



International Islamic University Chittagong
Kumira, Chittagong- 4318, Bangladesh

Course Code: URED-2302
Course title: Sciences of Qur'an and Hadith

Section-B

Sciences of Qur'an (Chapter: 4-6)
&
Sciences of Hadith (Chapter: 7-8/ 1-2)

(For Final Examination)



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Academic Year: Spring- 2020



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URED-2302, Sciences of Qur'an and Hadith, [Section-B, Chapter: 4-6]

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Sciences of Our'an -02

Chapter- 04, ('Makki' & 'Madani' Revelations)

- (1) The Definition of 'Makki' and 'Madani' (2) The Characteristics of 'Makki' and 'Madani' Revelations
(3) The benefits of knowing 'Makki' and 'Madani'.

Introduction: There are various divisions in the Holy Qur'an, among them, the term 'Surah' is the famous division. All Surahs of the Holy Qur'an are known either as 'Makki' or 'Madani'. There are many opinions about 'Makki' Surah and 'Madani' Surah. The knowledge regarding Makki and Madani revelation helps us to understand the Holy Qur'an easily and implement it in our practical life.

[1] Definition of 'Makki' and 'Madani' Surah:

According to the statement of "Manna al-Qattan": There are **three** opinions regarding the definition of 'Makki' and 'Madani' Surah, these are:

1. According to the time of the revelation: The majority Muslim scholars said: which **Ayah** and Surahs are revealed before '**Hizrath**' (immigration/emigration) are called '**Makki**' sura, and which **Ayah** and Surahs were revealed after '**Hizrath**' (immigration/emigration) are called '**Madani**' sura, although these were revealed in '**Makkah**' or '**Madinah**' or in another city. So the last **Ayah** which was revealed on Prophet (SAAS) is: "**This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion**", [05: 03]. **اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً...**

This **Ayah** though was revealed in Makka city, but it is from '**Madani**' sura; because it was revealed after '**Hizrath**' (immigration/emigration). This opinion is the best opinion, it is implemented by majority Muslim scholars.

2. According to addressee/ addressed/ spoken to: The **Ayah** and Surahs are addressed to the people of '**Makkah**' are called '**Makki**' sura, and which are addressed to the people of '**Madinah**' are called '**Madani**' sura. Generally majority people of '**Makkah**' were infidel, so they were addressed as '**Ya Aiuhannas**' (O men), and majority people of '**Madinah**' were believer, so they were addressed as '**Ya Aiuhallahjina A'manu**' (O believer), although these were revealed before '**Hizrath**' or after it. This opinion is not acceptable; because we see many Surahs are '**Madani**' Surahs, but addressed by '**Ya Aiuhannas**' (O men), and some Surahs are '**Makki**' Surahs, but addressed by '**Ya Aiuhallahjina A'manu**' (O believer).

3. According to the place of the revelation: According to this opinion '**Makki**' Surahs are which were revealed on Prophet (SAAS) when he was in '**Makkah**' and nearby '**Makkah**', and '**Madani**' Surahs, which were revealed on Prophet (SAAS) when he was in '**Madinah**' and another city nearby '**Madinah**'. So the **Ayah** were revealed after '**Hizrath**' and Prophet (SAAS) was in '**Makkah**' are '**Makki**' sura; not '**Madani**' sura, so there is no scope to see about time or addressee of the revelation of Surah or **Ayah**. This opinion is not acceptable; because we see **Ayah** of Surah Al-Maidah (05: 03) '**Madani**' Surah and **Madani** **Ayah**, but revealed on Prophet at that time he (SAAS) was in Makkah; not Madina, by classified as **Madani** Surah and **Madani** **Ayah**.

[2] Numbers of 'Makki' and 'Madani' Surah: There are various opinions regarding numbers of Makki and Madani Surahs, such as:

- "**Imaam Badruddin Al- Zarkashi**" opined that 85 Surahs were revealed in "**Makkah**". (So '**Madani**' Surah are: 29).
- Other commentators believe that 86 were revealed in '**Makkah**', and others are in '**Madinah**'. (So '**Madani**' Surah are: 28).
- The printed copies from K.S.A, there are 88 Surahs are '**Makki**' and 26 are '**Madani**' Surah.

