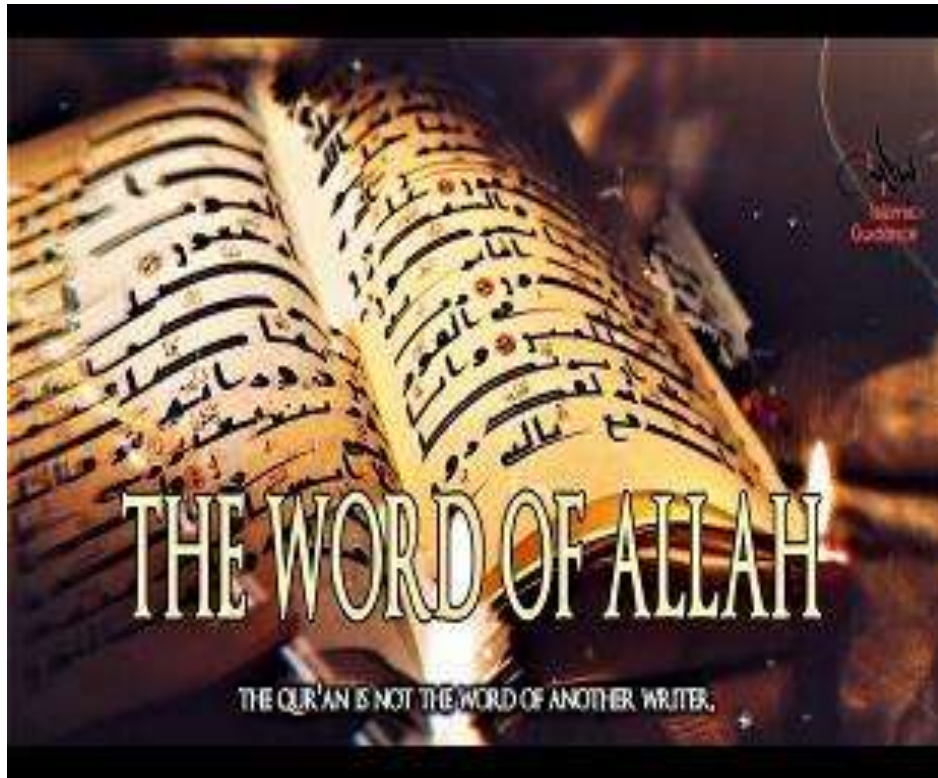




Words of Allah Unchangeable

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The title of our article is taken from the verses in the Holy Quran:

“The word of your Lord is completed in truth and justice. There is no one who can change His words. He is the Hearing, the Knowing.” (Al-An’am, 6/115)

“Proclaim what has been revealed to you in the Book of your Lord. There is no one who can change His words. You will not find refuge except in Him.” (Al-Kahf, 18/27)

“... There is no one who can change the words of Allah...” (Al-An’am, 6/34)

“And it is well known that there is no fear for the friends of Allah, nor will they grieve. They are those who believe and fear Allah. There is good news for them in the life of this world and in the Hereafter. There is no change in the words of Allah. That is the great success.” (Jonah, 10/ 62-64)

The Quran defines all beings in the universe and all the laws that govern the universe as the words of Allah. All beings, including humans, are the words of Allah, which emanate from Allah but are not part of Him.

The word of Allah is also used for Hz. Isa in the Quran:

“The angels said: O Mary! Allah gives you good news with a word from Himself. His name is the Messiah, Jesus, son of Mary.” (Al-Imran, 3/45)

The objective material beings in the universe and the laws that govern them which are the words of Allah, are not affected by whether people believe in them or not. They are objective beings and exist independently of the mind of man. Whether people believe in their existence or not, those laws (the Words of Allah) govern everything in the universe.

Sunnatullah

The following is written in TDV's "Islam Encyclopedia" on this subject:

"Sunnatullah is a Quranic term meaning the laws set by Allah to create and maintain nature and to regulate social life. The Sunnatullah is compound, which is derived from the root "Senn", meaning to clarify something, to put forward a new method, good or bad, and consisting of Lafza-i Celâl. Sunnatullah means the law (order) set by Allah. Although the words Sunnat and Allah were known in the period of ignorance, Sunnatullah is a term specific to the Quran.

