



Historicity of the Qur'an and Hadith: Historical Dynamics and Effects

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Abstract: The paper discusses the foundational role of al-Quran and Prophetic narrations (al-hadith) in Islamic intellectual history and its religious tradition. It looks into the cultural impact of its moral-spiritual teaching and its historical significance in developing and fulfilling its fundamental role and social obligation in delivering and justifying the principal ideal of morality and fairness, contributing to medieval civilization and the formation of higher ethical-legal framework, and its state-of-the-art manifestation as set forth in the tafsir of *Risalah al-Nur* by Said Nursi. The study is based on library research using historical and qualitative approaches and documentation technique. The finding shows that the position of al-Quran and hadith was vital in informing and shaping the historical concept and understanding and paradigm of tawhid and in reinforcing the religious belief and practice and spiritual consciousness of the ummah. In the context of modern commentary, its philosophical ideas and interpretation were brought forth by Said Nursi in *Risalah al-Nur* that contextualize its discursive history and outline its religious and scientific significance and transcendental values and its role in the current debates of the philosophy of science, revelation, and scripture.

Keywords: Al-Qur'an; history; philosophy; Prophetic tradition; science

Abstract: Artikel ini mengulas historisitas Alquran dan hadis serta perannya dalam sejarah Islam dan tradisi intelektual. Ia melihat kesan historis dan dinamika ajaran moral dan spiritualnya dalam menafsirkan pandangannya tentang nilai moralitas dan aspek sosio-historisnya, serta kontribusinya terhadap perkembangan sejarah peradaban, pembentukan hukum, dan manifestasi akliahnya yang dirumuskan dalam buku tafsir *Risalah al-Nur* oleh Said Nursi. Penelitian ini bersifat kualitatif dengan menerapkan metode kajian sejarah yang bersifat dokumentasi dan analisis isi. Hasil penelitian menunjukkan keunggulan fungsi Alquran dan Hadis dalam membentuk pemahaman dasar sejarah tentang moral dan nilai-nilai moral serta pengaruhnya dalam memperkuat keyakinan tauhid dan psikologi keagamaan umat. Dalam konteks penafsiran dan signifikansi historisnya, wacana ini disajikan dalam buku *Risalah al-Nur* karya Said Nursi yang membahas pandangan hidup Alquran dan Hadis serta kesannya dalam membingkai pemahaman wahyu dan sejarahnya dalam konteks pemikiran filosofis dan hukum ilmiah.

Keywords: Alquran; filsafat; Hadis; pengetahuan; sejarah



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Introduction

Awareness of the moral and spiritual value of the foundations of the Qur'an and hadith and the transcendental sources of its teachings are important factors and milestones that form the core of a person's life and social activities. The understanding of the essence and outlook of life of the Qur'an and hadith fills the value and belief in its metaphysical and spiritual teachings and becomes the basis for strengthening the norms of people's lives which are ultimately responsible for shaping their moral and spiritual and transcendental outlook and beliefs, and their actualization in modern life, as stated by Fazlur Rahman (1966) in his writing: "Most of the Qur'an itself is also devoted to laws and guidance on the affairs of society, rather than individual affairs. Furthermore, the Qur'an speaks of the Muslim community as the "Middle Street Community" charged with the duty to carry out God's will on the face of the earth. That is why it is concluded that, if the Islamic Scriptures attach great importance to society and collective existence and if the actual execution in the history of the Prophet (pbuh) and his followers proves this, it follows that Islam is primarily a "social religion."

This awareness of the social aspect is important in determining his life outlook and event, which is based on the historical sources of the Qur'an and hadith and his inclusive line of thought and worldview. In its historical context, the Islamic accliah tradition is shaped by an understanding of theology and schools that revolve around the philosophy and outlook of life of the Qur'an and hadith which outlines a basic understanding of the principles of reason and shari'a. Basically, the interpretation of the Qur'an and hadith is also colored by cultural and philosophical views that shape its historical context that disseminates its basic view of life and understanding and doctrine. This tradition of thought was in turn responsible for shaping the thought and scope of ijihad held by imams of the schools and schools of theology that developed in the Middle Ages made possible by growing social, cultural, and political ideas.

This study seeks to formulate the development of thought shaped by the theology of the Qur'an and hadith from its fundamental historical information in an effort to trace the origins that characterize its intellectual and intellectual traditions. He saw the role played by the Qur'an and hadith in developing a basic understanding of the legal and moral structure and speculative traditions of the kalam school shaped by historical dialectics that developed in the interpretation and conversion of Muslim physicians and theologians into the texts of the Qur'an and hadith.

From the early and middle ages this effort was continuous and continued over time, which further opened up complex new researches in projecting historical views and ideas. The Qur'an and hadith call for sustainable arguments and arguments in the development of universal and rational moral and moral values. As Prophet Muhammad (peace be upon him) was the last Prophet sent to all mankind, the interpretation of the Qur'an and hadith must embrace with thorough research and interpretation that can provide practical guidance to answer the needs and challenges of the new age, namely by considering the factors of time and place (*bu'd al-zaman wa'l-makan*). Along with the need for the science of *maqasid al-*

shariah or the highest aims and objectives of Islamic law, which exists itself as the core and philosophy of Islamic law to answer the demands of the Qur'an and hadith and reflect the height of its teachings.