- Difference of opinion lies regarding whether Surah 1 (*Al-Fatiha*) and Surah 83 (*Al-Mutaffin*) were revealed in ‘Makkah’ or ‘Madinah’.
- According to the statement of “*Manna al-Qattan*”: Quantity of ‘Makki’ Surah: 82, ‘Madani’: 20 and dissidence (difference) (‘Makki’ or ‘Madani’): 12.

[3] How it is known:

(a) **Generally:** Generally there are some sources of knowing **Makki and Madani Surahs**; like:

- From Prophet (SAAS) directly. His speeches, works and approvals.
- From companions of Prophet (SAAS): The well-known **Makki and Madani Surahs** have been related to us by the reliable Companions of the Prophet Muhammad (SAAS).
- From pure reports: Only reports which are ‘*sahih*’ (pure) can be considered fully reliable, as is the case in the science of Hadith generally. A particular (বিশিষ্ট) condition here is also that the person who relates (narrate) it should have been present at the time and occasion of the event (the revelation).¹
- From followers of companions: Reports from ‘*tabi’un*’ (followers of companions of Prophet (SAAS)) only, not going back to the Prophet (SAAS) and his Companions are to be considered weak (*da’if*).
- Related to occasion exactly: Hence one cannot accept the mere opinion of writers or people that such and such verses might have been revealed on such and such occasion. Rather one needs to know exactly who is related to this incident (event), whether he himself was present, and who transmitted it to us.

(b) **Another Scholar said:** There are some general rules that should be considered when talking about Makki or Madani chapters:

1. The Judgement of Makki or Madani is possible only by authentic verdict (decision) of the companions of the Prophet Muhammad who witnessed the period of the revelation of these chapters.
2. By default, any Makki sura is entirely (absolutely) Makki, unless some verses of it are explicitly (openly) mentioned Madani by some authentic report. This is also true for Madani chapters (*Surahs*).
3. Madani verses can abrogate earlier Madani verses as well as any Makki verse. However, a Makki verse cannot abrogate a ruling set by a Madani verse.
4. Understanding of Madani chapters (*Surahs*) should be built on the earlier Makki verses. In general, understanding of any verse must be built on other earlier verses according to their chronology of the revelation.
5. The revelation of a particular chapter (*Surah*) can be interrupted (break off) by verses from other chapters (*Surahs*).²

[4] Characteristics of ‘Makki’ and ‘Madani’ Surahs/ Difference between Makki and Madani Surahs/ The features of Makkan and Madeenan revelations:

The Division between ‘Makki’ and ‘Madani’ *Surahs* was made by various reports and when the reports were different with each other, scholars looked at the text of the *Ayaat* for internal evidence. The *Surahs* and *Ayaat* can generally be differentiated by their respective themes. Moreover, there are certain peculiarities (characteristics) of ‘Makki’ and ‘Madani’ *Surahs* which are indicative of the period of the revelation.

(A) Generally:

- **Generally the Makkah Phase (stage):** The Makkan phase of the revelation lasted about 13 years, from the first revelation up to the *Hijrah*.
 - This phase is determined (fixed) by the prime (first) task (fixed work) of the Prophet (SAAS) to call people to Islam. The main themes of this call, based on the Holy Qur’anic revelation are: (1) Allah (SWT) and His unity (Tawheed). (2) The coming Resurrection and Judgment (3) Righteous conduct (behave).
 - The role (position) of the Prophet (SAAS) in this phase is in particular that of an ‘**Announcer**’ and ‘**Warner**’.
- **Generally the ‘Madinah’ phase:** The ‘Madinah’ phase lasted about ten (10) years from the *hijra* to the death of Prophet (SAAS).
 - While the basic themes of the Makkan phase remain, the factor of the Muslim growing together into a community and the formation (build up) of the **umma**, now making its presence clearly felt.
 - In ‘Madinah’, there are four groups of people to be met: (1) The *Muhajirun*, who migrated from **Makka** to ‘Madinah’ (2) The *Ansar*, who originated from ‘Madinah’ and helped the *Muhajirun* (3)

¹ Ulumul Qur’an, Ahmad Von Denffer, p92.