In the Quran, the meaning of "continuous, regular and original application" in the word sunnat is attributed to Allah, indicating that Allah's application in creation and management has been ongoing and unchanging since the beginning of time. There are many verses in the Quran that explain the functioning of

nature due to the proof of Allah's existence, unity and the occurrence of the Day of Judgment. For example, in the 41st verse of the Fatir surah, where sunnatullah, meaning “destruction”, is mentioned, it is stated that Allah Almighty established the order of the heavens and the earth, that is, nature, and that if this order is disrupted, no one but Him can correct it. Remarkable examples are given in the Yasin and Mulk surahs (36/33,34), (67/3,4) on this subject.”

Some Islamic scholars have interpreted the Quranic stories narrated within the scope of sunnatullah as “signposts that show the difficult aspects of life, which have been revealed by benefiting from experiences lived in the depths of history, and that help determine the future.” According to His wisdom, Allah Almighty has established the entire order of the universe on these sunnatullah. Other words and combinations used in the Quran in place of sunnatullah are: qawl, fitrat, khalq, hak, kelimetullah. There are also interpretations that say that miracles occur by temporarily stopping the sunnatullah.

The Quran emphasizes the divine laws that are valid in both natural beings and historical events, and states that the system operates within a certain order and rule framework in both subjects. Just as there are biological laws for the life and death of individuals, there are also social laws for the life and destruction of societies. However, these laws are not mandatory and are dependent on the will of God Almighty. The Quran establishes a connection between the laws of nature and social laws, indicating that if social laws are not followed, the laws of nature come into play and prepare destruction. It is narrated that many nations, starting with the Prophet Noah, were destroyed by disasters such as floods, earthquakes, hurricanes and drowning in the sea.

There are social laws (sunnatullah) determined for man, a created being. The Quran reveals these laws through the events that past nations experienced, and informs us that prophets were sent to teach these laws, that communities living according to them were happy, and that those who violated the laws were ultimately miserable. In order to inform that the sunnatullah is not coercive, the Quran expresses it as conditional propositions, sometimes attributing it to man and sometimes to Allah. For example, in the verse, *“Allah will not change a nation until it changes its attitude and behavior”* (Rad, 13/11), it attributes change to man’s actions, and in the verse, *“When Allah wanted to destroy a*

country, He ordered its spoiled rich people to come to their senses, but they continued to do evil and were destroyed for this reason” (Isra, 17/16), it attributes change to Allah’s will.

Sufi Commentary

Allah says:

“If all the trees on the earth were pens and the sea was ink with seven seas supporting it, yet the words of Allah would not run out. Surely Allah is Mighty, Wise.” (Luqman, 31/27)

On this subject, Ibn Arabi (qs) says the following in his book Futuhat-i Mecca:

“The words of Allah are nothing but the forms of the possible and they are infinite. The infinite cannot run out, nor can existence limit it. Therefore, the infinite is inexhaustible in terms of its reality. In this respect, the treasury of evidence does not allow for limitation. Because there is no accessible end to its vastness. It is behind every end you reach in the picture of your imagination about the vastness of this treasury. From this treasury, the words of Allah manifest as individuals one after another and in a consecutive manner. Words are the works of previous words. When the previous ones appear, the ones that come after them in terms of existence follow them. Seas and pens are also among words. If the seas were ink, nothing else would be written with pens, and the words that come into existence with pens would not be exhausted even if they were finite by entering into existence. In this case, how can a judgment be made about the individuals of the possibles that existence cannot fit itself into? This is the judgment of the possible.”

Therefore, all existence consists of letters, words, surahs and verses, and at the same time, it is the great Quran that falsehood cannot precede or follow (Fussilat, 41/42). In this respect, the essence of existence is the one that is preserved. Therefore, it cannot be characterized by non-existence. Because non-existence is the negation of thinghood. On the other hand, thinghood is what is known in terms of existence and certainty. There is no higher rank, when you hear the negation of thinghood, you should know that the person who negates has negated the thinghood of existence from the thinghood of certainty, that is, he has negated the existence outside of being in knowledge. However, the

thinghood of certainty does not eliminate the thinghood of existence. The thingness mentioned in the verse *"You were not a thing"* (Maryam, 19/9) is the thingness of being. Because the word "qâne", which indicates existence, came in the verse and negated it with the negative preposition. The same thing is also mentioned in the verse *"There was a period of time when man was nothing worth mentioning"* (Man, 76/1).

Rejections to Theologians Who Believe That the Words of Allah Can Be Changed

Despite our explanations above, some theologians believe that the words of Allah can be changed. We will discuss and criticize their views on this subject below.