This historical and contextual understanding of the text has been inspired by the tradition of Islamic scholarship in their quest to further its significant and universal message and moral Shari'a, where "despite its mysterious nature, the hadith tradition arose in the early days of Islam as a practical solution to the needs of Islamic society. After the death of the Prophet (peace be upon him), his teachings served as a clear source of guidance for the nascent Islamic society as he struggled to determine how to live according to God's will after his departure." (Brown, 2017).

In its development, this understanding was eventually shaped by the worldview of the Qur'an that shaped its philosophy and cosmology the basics, which develops a theistic or metaphysical view of reality, nature and human life based on the belief in the Creator, the Advocate and the Creator who lives and transcends over all that exists, where "it refers to the comprehensive and integral conception of life, reality, existence, truth, falsehood, revealed by the Most Gracious God in His last Leaflet, the Qur'an, as a framework of doctrine, beliefs, principles, values and fundamental norms to serve as a Real Indicator for all mankind to achieve the purpose for which they were created." (Hassan, 2014). The need to develop the worldview of the Qur'an is to reject the philosophical estimates of naturalists, positivists, materialists, empirists, modernists, agnostics or atheistics and his views on cosmos, nature and various natural phenomena from a secular worldview that will continue to contribute to a severe crisis in modern civilization.

In this connection, re-disclosure *ideology* The Qur'an is considered essential for any true and lasting transformation. The merger of this perspective and close adherence to the principles of the Qur'an and the Sunnah of the Prophet (pbuh), which has played a major role in mobilizing the early Muslims to achieve the success he once achieved, and its impact is felt to this day. Muslims have long tried to rationalize their setbacks. The rebirth of Islamic identity through the *weltanschauung* of the Qur'an is a key requirement for our time and a prerequisite for any sustainable development of the ummah in the future (Abusulayman, 2011).

The importance of the doctrine of the Qur'an and hadith and their existence as historical sources was emphasized by Abdullah Ahmed an-Naim (1990) in his book *Toward an Islamic reformation: civil liberties, human rights and international law* about the authority of the Qur'an and the traditions of the Prophet (pbuh), and the effort to make it a relevant source to modern life. Which during the lifetime of the Prophet (pbuh) became a fundamental source of arrangement and provision (political entity) based on his guidance and leadership and with the transition (political norms and laws in Medina) should respond to the concrete social and political needs of the society formed (in Medina)" (An-Nyema, 1990). This is also in line with Fazlur Rahman's hermeneutic reading of the Qur'anic understanding, from a fair point of view, from two directions between text and historical motion (theory *double movement*) i.e.

the movement back and forth between text and history (Rahman, 1982). This reading of its historical dimension, can within certain limits, embrace the presence of the Qur'an in life (Abdullah, 2014), by linking the historical description in the Qur'an and al-hadith with the latest problems (Mail, 2017) and keeping in mind the context "which is in a space of time, background, history and the frenzy of human experience at that time" (Abdullah, 2014).

Unless Muslims rise to deal with the crisis of their dismal thinking and severe intellectual turmoil nothing will change its backwardness and abandonment. A robotic crisis of thinking requires a complete and comprehensive solution of the worldview (*ideology*) The Qur'an, which can without a doubt provide more dynamism, positive energy, and creativity for a healthy human civilization. The framework of solutions highlighted from the perspective of this dynamic and broad revelation seeks to develop a view of nature that can provide a genuine understanding of the meaning, purpose, and impetus for constructive and renewal actions. This Quranic image deserves to be referred to by Muslims today in the face of an almighty crisis that worsens their lives and civilizations, stemming from their denial of the Quran and its foundation of law and sharia. This Quranic solution is needed to strengthen the awareness of the ummah towards the Qur'an and its manhaj in addressing the crisis of its culture, civilization, morality and education and to provide a roadmap to build a sustainable worldview in inspiring, reforming and returning Muslims once again to the leadership role it has achieved in all spheres of human activity. (Abusulayman, 2011).

Thus this article calls for the historical role posed by the text of the Qur'an and hadith in raising awareness of contemporary challenges. This study covers aspects of historicity and contextualization of its doctrine in history and its implications for the dynamics of modern life.

Research Methods

This study is in the form of library research based on qualitative documentary methods. Data and material sources are generated through documentation techniques and content analysis on the relevant primary and secondary materials. This process is meant through heuristic stages, criticism, interpretation, and historical historiography, guided by the hermeneutical philosophy of Hans G. Gadamer (1976), Teori Hermeneutika Khaled Abu El-Fadl (2003) and the epistemology of the Qur'an (*double movement*) Fazlur Rahman (Rahman, 1982) as a limiting measuring wood in observation. The data is assembled and analyzed by inductive methods (*istiqrā'*), deductive (*istinbat*), historical and comparative to produce accurate findings and final conclusions.

Research Results

The relevance of the Qur'an and hadith in Muslim life is widely accepted for its practical purposes, which are encapsulated in its fundamental moral and spiritual philosophy. The legal passages and their statements have an intrinsic and perennial connection to life and practical social interests. A summarized and intrinsic approach to the Qur'an and Sunnah needs to be interpreted in order to appeal to its original and fundamental spirit and teachings and to identify its normative relation to the contemporary realm, where "the development of

hadith literature is best understood on the basis of two general functions that hadith fulfills, as an authoritative maxim used to elaborate Islamic dogma and law, and as a form of connection with the charismatic heritage of the Prophet (peace be upon him)" (Brown, 2017).