²- http://www.textminingthequran.com/wiki/Makki_and_Madani_Surahs

The **Munafiqun**, who are from ‘**Madinah**’ and pretended (sham) to support the Muslims (4) The **Ahl al-Kitab**, i.e. Jews and Christians, with their respective scriptures.

- In addition to these, the Holy Qur’an also continued to address **an-Nas** (mankind) i.e. all people, and referred (indicate) to the dis-believers and ignorant once.
- The role (position) of the Prophet (SAAS) in this phase is in particular that of a head of the Islamic state by ordering what is good and forbidding the bad.

(B) According to the statement of Muslim Scholars: (align with example)

According to the statement of Muslim Scholars, there are various characteristics of Makki and Madani Surahs, such as:

(a) Characteristics of ‘Makki’ Surahs are:

1. The ‘**Makki**’ **Surahs** were revealed over a period approximately (about) last 12-13 years, from the first call of Islam to the **Hijrah** (immigration to the city of ‘**Madinah**’). Like: *Surah Al-Fatihah*, *Surah Al-‘Asa*. These are the first revelations.
2. Most of the ‘**Makki**’ **Surahs** are shorter in length. Like: *Surah Al-Fatihah (01)*, *Surah Al-Ikhlās (112)*, *Surah Al-‘Asa (103)*.
3. Makki Surahs deal (discuss) with concepts regarding three fundamental believes, like: **Tawheed** (oneness of Allah), **Resalah** (Prophethood) and **Akhirah** (life hereafter), good morals and conduct and life in the **Hereafter** – heaven and hell. Like: *Surah Al-Fatihah (01)*, *Surah Al-Ikhlās (112)*, *Surah Al-Ma‘un (107)*.
4. Guiding men to **Tawheed** (Oneness of Allah), all pillars of Iman, and **‘Ibadah** (worship) of Allah (SWT) generally; (not pillars of Islam). Like: *Surah Al-Ikhlās (112)*, *Surah Al-‘Asa (103)*.
5. The ‘**Makki**’ **Ayath** also contain passages regarding the previous **Christian and Jewish Scriptures**, detailing which **Prophets** have been sent by Allah (SWT) **in the past**. (previous Prophets and Messengers’ books and scriptures are referred to Makka Surahs) Like: *Surah Al-A‘raf (07)*, *Surah Al-Anbiā (21)*, *Surah Al-Qasas (28)*.
6. The **Ayaat** are brief and short. Like: *Surah Al-Fatihah (01)*, *Surah Al-‘Asa (103)*, *Surah Al-Ikhlās (112)*, *Surah Al-Kauthar (108)*.
7. Strong word with short version and **Ayah**. Like: *Surah Al-Fatihah (01)*, *Surah Al-‘Asa (103)*.
8. People are invited towards ‘Belief’ (**Iman**), heaven and hell, and Day of Judgment are referred to. Like: *Surah Al-‘Asa (103)*, *Surah Al-Buruj (85)*.
9. Discussing the hereafter, the heavens and hells, and disputations (argue) with non-believer. Like: *Surah Ya-Seen (36)*.
10. Stories of previous Prophets and Messengers, and advising for the patient. Like: *Surah Al-An‘am (06)*, *Surah Al-A‘raf (07)*, *Surah Al-Anbiā (21)*, *Surah Al-Qasas (28)*.
11. Previous Prophets and Messengers are referred to, except Surah Al Baqarah which is Medinite. Like: *Surah Al-A‘raf (07)*, *Surah Al-Anbiā (21)*, *Surah Al-Qasas (28)*.
12. The words addressing the entire humanity are used they are also Makkan. Like: *Surah Al-Insan (76)*, *Surah Al-Jalalah (99)*, *Surah At-Takathur (102)*, *Surah Al-‘Asr (103)*.
13. Flashing non-believers works, such as: killing, consuming (eating) orphan’s wealth in an illegal way, and bury (বোরি) of girl-child. Like: *Surah At-Takweer (81)*.
14. The addresses are mostly: ‘**O people**’, or ‘**O Mankind**’, means: All Surahs, in those sentence ‘**Ya Aiiuhannas**’ (O you people, or O mankind, or O men!) maximum are Makki Surahs. Like: *Surah Al-A‘raf (07)*, *Surah Yunus (10)*, *Surah An-Namal (27)*.
15. Adam and Devil (**Shaitan**) are referred to, means: All Surahs, in those stories of “**Adam (ah)**” and “**Iblis Shaitan**” except **Suratul Baqarah**. Like: *Surah Al-A‘raf (07)*, *Surah Al-Hijr (15)*, *Surah Al-Kahaf (18)*, *Surah Ta-Ha (20)*, *Surah Saba (34)*, *Surah Sudd (38)*.
16. Almost all the terms of the Qur’an are mentioned. Like: *Surah Al-Fatihah (01)*, *Surah Al-‘Asa (103)*.