>>> Thought has an important place in the processes of social development, change and transformation. Therefore, it needs to be liberated in order to contribute to this process in the most effective way.

What is understood by liberation here? Is this freedom interpreting the verses as their minds desire? While man is commanded to use his mind in the Quran, this does not mean that he should arbitrarily change the meanings of the verses according to his own mind. It commands to think about the issues that Allah has revealed. Here, using reason means understanding the wisdom and purpose of the verses. Otherwise, it does not mean that everyone can interpret them according to their own mind.

>>> Societies that are incapable of updating their own civilization and culture may become open to being under the pressure of other civilizations and cultures that have formed and developed over time and to being exploited by them.

Updating cultures is a separate issue, updating religion is a separate issue. Religion is universal and divine. It does not need to be updated. Because the verses of the Quran are not bound by time and space. If they were bound by time and space, this would have already been stated in the Quran. Since there is no such statement, it is not possible to change the verses of the Quran according to time and space. The development of Western civilization is not a complete

human development. Western culture is not a culture that can be completely adopted either. A secular civilization has no value in terms of Islam and humanity. Because secular civilizations are open to exploiting people, and this is how it is already implemented. Secular culture allows all kinds of immorality (adultery, prostitution, alcohol, cruelty) that Islam does not accept. Therefore, secular culture does not actually serve the good of people. In fact, secular culture always benefits from chaos and wars. Wars are its source of life. Thus, big capital earns big money by selling weapons, medicine and technology and allows its own people to benefit from it a little. This money is contaminated with the rights and blood of other people. Such an understanding of culture is never a true understanding of civilization.

Which principle of civilization includes exploiting people by putting forward concepts such as humanism, freedom and equality? Do those who ignore these facts and put forward the civilization of the West as indispensable never think that this is the point where they should use their minds and focus their thinking.

>>> Islam does not have the power to compete with the West because they lack the power of knowledge and its natural result, technology.

Islamic countries inadequate in this respect. However, the knowledge and technology possessed by the West do not justify its values. In other words, science and technology are not a reason for us to accept the secular values of the West. It is the duty of Muslims to raise the level of science and technology and to be at the same level as the West, or even surpass them. However, it is wrong to accept the secular and imperialist culture and values of the West for this science and technology. Because these values are oppressive. Seeing the technological superiority of the West and embracing its secular values is against Islam. In fact, it is contrary to humanity. Because these secular values materialize people and turn them into beings pursuing material pleasures and power. This means that people become animals. It does not mean that people have the freedom to use their thoughts and minds.

>>> In order to pave the way for critical and creative thinking in the context of the Quran and the Sunnah, the difference between the text and the address must be put forth.

The following examples are put forward regarding this:

1) The issue of obedience to the Messenger: *"Whoever obeys the Messenger obeys Allah."* (Women, 4/80)

According to this verse, people must also comply with the commands and prohibitions of our Prophet (pbuh). Just because the verses and hadiths here have a historical context, it is not a justified behavior to go beyond these commands and prohibitions. There are those who interpret this verse as an address to give direction to their addressees in the process of building a new society based on monotheism. However, what will be the place of the prophets in this new society based on monotheism? What will be the hadiths of the prophet in these societies? It is obvious that there is a desire to distance the Prophet from religion. For years, people who only said "La ilahe illallah" but never said "Muhammad Rasulullah" have taken over. According to them, there is no need for the Prophet anymore. Every intelligent person can take his place and reach the truth by making ijtiḥād in the verses.

These thoughts are extremely wrong and serve the purpose of globalist imperialists who are trying to eliminate Islam. Because globalist imperialists have tried for centuries to separate the Prophet from Islam in order to destroy it. However, they have never realized that this is not possible. Islam cannot exist without a prophet. His guidance is valid everywhere and at all times. If you separate the prophet from Islam and replace him with human reason, this freedom is not creativity but directly polytheism, which Islam has forbidden.

With such behaviors, people want to associate themselves with Allah's sovereignty. This situation, which pleases the soul of man, is supported by various philosophers and theologians. In this way, human reason is sanctified. Human reason was created to understand Allah's commands and prohibitions. These commands also include faith and obedience to the prophet.

"Whatever the Prophet has given you, take it, and whatever he has forbidden you, abstain from it." (Al-Hashr, 59/7)

For this reason, a person's ijtihad with his own reason can lead him outside the religion. One must be careful about this.

