the Holy Quran By Hassan Ali El-Najjar

*It is very important that this booklet be taught by a qualified teacher who has understood to a basic level what all the rules are and where to apply them. Tajweed literally means 'to make better or to beautify'.*

He is the One who creates everything from nothing. Al-Khaaliq invents and perfects according to His will and with the knowledge of what will happen! The Creator, the Maker, the Planner Khaaliq or Khallaaq intensification comes from the root khaa-laam-qaaf which points to three main meanings. The first main meaning is to measure accurately or to proportion one thing according to another and the second is to create something based on a devised model or pattern. The third main meaning is to bring a thing into existence from non-existence and after making it exist, to change it to something else. This root appears times in the Quran in eight derived forms. Linguistically, khalq refers to creating, making, and giving measurement. Al-Khaaliq is the One who created the material and time present in the universe, gave matter to its properties and set in motion its laws. He has total control over everything and manages all its affairs but is independent of all that He created. Allah alone is the creator and all the rest is creation. This is meant metaphoricallyâ€” there are no other creators. When we look at tawheedâ€” our belief in the oneness of Allahâ€” we see two aspects: They are not mixed in any way, the creation is the product of Allah Al-Khaaliq. For example a chair: Human beings manipulate or reassemble that which already existsâ€” we cannot and will never create anything. In a few ayaat Al-Khaaliq powerfully presents the truth to atheists: Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain. Allah gives them a second option: Even if they claim to have created themselves, did they create the vast heavens and earth? Indeed, they are uncertain; somebody had to create them. Al-Khaaliq leaves mankind with these two options to think about. Strengthen your relationship with al-Khaaliq. If there is anything you desire, ask the One who creates everything; if you desire children ask Al-Khaaliq, but also turn to Him for the smallest matters. Each of you should ask for his needs from Allah, even if the strap of your sandal breaks, because if Allah does not facilitate it, it will never be possible. So ask Him for all your needs and wishes. He will suffice for your needs. Whoever sought the pleasure of Allah though it was displeasing to the people then Allah becomes pleased with him, and will make the people pleased with him, and whoever sought the pleasure of the people though it was displeasing to Allah then Allah becomes displeased with him and will make the people displeased with him. You do not see in the creation of the Most Merciful any inconsistency. Lead us to unshakable belief in you as our Creator and let us never ascribe partners to You. Guide us to please You and to ask You for our needs and wishes, awaken us to reflect on the creation, and make us of those who are good in form and good in manners, ameen! And Allah knows best. Did you already sign up for our newsletter? Sign up now and receive the free welcome gift to the series The Names of Allah!

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### Chapter 8 : In The Name Of Allah - Do not Question the Quran

*Here Allah, may He be glorified and exalted, tells us that He raises people in status by means of their faith, and raises them further by means of their knowledge. The one who does not understand its interpretation may limit himself to believing in it and accepting its meaning as Allah intended it to mean.*

Its liturgical context is seen in a number of passages, for example: The latter two terms also denote units of revelation. Islamic tradition relates that Muhammad received his first revelation in the Cave of Hira during one of his isolated retreats to the mountains. Thereafter, he received revelations over a period of 23 years. According to hadith and Muslim history, after Muhammad immigrated to Medina and formed an independent Muslim community, he ordered many of his companions to recite the Quran and to learn and teach the laws, which were revealed daily. It is related that some of the Quraysh who were taken prisoners at the Battle of Badr regained their freedom after they had taught some of the Muslims the simple writing of the time. Thus a group of Muslims gradually became literate. As it was initially spoken, the Quran was recorded on tablets, bones, and the wide, flat ends of date palm fronds. The agent of revelation is mentioned as the "one mighty in power", [36] the one who "grew clear to view when he was on the uppermost horizon. The Quran describes Muhammad as "ummi", [39] which is traditionally interpreted as "illiterate," but the meaning is rather more complex. Medieval commentators such as Al-Tabari maintained that the term induced two meanings: For example, according to Fakhr al-Din al-Razi , if Muhammad had mastered writing and reading he possibly would have been suspected of having studied the books of the ancestors. Some scholars such as Watt prefer the second meaning of "ummi" – they take it to indicate unfamiliarity with earlier sacred texts. The verse was revealed after the Prophet finished delivering his sermon at Ghadir Khumm. The first caliph, Abu Bakr d. Zayd ibn Thabit d. Thus, a group of scribes, most importantly Zayd, collected the verses and produced a hand-written manuscript of the complete book. The manuscript according to Zayd remained with Abu Bakr until he died. In about , the third Caliph Uthman ibn Affan d. That text became the model from which copies were made and promulgated throughout the urban centers of the Muslim world, and other versions are believed to have been destroyed. Despite this, he made no objection against the standardized Quran and accepted the Quran in circulation. However, the faint washed-off underlying text scriptio inferior is still barely visible and believed to be "pre-Uthmanic" Quranic content, while the text written on top scriptio superior is believed to belong to Uthmanic time. The manuscript is written in Hijazi script , an early form of written Arabic.