(b) Characteristics of ‘Madani’ Surahs:

1. Longer than another: These Surahs are often longer than their ‘**Makki**’ counterparts. Like: *Surah Al-Baqarah (02)*, *Surah Ale-‘Imran (03)*, *Surah An-Nisa (04)*, *Surah Al-Maidah (05)*.
2. Commands were revealed in ‘**Madani**’ Surahs: When the Holy Prophet (SAAS) arrived in the city of ‘**Madinah**’ he set up the first Islamic state in the history of Islam. Such as the Holy Qur’anic **Surahs** in this period of time deal (Discuss) with the practical aspects of living. Most of the Injunctions (order) of Shariah law were revealed in ‘Madinah’ including laws relating to marriage, divorce, laws of probate (বিচার) and criminal sanctions (punishment). Like: *Surah Al-Baqarah (02)*, *Surah Ale-‘Imran (03)*, *Surah An-Nisa (04)*, *Surah Al-Maidah (05)*.

3. Discuss *Ansars* and *Muhajiroon*: They contract with the new growing community of the native (local) *Ansars* and newly arrived *Muhajiroon* as well as mankind in general. Like: *Surah At-Tawbah* (09), *Surah An-Nur* (24), *Surah Al-Ahjab* (33), *Surah Al-Hashar* (59).
4. Discussing (comprehensively) about '*Ibadah*' (worship) with its types, '*Mu'amalath*' (dealing and behaviors), '*Hudud*' (punishment), '*Jihad*' (utmost power, efforts), '*Silm*' (peace), '*Harb*' (war), '*Nijam al-Usrah*' (policy of family), '*Quaed al-Hukum*' (law of Mandate), '*Wasael al-Tashri*' (way of Islamic Law).
5. *Ayaat* are long than Makki Surahs. Like: *Surah Al-Baqarah* (02), *Surah Ale-Imran* (03), *Surah An-Nisa* (04), *Surah Al-Maidah* (05).
6. Does and Don'ts, rights, liabilities and laws are discussed. Like: *Surah Al-Baqarah* (02), *Surah Ale-Imran* (03), *Surah An-Nisa* (04), *Surah Al-Maidah* (05).
7. *Ayaat* about **warfare** (Jihad) were revealed after *Hijrah* when the Muslims were allowed to retaliate. Like: *Surah Al-Anfal* (08), *Surah At-Tawbah* (09), *Surah Al-Ahjab* (33).
8. Discussing '*Ahlul kitab*' (people of the books) and to call them to Islam. like: *Surah Ale-Imran* (03), *Surah Al-Maedah* (05), *Surah Al-Baiyanat* (98).
9. The addresses are '**O you who believe**', like: *Surah Al-Baqarah* (02), *Surah Ale-Imran* (03), *Surah At-Tawbah* (09).
10. The addresses are '**O people of the Book**', like: *Surah Ale-Imran* (03), *Surah Al-Maedah* (05), *Surah Al-Baiyanat* (98).
11. The **hypocrites** are referred to. Like: *Surah Al-Baqarah* (02), *Surah An-Nisa* (04), *Surah Al-Anfal* (08), *Surah At-Tawbah* (09), *Surah Al-Mnafiqun* (63).
12. Discussing signs of '*Munafik*' (hypocrites) and its danger. Like: *Surah Al-Baqarah* (02), *Surah An-Nisa* (04), *Surah Al-Anfal* (08), *Surah At-Tawbah* (09), *Surah Al-Mnafiqun* (63).
13. Longer version of **Ayah**. Like: *Surah Al-Baqarah* (02), *Surah Ale-Imran* (03), *Surah An-Nisa* (04), *Surah Al-Maidah* (05).
14. The Medinite topics are mostly of social and legal implications. Like: *Surah An-Nur* (24), *Surah Al-Hujrat* (49).
15. The discussing main law of Islamic Shariah and last version of Islamic law are mentioned in Madani Surahs. Like: *Surah Al-Baqarah* (02), *Surah Ale-Imran* (03), *Surah An-Nisa* (04), *Surah Al-Maidah* (05).