2) The punishment of cutting off the hands of thieves in the Quran (Al-Maidah, 5/38).

According to some theologians, this punishment cannot be applied today. Because this punishment was applied in the early days of Islam because there was no other way to identify thieves. At that time, there were no means to imprison thieves and punish them. Prisons had not been built. Therefore, today, instead of cutting off hands, thieves can be punished by putting them in prison. In other words, we do not have to listen to the command of Allah's verse above.

Theologians who think like this are completely mistaken. Because there were no prisons at that time, the problem of where to keep thieves is completely wrong. Prisoners of war were imprisoned in certain places. They were also provided with provisions there. The same could have been done for thieves. However, since theft was an immoral act, the punishment of cutting off hands was ordered as a deterrent punishment. Because such a punishment prevented people from stealing. In fact, theft cases were very few at that time.

What modern and globalist theologians say is applied today. Thieves are given prison or fines. But these punishments are not deterrent. Because even in the most developed societies, theft continues. It is even seen at the state level. Prison sentences and fines for those with strong backing are often not applied. However, the poor and those without backing end up in prison.

In light of these facts, it is a heedlessness for us to consider Allah's command as an address and to think that today's interlocutors are exempt from it. If the punishment of cutting off the hand of thieves is really applied fairly, no one would dare to steal today.

The same thing applies to the retaliation and killing of murderers today. Since the sentences received by the murderers in the courts for the murders of women are prison sentences and these sentences are pardoned after a while, it is not possible for them to prevent people from committing murder.

In Islam, according to the verse *"There is life for you in retaliation"* (Al-Bakara, 2/178,179), there is a provision that a person who kills another person must be killed in the same way. If this law of sharia were applied today, it would be almost

impossible for people to dare to kill others. Therefore, in order to prevent femicide, the murderers should be killed in retaliation. This cannot be prevented in any other way.

However, modern theologians will definitely oppose this. Because these laws are not applied in some modern countries. It is important, first of all, that we seek the truth not in the cultures and understandings of other countries, but in the Islamic order, which is our own culture and expresses the truth. Because only if Islamic sharia is followed can a peaceful and secure life be ensured in societies. Otherwise, it is not possible. History is full of examples of this.

>>> There are concepts specific to the Western world. These are values such as freedom, equality, democracy and the rule of law. These values do not have a full equivalent in Islam. For this reason, Western civilization has surpassed Islamic civilization and for this reason, Muslims are lagging behind today.

The more beautiful of these concepts are present in Islam, but for those who have acquired the worldly material taste of secular values and have surrendered their souls to the material pleasures of the world, it is impossible for them to see these beauties of Islam.

The concept of equality is present in Islam in its most perfect form. Everyone is equal before Allah and each individual will be rewarded or punished for what he has done. Therefore, Allah's justice applies to every place and time. The realization of this justice is present in Allah's words.

"O you who have believed, be upholders of the truth for Allah and bear witness with justice. Let not the hatred of a people lead you to injustice. Be fair, for it is closer to piety. And fear Allah. Allah is aware of what you do." (Al-Maidah, 5/8)

"Do not approach the property of an orphan, except in the best way until he reaches puberty. Give full measure and weight with justice. We do not impose on a person more than he can bear. And when you speak, be just, even if it is to a near relative, and fulfill your covenant with Allah. Allah has commanded you these things so that you may take advice and think." (Al-An'am, 6/152)

"There is no superiority of an Arab over a non-Arab, nor of a white over a black, except through piety." (Hadith)

"People are equal like the teeth of a comb." (Hadith)

Islam has accepted absolute equality before the judge. Statesmen are called to abide by this, and no group of people is ever given any privilege before the judge. Today, Western civilization, in the USA and other developed countries, is unable to prevent racial discrimination among individuals living in the same country.

Dr. Muhammed Faruk Er-Nebhan writes the following on this subject in his article titled "Equality in Islamic Law":

"We see similar situations in many other countries. Perhaps the most important reason for this is the weakness of moral values that do not have any role in the thinking of these nations, but look at people with their appearance and shape, and cannot do anything against the dominance of disgusting material powers."