The Islamic belief system is determined by the policies of the Qur'an and hadiths in all aspects and manifestations of life, where "in Islam, religious authority radiates from God through His Prophet. Neither refers to the teachings of the Prophet (pbuh) directly or through the method of fragmentation of religious problems inherited from him, only through affinity with God and His Prophet, a Muslim has the right to speak authoritatively about the laws and beliefs of Islam." (Brown, 2017).

The Qur'an represents a word that is actually revealed by Allah and the hadith forms a practical and methodological dimension of the commandment and direction of the Qur'an. He summed up the teachings of the Prophet (pbuh) that directed his practical influence in the life of the people. Hadith and sunnah are known as explainers (*bayan*) towards the Qur'an. From it the life of the Prophet Muhammad (pbuh) was lifted from memory and highlighted, the great forms of Islamic worship and prayer were canonized, and the foundation of the sunnah was abandoned. The interpretation developed from it has lifted the value of knowledge and civility and elevated the harkat and its dignity and value of prudence and purity.

Allah commissioned Prophet Muhammad (peace be upon him) to carry out the following: recite the message of the Qur'an to people, reveal the truth revealed in the Qur'an, and teach it to his followers. For that purpose, the following aspects are true and revealed in the Qur'an: Allah's mercy will include those who obey Him and His Prophet, obedience and submission are demanded, and deliberate transgression is a serious fallacy, the Prophet (peace be upon him) is the judge in all disputes in life, and turning his back and ignoring the commands of Allah and the Prophet (peace be upon him) ultimately brings failure in life, and causes human practice to lose all its meaning.

The Prophet (peace be upon him) carried out his mission for more than two decades before its final completion, by expounding the Qur'an, translating Allah's commandments in daily life, supporting and adjudicating his followers, and living his life according to Islamic principles. This legacy of Islam is intended to continue after his death. In practical terms, the Qur'an and Sunnah have played a central role in Muslim life for centuries, uplifting their humanity and maintaining their value and height.

His pamphlet gathers awareness of the value of divinity and tauhid with its central pressure on nalar and intellectual factors, where true faith and good deeds are impossible without the guidance of reason. The Prophet's call (pbuh) towards his people to the divine treatise, draws on his ratio which is his way to understand the Qur'an, with the power of thought and the ability to speculate, which is governed by Islamic principles of piety in God, justice, sincerity, truth, simplicity and sincerity. The Qur'an often reveals that human thinking is a valid criterion in disconnecting truth from falsehood, and this principle is consistent with the reasoning and principles of healthy akliyah.

From this brief statement, this paper attempts to formulate the importance of the Qur'an and hadith in shaping the understanding and awareness of revelation through its texts. The study of its historical dimensions - in terms of *Asbab Al-Nuzul* and *Asbab al-Wurud* – provide an indirect understanding of the philosophy and background of its theological teachings and dogmas in which "Islamic sacred law is an all-encompassing collection of religious duties rather than a correct system of legislation; It encompasses on the same basis the ordinances of cults and rituals, as well as politics and (in a narrow sense) the rule of law." (Schacht, 1967). Through its narrations and historical records, it shows the consistency of the law interpreted in the Qur'an and hadith which is a guide that inspires inspiring humanitarian impulses. Islam was revealed as *manhaj* a balanced life that emphasizes simplicity and reflects the principle of truth in every matter, which forms the essence of his teachings on the middle way and which forms the basis in Muslim life for attitude. The height of value is symbolized from the height of legal values, and morals and boundaries of the Shari'a that form the essence of life and the archetype of his thought.

The basic fikrah about the Islamic worldview shaped by the sarwa view Qur'an and hadith this was revealed by Ismail R. al-Faruqi about the impact of its relationship with the social order of society and the underlying rational values: "A genuine understanding of Islam, as a religion, will reveal... that Islam is a later moment of consciousness that gave birth to Jews and Christians; that Islam, as a culture, is a source for Western civilization from the present millennium era as much as it is for classical Greeks and Romans... that the anti-determination of Islam made him the first "Protestant" revolution, that his rationalism made him the first "Enlightenment", that his pragmatism made him the first "technocracy", and his laws on war and peace made him the first "United Nations"” (Al-Faruqi, 2012).

Legal History

The construction of Islamic law articulated in its classical sources is referenced from the Qur'anic and al-hadith commentaries where "together with the Qur'an, the hadith provides the Islamic religion with its principal scriptural sources" (Shah, 1970). The Hadith manifests a practical and fundamental legal framework that sets out the concept and building of the Shari'a which is formed where: "[in] controversial issues from jihad and martyrdom to women's rights under Islamic law, hadith always provides key and often determining" (Brown, 2017). Interest These legal passages referred to from the views of the Qur'an and hadith had a significant and impressive influence in shaping the general framework of Islam, and in "understanding Islamic thought and methodology and its scope of movement and also understanding the relationships, concepts, and fundamental foundations that govern and characterize the thought, methodology and structure of Islamic life" (Abusulayman, 1994).

Because of its influence in relation to the interpretation and edicts of law and fiqh, a substantive understanding of the Qur'an and hadith can shed light on issues related to Muslim life, and play an important role in its intellectual, socio-political and historical development. It provides a basic understanding of the fundamental principles and principles of Islam which include *shahadah*, *prayer*, fasting, zakat, hajj, fiqh, tawhid, aesthetics, culture, family

institutions, and world order. Its legal dictates and statutes form fundamental moral teachings derived from its universal maqāsid framework and legal philosophy. The legal foundations used show the influence of the tradition of thought that developed in its intellectual history, and the strength of religious and cultural beliefs that bound it.