[5] Signs of 'Makki' and 'Madani' Surahs:

(a) Signs of 'Makki' Surahs:

1. The word **Kalla** (i.e., ever or never) is mentioned in (33) places of the Holy Qur'an; all are '**Makki**' Surahs. Like: *Surah An-Naba* (78), *Surah Abasa* (80), *Surah Al-Infitar* (82), *Surah Al-Mutaffifin* (83), *Surah Al-Fajr* (89), *Surah Alaq* (96), *Surah Takathur* (102), *Surah Al-Humajah* (104).
2. Where Oath is taken in Arabian tone. Like: *Surah At-Teen* (95), *Surah Al-Buruj* (85), *Surah At-Tarique* (86), *Surah Al-Asar* (103).
3. Most of the *Surahs* in the latter part of the Qur'an i.e., of the group '*Mufasssal*'. Like: Maximum *Surah* no (49 – 114).
4. *Surah* no (67- 97) all are '**Makki**' *Surahs*.
5. It is mentioned the name of '*Masjid al-Aqsha*' in Makki *Surah*, like: *Surah Al-Isra* (17).
6. All *Surahs* are **named by the name of Prophets and Messengers** are Makkin except one; *Surah Muahammad* (47); this *Surah* is Madani *Surah*, and other *Surahs* are Makki *Surahs*; like: *Surah Yunus* (10), *Surah Hud* (11), *Surah Yousuf* (12), *Surah Ibrahim* (14), *Surah Luqman* (31), *Surah Nuh* (71).
7. According to the recent order and arrangement of the Holy Qur'an; the middle point of the Holy Qur'an is mentioned in certain *Surah*, it is Makki *Surah*; like: *Surah Al-Kahaf* (18: 19). As Allah (SWT) said: **"... Now send you then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (you may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform anyone about you", [18:19].**
(... فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا)
8. All *Surahs*, in those **Ayah of '*Sazdah*'** [except ***Surah Al-Hazz*** (*Surah* no-22); because it is Madani *Surah*, and ***Surah Ar-R'ad***, (*Surah* no-13); because some Muslim scholars said, it is (13) **Madani *Surah***]. Like: *Surah*:

Al-A'raf (07)	An-Nahl (16)	Al-Isra (17)	Maryam (19)	Al-Furqan (25)	An-Naml (27)
As-Sajda (32)	Sad (38)	Fussilat (41)	An-Najm (53)	Al-Inshiqaq (84)	Al-Alaq (96)

9. Of the 29 Surahs which begin with Muqattaat 26 are ‘**Makki**’, means: All Surahs, in those letters of ‘*Muqattiat*’ specially ‘*Alif Lam Mim*’, ‘*Alif Lam Ra*’ and ‘*Ha Mim*’ except *Surah al-Baqarah (02)*, *Surah al-e-Imran (03)* and {*Surah ar-Ra’d* (Surah no-13); because some Muslim scholars said, it is (13) **Madani Surah**, others said, it is **Makki Surah**}. Like Suras numbers:

07	10	11	12	14	15	19	20	26	27	28	29	30
31	32	36	38	40	41	42	43	44	45	46	50	68

(b) Signs of ‘Madani’ Surahs:

(1) Generally, Signs of ‘Madani’ Surahs are:

1. All Surahs those are started with ‘**Ya Ai’ Ya Aiuhallajina Aamanu**’ (O believer!). (The *Surah* beginnings with **address to the believers**) (يَا أَيُّهَا الَّذِينَ آمَنُوا) are Medinite; Like: *Surah Al-Maidah (05)*, *Surah Al-Hujrat (49)*, *Surah Al-Mumtahina (60)*.
2. All Surahs those are started with ‘**Ya Ai’ Ya Aiuhan Nas**’ (O Men!) (The *Surah* beginnings with **address to the mankind**) (يَا أَيُّهَا النَّاسُ) are Medinite; Like: *Surah An-Nisa (04)*, *Surah Al-Hajj (22)*.
3. A Surah is found without Basmalah, this Surah is Madani Surah, like: **Surah At-Tawbah (09)**.
4. The Basmalah is repeated in a Madani Surah, like: **Surah An-Naml (27)**.
5. All Surahs in which the word ‘**Munafique**’ (hypocrites). Like: *Surah An-Nisa (04)*, *Surah Al-Anfal (08)*, *Surah At-Tawbah (09)*, *Surah Al-Munafiqun (63)*.
6. The Arabic month “**Ramadan**” is mentioned in only one Surah it is Madani Surah, like: **Surah Al-Baqarah (02)**.
7. All Surah in which the word ‘**Muhazirun**’, ‘**Ansar**’. Like: *Surah At-Tawbah (09)*, *Surah An-Nur (24)*, *Surah Al-Ahjab (33)*, *Surah Al-Hashar (59)*.
8. All Surah in which the word ‘**Aha-e-Kitab**’. like: *Surah Ale-Imran (03)*, *Surah Al-Maedah (05)*, *Surah Al-Baiyanat (98)*.
9. Surah no (57) to (66) all are ‘Madani’.
10. Most of the *Surahs* in the first part of the Qur’an i.e., of the group ‘*As-Sb’ut Tiwal*’ (02- 09); except *Surah (06-07)*.
11. All Surahs, in those **Ayath** of ‘**Faraid**’ (Obligations) and ‘**Hadd**’ (fixed punishment).
12. All Surahs, in those words ‘**Ahlul kitab**’ (people of the book) and **Christianity** and **Judaism (Jew) of Madina**.
13. The **name of Muhammad** (SAAS) is mentioned in the Holy Qur’an in four places, all are Madani, like: *Surah Al-e-Imran (03)*, *Surah Al-Ahjab (33)*, *Surah Muhammad (47)*, *Surah Al-Fath (48)*.
14. The **name of a Shahabi** (companions of Prophet) is mentioned in the Holy Qur’an in one place, it is Madani Surah, like: *Surah Al-Ahjab (33)*.
15. The ‘**name of Madina**’ is mentioned in the Holy Qur’an in five places, all are Madani Surahs, like: *Surah At-Tawbah (09)*, *Surah Al-Ahjab (33)*, *Surah Al-Munafiqun (63)*.
16. The word ‘**Ka’bah**’ is mention in Madani Surah, like: *Surah Al-Maidah (05)*.
17. The word ‘**Allah**’ is mention in each Ayah of a special Surah, it is Madani Surah; like: *Surah Al-Mujadalah (58)*.
18. The word ‘**Arab**’ is mention in ten (10) places, all are Madani; like: *Surah At-Tawbah (09)*, *Surah Al-Ahjab (33)*, *Surah Al-Fath (48)*, and *Surah Al-Hujrath (49)*.
19. The word ‘**Masjid Al-Haram**’ is mention in fifteen (15) places; all are Madani except one; *Surah Al-Isra (17)*; like: *Surah Al-Baqarah (02)*, *Surah Al-Maedah (05)*, *Surah Al Anfal (08)*, *Surah At-Tawbah (09)*, *Surah Al-Hajj (22)*, *Surah Al-Fath (48)*.