However, there is no such thing as complete equality in the West. We witness how people are oppressed there. We see how they exploit people every day. We see how they massacre people for their own interests. Where is the understanding of equality here? What kind of an understanding of the value of equality is the massacre of the people of many underdeveloped countries in Asia, Africa and the Middle East? Which modern mujtahid permits these? Such oppression and massacres cannot be the case only in a society with Islamic values. This can be achieved by following the commands and prohibitions of Allah and the path of the Messenger.

How free are the people of Western civilization? All thoughts and actions aimed at disrupting the balance of Western society are prohibited there. However, thoughts and actions that will not be effective are permitted under the name of freedom. However, the balance in Western societies preserves capitalist and liberalist understandings that aim to make the rich even richer and the poor even poorer. Freedom is out of the question for those who want to disrupt this balance. In countries that are colonies of the West, statements against exploitation are forbidden. There is no freedom here. Because being free does not suit Western imperialism. If those who look at the apparent freedom talk and praise Western civilization to the skies would use their minds and think a little, they would understand what kind of oppression lies behind this.

Are Western states constitutional state? Which legal principles allow and justify their exploitation of other countries? Western civilization is truly unjust. It would not befit any intelligent and conscientious person to call a civilization that has massacred other weak people for centuries for its own interests. Western

civilization is also unjust today. The justice they understand is to protect their own interests and to usurp the rights of others. It is sufficient to examine recent history on this issue. In our opinion, globalist theologians need to inform themselves a little more accurately on this issue.

True justice exists in the religion of Islam. We see these in the verses of Allah Almighty and the Sunnah of the Prophet (pbuh). When those who say that the time for this justice has passed and that it is now time for interest will realize that they are wrong, it will be too late for them. Because Allah's justice will be realized not only in this world but also perfectly in the hereafter. For this reason, people need to think very well about what they are defending. They should not forget that these thoughts will make them responsible in the hereafter.

The concept of democracy has never been fully implemented either. It is known how injustices and irregularities occur in the most democratic-looking societies. Examples of these can be found everywhere. Norway and Sweden, which are claimed to be the most advanced countries in democracy, protect terrorist organizations such as the PKK. This is a shame for their democracy.

It may be asked how valid the saying "Sovereignty unconditionally belongs to the nation" is. There has never been a time period when this saying was applied correctly. Because there is a self in the nature of man that always commands him to do evil. If man tries to satisfy this ego of his self, there will be neither democracy nor human rights. When everyone is powerful, they will strive to fulfill the desires of their own self. In such an environment, the absolute sovereignty of the people will not be valid. What is valid is the desires of the self of people. Therefore, such bright words are another way to deceive people.

Allah Almighty is the Creator and people are created. Therefore, according to Islam, "Sovereignty unconditionally belongs to Allah". The duty of people is to obey the commands of Allah. Considering that worldly life is a test, it is the duty of the person to organize his life according to Islamic values. If he does not do this, the responsibility also belongs to him. He will definitely see the consequences for this (The Earthquake, 99/7,8).

There are systems such as shura and consultation in Islam. It is desired that administrators consult and meet with other qualified people. Islamic rules are the basis of these relationships. People do not have the authority to go beyond the rules set by Allah. Because everyone is responsible for what they do. Only

societies where the divine method of Islam is applied can be governed correctly. In others, people's desires can always come to the fore. This can lead to the deterioration of principles such as justice and equality in society. Therefore, it is most appropriate for people to continue their lives by adhering to the moral and legal values of Islam. Happiness in this world and the hereafter can only be achieved in this way.

>>> When we look at the issue that Allah's words cannot be changed in general, it means that the principle of monotheism and the universal purposes of Allah in sending religion cannot be changed, rather than the meaning of the words and their semantic content. This expression should be understood as Allah's promise cannot be changed.

According to them, divine laws take into account the interests and facts. Sharia should be able to change over time. Allah's limits aim to protect their purposes, not their content. For this reason, they argue that the basic reference sources of Islam should be re-evaluated from such a perspective. They argue that the fundamental values and principles of the essence of Islam allow for such an approach. According to them, we can interpret the meanings in the verses according to our own interests by using our minds.

They argue that the basic reference sources of Islam should be re-evaluated from such a perspective. They argue that the basic values and principles of the essence of Islam allow for such an approach. Theologians who hold this view aim to re-interpret Islam with their own minds. This effort has been put forward by religious reformists for centuries. However, we doubt that these presentations are completely pure intellectual thoughts. Because, behind such reformist movements, there are directions from non-Islamic powers. It is even known that some of these people are registered with Masonic lodges.