In terms of history, the construction of laws and basic principles is much patterned by medieval classical works that formulate the foundation and khittah sharak and attempt to contextualize it. The result of ijtihad and fatwas issued in old books such as the book *Mahasin al-Shari'ah fi Furu' al-Shafi'iyah* by Muhammad ibn 'Ali al-Qaffal al-Shashi (903-976 AD/365 AH), the book *Mas'alat al-Jawab wa'l-Dala'il wa'l-'Ilal* by al-Abhari (d. 375) *Kitab al-Muqni' fi Usul al-Fiqh, al-Ahkam wa'l-'Ilal* and *al-Bayan 'an Fara'id al-Din wa Shara'i' al-Islam* by al-Baqilani (d. 403 AH) and others bring a broad view of fiqh and istinbat that elaborates on the consideration of the madhhab and the specificities of its geographical and social environment. But the original sources that form its basis and understanding are from the texts of the Qur'an and hadith which outline the basic principles and virtues of authoritative and effective law.

In principle, the text of the Qur'an and hadith applies substantively in the formation of laws and constitutions of law and government. In fact, Islamic principles and laws have been adopted and implemented in the Malacca Code, Terengganu and Kedah and defended since Islam entered the region before being abolished by the colonists. The struggle to elevate Islamic law in the administration in Malaysia was spearheaded by one of his most important ideologues, Ahmad Ibrahim (1916-1999) who defended the argument that sharia law is better and has shown excellence in its application in Muslim countries in reducing crime rates.

This tradition of government based on the principle of sharak is illustrated in the legal regulations and political sanctions that were once enforced in Medina, where "under the divine sanction revealed in the Qur'an, the Prophet (saw) has recognized Christianity, Judaism and the Sabi'in religion as revealed and valid, friendly with their followers, and united them in the Islamic country even while they preserve, their culture, their customs and their non-Islamic identity. The Islamic State is their protector. They live under its auspices as an autonomous religious, cultural and legal unit, a community complete with their own schools, temples, courts and leadership." (Al-Faruqi, 2012).

The narrative and historical chapters revolving around his reign are framed through the traditions of hadith and sirah on the affairs of society and social entities and the world order formed in which "the leadership of Muhammad (peace be upon him) was strong enough to unite them under one roof and rally them together into the first ecumenical, pluralistic society. To structure their unity and record their agreement, Muhammad (peace be upon him) dictated the Treaty of Medina – the first constitution written in human history. The promulgation of this constitution launched the first Islamic state, the first multi-religious world order." (Al-Faruqi & Al Faruqi, 2014).

In the success of the idea of Islam in Malaysia, Ahmad Ibrahim has developed an Islamic legal framework that breathes the principles of law and sharia that he formulated to

replace the civil law inherited from the colonialists. In his struggle to bring about reform and elevate the harkat of Islamic law, he has succeeded in strengthening and elevating the role of Islamic law and appreciation of Islam in Malaysia. It brainstormed the idea of establishing the administration of Islamic law and introducing legal methods to uphold the principles of sharia and its legal spirit in Malaysia by recommending that the English common law and English equity rules be applied to the extent permitted by the situation given that Malaysia is an independent country that elevates Islam into the official religion and the conditions and needs of its Muslim population to follow Islamic law. (Ibrahim, 1994). His struggle to dignify Islamic law and sharia institutions in Malaysia gained widespread recognition in modern legal history. His efforts have brought about effective changes in the practice of law reform, and enhanced understanding of the fundamentals of law, judicial process and administration of Islamic law in Malaysia.

His aspiration and ambition is to achieve heights for the ummah in the context of an independent state to strengthen the Islamic dimension and strengthen its legal values. His argument is based on the principles of the Qur'an and the sunnah, referring to the current muktabar and discourse books. His writings are best used to discuss the understanding of Islamic law and law. For him the administration of Islam is fair and secure and that is a key principle that should not be disputed. That Islamic law is actually more effective and comprehensive which is far more brilliant than civil law. Strictly speaking, the people's response to the Qur'an must be deeper and more critical, permeating the maqasid and its takwil. He also stressed the need for the appreciation of the entire Islamic tradition and take a more effective and productive approach to convey the Shari'a according to the current context and demands so that Islamic law and Islamic law can be accepted and recognized as the law for all Muslims and the harmony of the law is preserved. He stressed the responsibility of the ummah to increase the spread of Islam and to defend justice and foster consensus and champion the foundation of civil society in Malaysia.

The importance of this historical understanding of the law can be lived from the historical dynamics of the Qur'an and Hadith itself and the overall purpose of its preaching, as stated by al-Qaradawi (2010)"The Qur'an and the Sunnah are the sources of sharia and guidelines for Islamic life such as creed and sharia, morality and morals, understanding and scales. Nor is there any denying the importance of understanding the branch passages based on the overall maqasid of Islam and its Shari'a".