Above peculiarities of ‘**Makki**’ and **Medini Surahs** are of general nature and there is no definite criteria to identify the *Surahs*. They express only a general trend. Therefore, in addition to the above criteria, reliable reports and meaning of the *ayaat* are also taken into account to determine the *Surahs* as Makkan or Medinite.

[6] The benefits of knowing ‘Makki’ and ‘Madani’/ Why is it important to know the chronology (কালানুক্রম) of the Surahs and verses, although the Holy Qur’an is not arranged in chronological order/ Why the Qur’an classified as Makki and Madani; though it is not arranged in chronological order?

(1) Generally: There are four benefits of knowing the chronology of the Surahs and verses, these are:

1. Knowledge of time and circumstances helps us to understand the meaning and explanation of Qur’an:
To know the origin and order (arrange) of some of the revelation is important for understanding its meaning, which can often be more easily understood if one knows the time and circumstances (condition) that is related to it.

2. To know the position of Muslim in the part of ‘**Makkah**’ and ‘**Madinah**’: For instance (example), many *Ayath* from the ‘**Makkah**’ period may be specially meaningful to Muslims living in a strongly un-Islamic environment, while some of the ‘**Madinah**’ periods would appeal (demand) much to Muslims who are in the process of formation (pattern) of the *Umma*.
3. It is essential for knowing the *Nasikh* and *Mansuk* (abrogation) in Holy Qur’an: In some cases, unless one knows which of two or more related verses was revealed first, one cannot decide (fix on) which legal ruling is now obligatory upon the Muslims. Here knowledge of chronology is directly linked to the issue of *al-nāsikh wa al-mansūkh* (abrogation).
4. To know gradual development of Muslim society: It is also important to know the chronology of verses in order to understand the gradual (ongoing) development of many Muslim practices, attitudes and laws such as (e.g) towards prohibition (prevention) of alcohol, towards fighting, etc. and to see how these matters developed historically, i.e. during the lifetime of the Prophet (SAAS) in order to understand their full implications (meaning). For example, as far as fighting the enemy is concerned (afraid), the first verse was revealed on this particular subject in front of **Surah al-Hajj**. This verse is from the ‘**Madinah**’ period and it becomes clear from this that Muslim were not drawn to fight against the non-Muslims before the ‘*Hijrah*’. This has important implication (meaning) for our own planning and thinking, e.g. to decide when Islam has to be defended today with verbal and when with physical means.
5. To know the first and last revelation: The knowledge of Makki and Madani revelation helps us to know the first and last revelation. It is impossible to identify them without following Makki and Madani revelation.

(2) According to the statement of “Manna Al-Qattan”: There are four benefits of knowing ‘**Makki**’ and ‘**Madani**’ revelation, such as:¹

1. To make difference between *Nasikh* (abrogating) and *Mansuk* (abrogated).
2. To know the history of the legislation (*Tashri*) and its gradual revelation.
3. To trust in Qur’an that it is reached to us exactly and it is free from any change and distortion.
4. To take help for interpretation of Qur’an and to save from mistaking in interpretation and understanding.

(3) According to another Muslim Scholar: There are another six benefits, these are:²

1. To know the *Nasikh* (abrogating) and *Mansuk* (abrogated) in Holy Qur’an; because which was revealed in late it is abrogated for which is revealed advance.
2. To use it for interpretation of Qur’an; because knowing the causes of the revelation (*Asbabun-Nuzul*) helps us to understand the meaning of the *Ayath*.
3. To know the history of the legislation (*Tashri*) and its gradual revelation, and to believe that this gradient (gradual) is not another person except Almighty Allah (SWT).
4. To use the method of the Holy Qur’an in calling mankind to Almighty by the systems of Qur’an, which was used in the period (duration) of ‘**Makkah**’ and ‘**Madinah**’.
5. To know about the Biography of Prophet Muhammad (SAAS) and His systems of guiding in both of ‘**Makkah**’ and ‘**Madinah**’, and to implement it in our life during guiding mankind to the right way.
6. Attention of Muslim and their interest in Holy Qur’an, so they did not save the Holy Qur’anic text only; but they also followed place coming off, to know what was revealed before the immigration of Prophet (SAAS) and after it, which came down in daytime and which at night, which came down in summer and which came down in winter and so on which are related to science of Qur’an (*Ulumul Qur’an*).