It is a fact that Islam always takes into consideration the interests of society. The practices during the time of our Prophet and the four caliphs also show this. However, the proposals of today's theologians seem to be aimed at damaging the general image of Islam rather than considering the interests of society. For example, evaluating the Prophet outside of Islam, stating that there is no need for a prophet anymore, stating that heaven and hell are imaginary things, denying the miracles of our Prophet, saying that Allah does not need people's

worship, saying that the real aim is to love Allah, saying that Hazreti Isa is also our Prophet, claiming that intercession, reading the Mawlid, visiting shrines, and being a Sufi are polytheism have been derived from the above thought patterns.

The claim that everyone can make their own ijtihad with their own minds, that the four schools of thought are no longer valid today, are all things that these reformist theologians put forward. All of these are not Allah's purpose, and these meanings are derived from the verses. The purpose here is clearly obvious. The real purpose is to corrupt and eliminate the basic faith and moral values of Islam. Such ideas have been put forward by orientalists and missionaries who have been enemies of Islam for centuries. Since their goal is to destroy Islam, what is the matter with our theologians, who serve these purposes knowingly or unknowingly. None of these activities and thoughts are what Allah wants for the benefit of His servants. Anyone who uses their minds a little will immediately understand that this is the case.

The aims of groups such as reformists, Wahhabis, and new Salafis in religion are now completely known to us. Many studies and books have been published on these. It is also written everywhere where these movements are financially supported. In such an environment, the duty of Muslims and theologians is to protect their religion and protect it from all kinds of slander and defamation. In order to ensure this, they should try to live their religion by preserving the view of the Ahl al-Sunnah and al-Jama'ah. Salvation in this world and the hereafter is only possible in this way.

Conclusion

All the phenomena in the universe, the rules of physics and the subtleties and orders in their functioning are all the words of Allah Almighty. All the words of Allah express a separate rule and no one can change the rules of these words. If objects attract each other in the universe according to the law of gravity, this is a word of Allah. It is His rule. It is not possible for people or any other power to change these rules.

The law of gravitation of masses is a result of Allah's ruling as He wishes. People only have a little bit of information about the functioning of this existing ruling. This information is obtained through reason and senses. However, most of the

secrets of this ruling word are still unknown to people today. For example, the nature and reason for the existence of a large gravitational force in black holes are unknown.

There are countless similar phenomena and physical laws in the universe. All of these are the words of Allah and are the rulings willed by Allah. For example, the Corona virus is a word of Allah. The Corona virus, which emerged by His command, has shown its effect all over the world. The fact that this virus makes people sick and kills them is also a ruling of Allah. Everything has fallen into place with this ruling. It is not possible for this ruling to change. People are fighting against this virus with limited measures such as masks and vaccines. This struggle is already something that Allah wants from His servants. Because believing that everything is from Allah and struggling to stay healthy are actions that earn people rewards. The purpose of man in his worldly life is to collect sufficient rewards for the hereafter while he is in this world. In fact, the physical results in this struggle are also the results of Allah's words on this matter. These are also by Allah's will. The disappearance of the virus is also a decree of Allah. No one can determine when and how it will happen. People should see the facts in this incident and think about what Allah is capable of and take refuge in Allah. For this, they should enter Islam, the only religion He accepts. Salvation in this world and the hereafter lies only in this.

Humans are being tested in this world. All living beings in the universe have duties in this world. These duties also impose a responsibility on them. These living beings will be questioned in the hereafter about whether they have fulfilled the duties given by Allah properly. In fact, the Corona virus is also responsible for whether it has fulfilled the duty given to it. The Corona virus also hopes to have passed this test.

These issues that the human mind has difficulty grasping and perceiving prevail as the words of Allah. The truth is not only what we perceive with our five senses. Apart from these, those who have a little share of Allah's knowledge can have some knowledge, even a little, about the provisions of Allah's words. This knowledge increases the person's faith and wonder. This is the real Islam. This can only be learned through the knowledge of secrets, that is, Sufism. This knowledge is Allah's Garden of Heart. It is known that Allah informs His servants whom He wishes, in a small amount, from here.

"He knows all the unseen. He does not reveal His knowledge of the unseen, to anyone. He only reveals them to the messengers with whom He is pleased." (Jinn, 72/26,27)

Thus, the servant believes and worships his Lord by seeing and knowing the truth. This is the real salvation.

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