Study of *Badi'uzzaman Said Nursi's Kitab Rasail al-Nur* and Its Contribution to History and Civilization

The historical debate about the influence of the Qur'an and hadith in life can be reviewed from its debate in the book *Rasa'il al-Nur* by Badi'uzzaman Said Nursi (1877-1960) which shows the profound moral effects and implications of the Book of *Rasail* and its implications in history. The Book of *Rasa'il al-Nur* written by Nursi highlights his extraordinary thinking and philosophy in unraveling the broad themes of the Qur'an related to his teachings on faith, worship, sharia, science and tauhid. It was written in his attempt to fend

off the invasion of secular slurs inflicted by a ruling regime that wanted to remove the influence of Islam from Turkey - which saw a devastating clash between the powerful Nursi influence and the government's brutality. His own peels are largely connected with his own experiences along crossing remote areas of Turkey and while in the custody of a dismal regime. Among the questions he raises are the existence and martyrdom of God, the manifestation of the Divine Names and the attributes of creation, resurrection and the hereafter, prophethood, the miracle of the Qur'an, angels, the permanence, qadar, and the question of the true nature of man and nature, and the need for man to worship God. Each of these points is elaborated by comparison and allegory, and is manifested by reasoned arguments and logical proof.

This work answers brilliantly the attacks launched against the Qur'an in the name of science and philosophy, and demonstrates the rationality of faith in God and the logical impossibility of denial. It also shows that man's happiness and his salvation in this world and in the Hereafter lie only in faith in God and knowledge of God. In addition to its interpretation on deep themes of patience, qana'ah, rida, istiqamah, and iktikad tauhid as well as its perspective on the relationship between religion and dakwah, women, civilization, wasatiyah principles and so on which radiates the power of its reflection in responding to scriptures and breaking through and embracing the essential essence of maqasid syariah.

Said Nursi is a modern Islamic thinker who has succeeded in combining the Qur'an and science. In his writing, he presented his argument based on his representation of nature as the object of reading - the *Book of universe* - where to achieve a complete understanding of this Book is none other than through tafakkur (*reflective thought*) as a scientific development to achieve true knowledge that is parallel to the Qur'an.

This tafakkur was developed on the unity of rational reason and the purity of the heart of sufism to form the process of reading of this realm as a spiritual-scientific point of view. It can be concluded that *Rasa'il al-Nur* is a new methodology in the development of the Qur'an based on a rational, logical and reflective system of thinking. In *Rasa'il al-Nur* many depictions of God's work in nature are seen through the sights of science, and reflect Nursi's knowledge of him. Its interpretation shows no contradictions or conflicts between religion and science. Furthermore, all the matters discussed in *Rasa'il al-Nur* are presented as reasoned arguments and proved according to logic. All the most important truths about faith are proved so that those who do not believe can see the need. And likewise, inspired by the Qur'an, even the deepest and most unreachable truths can be achieved by comparison, which brings it almost to an understanding like a telescope, so that it is easily understood by ordinary people and circles without prior knowledge of this question.

His work explains everything from the point of view of wisdom; That is, he outlines the purpose of all things. He considers things from the point of view of the Name of God Almighty. While in Barla, Nursi arranged a treatise about the Day of Resurrection and the parts that followed it together in collection form and named it *Sozler (The Words)*. *The Words* followed by *Letter (Letters)*, a collection of thirty letters of varying lengths from Nursi to his

disciples. And this is followed by *Lem'alar* (Collection *The Flesh*) and *Sualar* (*The Rays*) completed in 1949 (Bediuzzaman, 2008). Along with these are three collections of Additional Letters, for each of Nursi's main dumps, Barla Lahikasi, Kastamonu Lahikasi, and Emirdag Lahikasi. Manner *Rasa'il al-Noor* written and disseminated is unique, as is the work itself. Nursi will quickly dictate to the scribe, who will write the part with the same speed; The actual writing is very fast.

Nursi does not have a book as a reference and writing religious works is certainly forbidden. They were all written because it was in the mountains and outside the city. Handwritten copies were later made, these were secretly copied in the homes of *Rasa'il al-Nur's* 'disciples', as they were called, and circulated from village to village, and then from city to city, so that it spread throughout Turkey. It was only in 1946 that *Rasa'il al-Nur's* students were able to acquire a double machine, when it was not until 1956 that various parts were printed on modern printing presses in Latin, the new one. The number given for handwritten copies is 600,000. It can be seen from the figures above how the *Rasa'il al-Nur* Movement spread in Turkey, despite every effort to stop it. After 1950, the period called Nursi 'Said Tiga', there was a huge increase in the number of students, especially among young people and those who had taken the secular education system of the Republic. At the same time students outside Turkey are increasing.

Conditions that allow its birth *Rasa'il al-Noor* This also cannot be separated from the movement he led with mental preparation and composed cadre energy. In stemming the tide of secularization in Turkey, Nursi emphasized the energy of faith and ethical values. He continued to spread the teachings of Islam even in exile and prison, until finally Mustafa Kemal's government was taken over under the democratic party, and writings *Risalah Nur* retaught (Vahide, 2007). In this effort, Nursi tended to cultural resistance through writings and lectures, by mobilizing the community not to be swayed by Western culture and the halaqah stance that has become the Nurcu movement.

According to Serif Mardin (1991) in his book *Religion and social change in modern Turkey: the case of Bediuzzaman Said Nursi*, which he wrote to understand why part of the group of Turkish society has been drawn to the Nursi teachings of the signification of the Qur'an in the modern world, it explains that what Nursi is trying to do is to develop a new idiom drawn from existing discussions and make the masses part of this constant interpretation of communal values.