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### Chapter 9 : Dwindling In Unbelief: Surah 1: The Opening -- The Lord of the Worlds

*yes but we need to explain bit more. The Quran does not say anywhere that the older scriptures remained pure and free from corruption. On the contrary, the Quran very clearly says that they have been corrupted. One of the functions of the Quran is to confirm the truth that is.*

What is the importance of the Quran; how can you describe the Quran? The Quran was sent down to the Prophet Hz. Muhammad pbuh through Gabriel Jibril and then it reached today through being written down and reported. The Quran is a material and spiritual guide for individuals and the community, all classes of people living in any place or time and for the whole life of man. Everybody, from the president to the man in the street, finds the things that are about them in the Quran. They take the knowledge and lessons that are necessary for peace and tranquility both in the world and the hereafter. The virtues and characteristics of the Quran are stated as follows in verses and hadiths: Those who believe in the Hereafter believe in this Book , and they are constant in guarding their prayers. Had it been from other than Allah, they would surely have found therein much discrepancy. A dissension will come. What is the way out of it? Prophet explained the characteristics of the Quran as follows: It is the distinguisher between the truth and the falsehood. If anyone seeks guidance elsewhere Allah will lead him astray. It is the strong rope of Allah. It is the reminder with wisdom, and it is the straightest path. It protects souls who obey it from being ruined and misguidance and tongues that recite it from ambiguity. Reading it again and again never bores its reader; neither does the reader lose any taste by reading it over and over again. He who utters it, speaks the truth. He who acts according to it, will be rewarded. He who pronounces judgment according to it, will be just. He who invites people to it, will guide them to a straight path. That is why, the Quran is called wahy al-matluww the recited revelation. Therefore, the Quran is the whole of not only meaning but also words. The Quran was not sent down to the Prophet pbuh as a whole; it was sent down verse by verse and chapter by chapter. The Miracle of the Quran The Quran contains all kinds of principles of creed, deeds and ethics that will make man attain real bliss. It is a great literary miracle in terms of its words and meaning. The Prophet pbuh stated the following regarding the issue: So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection. The miracle of the Quran will exist until Doomsday. In various verses of the Quran, it is insistently stated that the Quran is a miracle: As a matter of fact, nobody has been able and will be able to produce a verse similar to the verses of the Quran in terms of style and eloquence. The Quran is a miracle in terms of its words and meaning. The Prophet pbuh could not read and write. He did not learn anything from anybody. Therefore, he was regarded to be illiterate. However, the book he brought contained great realities and informed about many scientific truths that science and experience managed to find in fourteen hundred years. This proves that the Quran is the word of Allah directly. For instance, the fact that the sun rotates around itself and moves toward a fixed point along with the other planets dependent on it, the opening of the pyramids and the mummified bodies of the Pharaohs were discovered in the last century. However, the Quran informed us about them and similar realities many centuries ago. No matter how much science develops, it cannot contradict the Quran. On the contrary, the development in science will make it easier for the Quran to be interpreted and explained. As Badiuzzaman Said Nursi puts it, "As time gets older, the Quran gets younger; the realities it contains become apparent more brightly. Whatever it prophesied happened exactly. Some of the definitions and description of the Quran are as follows: This universe is likened to a great book written by the pen of power. In a booklet, the phrase signs of creation ayat at-takwiniyya is used for the beings in the world. Sign of creation means what is created based on the command "be" kun , what shows the existence, oneness, names and attributes of Allah and what serves as evidence for them. The verses signs in the Quran come from the attribute of Allah called speech and the signs in the universe come from His attribute called power qudrah. This book of the universe makes Allah known with all of its signs but humans have not been able to read it and evaluate it correctly. That is, they did not understand the language of the book. The All-Wise Quran