The Nursi movement is based on the spirit of Muslim brotherhood. He wanted to prove the superiority of the Qur'an and the civilization it brought to the satisfaction and happiness of true life, by waging moral jihad to destroy the atheist influence that corrupted the morals of the Ummah (Vahide, 2007). The uppress of Kemal's politics is because of his policies that are without mature consideration in emulating Western progress (Vahide, 2012). Nursi gave a critique of the interpretation of secularism that is understood to be piecely and not intact, thus cornering Muslims. The organization is in accordance with the contents of the Qur'an and the hadith, where *Risalah al-Nur* explain the fact of faith to raise awareness of religious people.

Content *Risalah al-Nur*, clearly against Western culture and does not condone the doctrines of materialistic and naturalistic philosophy. In his explanation, he chose to put forward the tafakkur method which emphasizes the use of majaz and comparison to explain a problem (Syauqi, 2017).

The Words (*Sozler*) is the first volume of *Rasa'il al-Nur* and consists of thirty-three distinctive parts or 'Words', which elaborate and prove the foundations of Faith, including its countless priorities and advantages. Included here is the decomposition of the Names and Properties of God in creation, the resurrection of the dead and the Last Day, the Prophet and Mikraj, the Apostation of the Qur'an, the angels, the immortality of the human spirit, the Divine Provision (destiny or fate), along with a convincing discussion of the true nature of man and nature. The wisdom behind the specified time of the five-time prayer, and the fundamental and natural need of man to worship Allah.

The Letters (Mektubat), the second volume of *Rasa'il al-Nur* shows the special relationship between Nursi and her students. In this collection, Nursi answers a large number of questions raised by her students. For example, how death becomes a gift; where hell lies, how metaphorical love for the individual or the world can translate to true love, an explanation of where the Mahsyar Assembly and Final Reckoning will take place, a letter of condolence for the death of a child, a proof of the prophethood of the Prophet Muhammad (peace be upon him), and so on. The collection includes the famous Nineteen Surahs depicting more than three hundred miracles of Prophet Muhammad (peace be upon him). Although this surah contains many hadiths and more than a hundred pages in length based on tradition and history, it was written completely out of its head without reference to any book "in a few days by working two or three hours every day, for twelve hours".

The Letters also describes Nursi's own life over the years in exile and conditions throughout the earliest years of the Republic of Turkey. The collection of *The Flashes (Lem'alar)* begins with two pieces of prayer that are squeamish - the prayer of Jonah (pbuh) shows its relevance for everyone today; and the famous prayer of the Prophet Job (pbuh) provides a true antidote to all those afflicted. The Rays (*Sualar*) collection contains a number of major parts from *Risale-i Nur*. Among them are: The Great Sign, which depicts the testimony articulated by all realms of creation to the Need for the Existence and the Unity of Allah, is an expression of reflective thinking that is the foundation of the ways of *Rasa'il al-Nur*.

Rasa'il al-Nur is a collection of Quranic interpretations produced by Said Nursi between the 1910s and 1950s. On the other hand, it is a thematic interpretation that addresses the doubts that surround the basic doctrines and principles of Islam. The collection consists of fourteen books. The main purpose was to bring about a religious revival in Turkey. This collection includes analysis of Islamic sources and reinterpretation of the text for "mentality" in the Nursi period. Nevertheless, it is not entirely an interpretation, as it includes reflections and details about the life and interpretation of Said Nursi himself. The reflections and details of life and its interpretation help the reader to learn how to practice daily activities on the

norms of the Qur'an and attach the Qur'an to the situations and emotions of a person's life backwards. With this writing, Said Nursi paved a new path, directly to the fact and knowledge of God which he described as the way of the Qur'an and the path of the companions of the Prophet (pbuh) through the "prophetic inheritance", which acquired for those who followed him "true and certain belief". Nursi did not preach the writing to himself, instead claiming that it was "born from the Qur'an itself" like "the radiation radiating from [his] truth."

Hence, instead of being a commentary of the Qur'an which describes all its verses as it asculcates the reason for its decline and the visible meaning of its words and words, *Rasa'il al-Nur* is what is known as manevi tefsir, or a comment that deciphers the meaning of the truth of the Qur'an. Because there are all sorts of comments. The most deciphered verses in *Rasa'il al-Nur* are those related to the truth of faith, such as the Divine Names and the nature and work of God in the universe, the existence and Unity of God, the resurrection, prophethood, Divine Provision or destiny, and the duty of man in worship. Nursi explains how the Qur'an greets all human beings in every age according to their level of understanding and growth.

Rasa'il al-Noor explains that the Qur'an has a face that sees in every age, and its face also sees in this age, inviting people to pay attention to nature and meditate on God's work in it; Following this method, Nursi claimed evidence and explanation for the truth of the faith. He likened nature to books, and saw it in the way indicated by the Qur'an, that is, 'reading' it for its meaning, studying the Names and attributes of God and other truths of faith. The purpose of the book is to describe the Author and the Maker, events being evidence and signs to the Creator. Thus, an important element in the way of style *Rasa'il al-Noor* is a contemplation or contemplation (*thinking*), 'reading' the Book of Nature to increase knowledge of God and gain 'true and sure trust' in all the truths of faith. Nursi points out the foundations of Islam, such as the Unity of God, achieved in this way as the only rational and logical explanation of nature, and makes comparisons with Naturalist and Materialist philosophies that have used scientific discoveries about nature to deny truth, showing the concepts upon which it depends, such as causal law and Tabii, as irrational and logically absurd. In fact, far from refuting them, in revealing the order and course of nature, science expands and deepens knowledge of the truth of faith (Vahide, 2012).

His contribution to Islamic history and civilization

The implications of the teachings of the Qur'an and hadith have inspired enlightenment and meaningful development to the world's civilization. Islam's contribution to enlightenment and renaissance in Europe from its teachings preached to medieval European society has pulled it out of the dark ages. The works of Islamic and Western scholars acknowledge that without a great contribution from the Islamic world it would not have been possible for the Renaissance in Europe.

A number of books by Western writings also acknowledge the contribution of Islam to the progress made in Europe, among them Gustave Le Bon who declared "if conquering a city, the first things Muslims build are mosques and schools." In his work, *The Influence of*

Islam on Medieval Europe, W. Montgomery Watt mentions the overarching influence of Islam (especially in Spain and Sicily since the 8th century) and its importance to trade relations that led to the entry of Islamic techniques and products as well as cultural partnerships, and the recruitment by Europeans of various forms of Islamic culture (Watt & Watt, 1972).

For nearly a thousand years Islam can be counted as one of the most important world civilizations that crosses a wider geographical area than any other. It eliminates the social differences between class and tribe, explaining that humans should enjoy the abundance of earth's gifts as long as they don't turn their backs on morality and ethics, and save knowledge that might be lost, if not forever, when it's at least for centuries. His scholarly intelligence sparked intellectual traditions in Europe and for over seven hundred years his language, Arabic, became the medium of instruction of knowledge. Oddly so his legacy was largely ignored and buried on the deck of the times (Essa & Ali, 2012).

This paper is a thorough attempt to correct this error and restore the historical truth of the "golden age" that ushered in the Islamic renaissance, and as a by-product of the West. In doing so, it gives a broad view of the achievements of a culture at its peak that is considered a model for human progress and development. He reviews the history of Islamic civilization and its extensive influence on Western civilization, and discusses his major contributions to the history of thought pioneered by al-Ghazali, Ibn Rushd, al-Biruni, Ibn Tufayl, al-Farabi, Ibn Sina, al-Razi, Ibn al-Haytham, Jabir ibn Hayyan, Muhammad ibn Musa, Ibn Hazm, and others who have brought enlightenment and scientific revival in the West. This is in an effort to elevate its intellectual heritage and tradition and the impression it has made on Western culture and civilization, which can provide profound enlightenment and understanding of idealism and the spirit of change and inspire significant awareness and revival in the Islamic world.

Islamic civilization has produced great achievements and intellectual legacies of the religion that transformed the world. Stretching over a wider geographical area than anywhere else, across the Eastern hemisphere from Spain and North Africa to the Middle East and Asia, it forms a continuum between the classical world and renaissance Europe. Muslims today are in a strange position viewed through a lens that mostly portrays Islamic societies as culturally backward. Popular historical records are separated from the actual documented reality that shows that Islamic civilization at its peak was a model for human progress and development. Many works either minimize or completely ignore the existence and contribution of the entire Islamic civilization.

Islam's superior contribution to science, art and culture is systematically reviewed in this article, with a detailed view of the great panorama of knowledge that forms the foundation of a religious-humanitarian vision that prioritizes intellectual development and scholarly efforts. The achievements of Islamic civilization and the positive contribution to the world and the European renaissance did not receive the recognition they deserved, perhaps by the lack of relevant scrutiny, the current uninspiring state of the Islamic world, and the

European-centric approach in Western academic discussions. Studies in relation to Islamic civilization to this day fall into two parent categories. The first trend in modern-day academia negates the prominent and widespread role of Islam in its service to medieval civilization and its further development in the West.

The second academic stream recognizes the contribution of Muslims to the development of Islamic and Western civilization. These cendekians have carried out trampological and painstaking field work and dismantled a sizable number of treasures from medieval Islam. These scholars are clear that the modern Western renaissance and civilization owe more to Islamic civilization than has been acknowledged. They have also seen that Islamic civilization is not dogmatic in relation to non-Muslims. Nevertheless, the discussion of a group of politically oriented Western scholars highlighted extremist views following the events of September 11, 2001. This influential trend clearly underestimates the openness and creativeness of Islamic civilization throughout history. This reading of Islam and its civilization disputes that there is no Islamic moderation, and that the history and traditions of Islam offer only bigotry, violence and holy war.

The historical perspective of this paper explains the confusion and obscurity in the reading of this Islamic civilization, and shows how Islam as the religion and jurisprudence of the country has always worked on a peaceful coexistence with others. The medieval Muslim community sought unity in diversity by accepting contributions from non-Muslims, borrowing freely from past civilizations, and using this knowledge to build a progressive society. Islam built a unique bridge between Eastern and Western civilizations. Islamic scholars save knowledge that may be lost for centuries, and create something new every time. In this burst of creativity, Muslims made their own contribution to the world over the course of a long century. Muslims see the search for knowledge as a religious duty. This contribution is born from a unique religious characteristic that gives honor and glory to people. Islamic civilization transcends world and geographical borders from Europe to Asia, and because of it achieves unity among a wide range of people.