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translated the book of the universe, informed humans about it and described our Lord, who is the writer of this book, to us. It told us about His attributes, names and deeds. Concealed means veiled, covered, that has become invisible and unknown. Thanks to the Quran, translating the book of the universe, the manifestations of the names of Allah that had been concealed in the world and in the sky started to be read. In this sentence, the names of Allah are likened to treasures. For instance, the name al-Khaliq the Creator is a treasure; all creatures are like the jewels of that treasure. The name al-Muhyi the Giver of Life is a separate treasure; all lives come from the treasure. In this book of the universe, every event, like every creature, is like a word or line. It is necessary to read them correctly. The truths that are concealed under events can be read correctly only by the guidance and instruction of the Quran. Night and day, health and illness, joy and sorrow, old age and death are all truths written in this book. The most important event for men among them is death. Those who regard death as "non-being, non-existence, entering into grave and disappearing" cannot understand the reality of death and misevaluate that important event. The reality of death is understood with the guidance of the Quran. Birth means to come to the world from the wound; similarly, death means to go to the realm of barzakh from the world. There are very detailed explanations about the reality of death in Risale-i Nur Collection. Let us remember some of them: The phrase the world of unseen mentioned above can be understood as the great throne where this visible realm is controlled and administered, as the realm of similitude where the examples of everything are taken, and as the unknown realms like the Preserved Tablet Lawh al-Mahfuz where everything is recorded and preserved. The words favor and addressing complete each other and point to the same target. Being addressed by God Almighty is a great favor for His servants. Being informed about His commands and prohibitions, attaining His consent, and being shown the ways of going to Paradise are a great grace and grant of God. The source of all beauties, virtues, merits and high ethics, primarily belief, is the sun of the Quran. The foundation of our religion is the realities of the Quran. A building of guidance and stability that will continue forever was built by hadiths, which are the first interpreters of the Quran, on this foundation. The word plan can be interpreted as the ijtihaads and fatwas produced under the light of the Quran and hadiths in order to answer the new needs that arise in the growing building of Islam. The only source of sound information about the essence, attributes, and deeds of Allah is the Quran. Human mind and imagination cannot do anything about these unknown and eternal realities. We learn from the verses of the Quran and our authorized scholars the following reality and similar ones: The beings in the universe declare the existence of Allah and His attributes with their states but people generally ignore these spiritual expressions or misunderstand them. Therefore, burhan an-natiq articulate proof is necessary. When the phrase burhan an-natiq is used for the Messenger of Allah pbuh , it means the one who conveys the message of the Quran to people. The phrase clear translator means the Quran translates the words of the book of the universe to the people who do not understand them; it has a similar meaning to the phrase articulate proof. The Quran was sent down in order to train the spirits of people, to perfect their hearts through belief and their minds through science and knowledge, to teach them true wisdom, to dissuade people from the wrong paths and to show them the way of guidance. True wisdom, that is, the real information about the purpose of the creation of both human beings and other creatures and their duties can be learned from the Quran because the verses of the Quran are the words of the Creator who created those beings. As it is known, the word "wisdom" is also used for philosophy. The adjective "true" used here indicates that philosophy is not true wisdom. Wisdom has several definitions. One of them is "deeds together with knowledge" practicing what one knows and learns That is, if an idea makes man do good deeds, it has wisdom. Ideas that are only talked about but not practiced are personal ideas; they cannot be a means of guidance for people. The Quran is a book of dhikr which makes man gain at least ten rewards for its one letter when he reads it; it is also a book of knowledge in that it makes Allah known with His names and attributes. The essentials of all true ways and paths are present in the Quran. Every fruit tree perceives a different fruit based on their structure in the universe; similarly, every tafsir scholar perceives different meanings in the Quran, finds doors of different knowledge, becomes exposed to the manifestations of different names of Allah and presents a different way of

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guidance. With this aspect, the Quran serves like a library though it is a single book.