The position of women increases in her community. The Islamic way of life is responsible for the creation of Islamic civilization in all its achievements and influences. Yet the depictions and judgments of Western historians taken from texts dating back to the seventh century onwards, attacking the Qur'an, Islam and the Prophet Muhammad (pbuh), they were engrossed in Greece and Rome and the early development of Christianity, summarizing the period of Islam and making a great leap to the Renaissance. In its emphasis on knowledge, Islam began to fill the widening gulf in the world in the 7th century. The main civilization has weakened, and Europe is in the Dark Ages, while the geographical expansion of Islam is balanced with intellectual and cultural zeal. The Qur'an has proven to be an important driving force for knowledge, the word 'ilm is mentioned in the Qur'an some 750 times, one of the highest counts of words in the text and among the most repeated in the hadith. The great importance of classical Arabic, the linguistic basis for Islam and its civilization, demands more emphasis than it receives in the West. During the European Middle Ages, Arabic dominated the Islamic world and was introduced in Europe, used in

some European universities until Latin replaced it. Reuse the Western writer's reference to reinforce this argument.

Arabic dictionaries and principles also serve as sources of Jewish philology. From almost its inception, the Islamic community regarded the ability to read as a major necessity, and established schools of all kinds, while in Europe literacy was the monopoly of the clergy. It is a unique society with a broad focus towards literacy. In its early centuries, Islamic scholars firmly believed that perseverance of effort, knowledge and devotion improved the life of the world and the Hereafter. Knowledge is emphasized in the Qur'an and with the teachings and practices of Prophet Muhammad (peace be upon him) and his closest caliphs. The first Islamic society was a reformist society, in which the Muslims changed their way of life in response to the revelations of the Qur'an and the actions of the Prophet (peace be upon him). These elements affect all spheres of life. For example, the Qur'an emphasizes the importance of working hard in harmony with nature and enjoying the beauty of God's world. Islam also grants man a high status rather than from original sin or original incarnation. The Qur'an describes the human body as a miracle that can acquire divine nature.

The vision of the Prophet (peace be upon him) guided this new civilization and jihad, or striving towards a fruitful goal, was the means to achieve it. Mosques became centers for community, education, and government, and the Islamic tax and charitable systems were developed to support the poor. Within a century of Islam's arrival, Muslims had reached North Africa and Spain in one direction and China and Indonesia in another, overwhelming an impressive number of believers. Muslims responded to their enemies with great passion, considering that they were often overcome by more established civilizations.

Significant for the future of the Islamic world is how peace-inclined societies behave toward Muslims. Jews and many Christians welcomed them because of the persecution they endured from the Byzantines. And in their rule, Muslims are just, as the Prophet (peace be upon him) reminded them to be "gentle to the inhabitants" of other countries. Their army did not occupy the city but built camping and military defense camps around it, some of which became cities in their own right like Cairo. Baghdad was dedicated to the development of knowledge and became the first intellectual capital of Islam. Three of the four founders of the Islamic school of fiqh settled and worked there, and Baghdad became the seat of government of the Abbasid caliphs, the longest-reigning dynasty in Islamic history, whose city and library were destroyed by the Mongols in 1258. Despite the view that Islam spread by the sword, Muslims were a minority group in countries under his rule, such as Iran, Iraq, Egypt, Tunisia, and Spain, Islamic rulers did not interfere with the Jews and Christians living under his rule. Many adherences to Islam took place more than a century after the conquest. Islam spread to Indonesia, the largest Islamic state in the world, without warfare or conquest otherwise through merchants and Sufis.

The Islamic world grew even further as the Islamic empire rapidly took full control of the oceans. For centuries, the Arabs sailed in boats and ships and transported merchandise from port to port. Muslims built their cruising skills and added rudder, which the West

discovered during the Crusades, and later improved the astrolabe, which they obtained from Greece. They also acquired magnetic needles from the Chinese and created a compass. Muslim merchants and sailors who sailed around the world made another contribution to geography: travelogs and travel records, also donated by Jewish and Christian tribes who sailed to the Islamic State. Meanwhile the conquest of Islam continued into Asia: India, southern Russia, and Southwest China. Muslims created a postal system to communicate with this more remote area of the district, and improve it during Abbasid rule with Baghdad as its center. The progress and exploration is in line with the verses of the Qur'an and hadith. Wherever it complains of profit, Islam creates a civil environment. The influence of Muslims is seen in various cities and around the world. The herding district along Central Asia became an Islamic territory due to its proximity to trade routes. Central Asian and sufi communities broadcast Islam to those who lived far from this route, so that its religion spread to the North and East (Essa & Ali, 2012).

Conclusion

This paper has formulated the essence and basic understanding of the teachings of the Qur'an and hadith and its historical significance as well as its historical and significant function in life. This interest has inspired awareness of the historical responsibility it holds in shaping the values and understanding of the perennial and universal-confidence tauhid formed based on the views and spirit of the Qur'an and hadith on the reality and philosophy of life. Furthermore, it charts an ideal view of divine and metaphysical thinking and ideas as well as meaningful historical values that grow a sense of socio-ethical, cultural, intellectual, and moral responsibility. This is also meant by the expanding expansion of the Islamic empire in history due to the understanding of the Quran and hadith, which demands the dissemination and dissemination of its eminences and pamphlets.

Finally, its most crucial and fundamental focus is in shaping its practical relationship with society and the broad legal order and its practical realization in the humanitarian environment and the developing cultural order and world order. This reflection on the effect of the historicity of the Qur'an and Hadith and their meaningful universal value can be a powerful argument to deflect the attacks of secular groups concerned about the possible wearability of Scripture/Religion and its reliability as a solution to life's problems.

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