(4) According to another Muslim Scholar: Another Muslim scholar said, there are seven benefits of knowing ‘**Makki**’ and ‘**Madani**’ revelation, such as:³

1. To make difference between *Nasikh* (abrogating) and *Mansuk* (abrogated).
2. To take help for interpretation of Qur’an.
3. To know the history of the legislation (*Tashri*) and its gradual revelation.
4. To know about Biography of Prophet Muhammad (SAAS) and systems of his (SAAS) guiding in both the ‘**Makkah**’ and ‘**Madinah**’.
5. Attention to Muslim and their interests about the Holy Qur’an, so they did not save the Holy Qur’anic text only; but they also followed place coming off.
6. To know the causes of the revelation (*Asbabunnuzul*) related to *Ayath* or *Surah*.
7. To trust in Qur’an that it reached to us exactly and it is free from any change and distortion.

1 - <http://www.al-eman.com>

2 - <http://forum.al-wlid.com/t206798.html>

3 - <http://www.sudanforum.net/showthread.php?t=94725>

[7] Revelation Period and Division of Qur’anic Surahs:

Duration of the revelation of Qur’an: As stated earlier the first revelation of the Holy Qur’an took place on the 16th Ramadan, 610 A.D or the revelation of the Holy Qur’an began in the ‘*Lailatul Qadr*’ of ‘*Ramadan*’ (the 27th night or one of the odd nights after the 21st). The period of the revelation spanned (সময়ের দ্রব্য) 22 years, 2 months and 22 days.

There is a traditional (ঐতিহ্যগত) division of the ‘*Surahs*’ between those that were revealed in the city of ‘*Makkah*’, (‘*Makki*’ *Surahs*) and those that were revealed in the city of ‘*Madinah*’ (‘*Madani*’ *Surahs*).

The following table highlights the split (বিদীর্ণ করা, বিভক্ত করা) in the revelation period between these two cities:

<i>PERIOD</i>	<i>YEARS</i>	<i>MONTHS</i>	<i>DAYS</i>
<u>REVELATION PERIOD</u>	<u>22</u>	<u>2</u>	<u>22</u>
‘ MAKKI ’ PERIOD	12	5	13
‘ MADANI ’ PERIOD	9	9	9

Conclusion: The knowledge of ‘*Makki*’ and ‘*Madani*’ revelations is one of the important branches of *Ulum al-Qur’ān*. It is not merely the historical interest but is particularly important for understanding and interpretation of the respective verses.

Many *Surahs* of the Holy Qur’an do contain material from both periods of the revelations, and in some cases there exists the difference of opinion among scholars concerning the classification of a particular passage. However, on the whole, it is a well-established distinction, fully employed in the science of *Tafsīr* and best derived from the internal evidence of the text of the Holy Qur’an itself.

Chapter- 05, [‘*Asbab an-Nuzul*’ (The Causes of the revelation) and ‘*Jam‘ul-Qur’an*’ (Preservation & Compilation of the Holy Qur’an)]

Part-01, [Asbabunnuzul (The Causes of Revelation): (1) The Definition (2) The classifications (3) The benefits of Knowing *Asbanunnuzul*].

Introduction: The Holy Qur'an has been revealed for guidance, for all times and situations to come. However, various ‘*Ayah*’ were revealed at a particular time in history and in particular circumstance, it is called *Asbab an-Nuzul*.

[1] Definition of “*Asbab an-Nuzul*”:

[1.a] Literal & Terminological meaning of “*Asbab an-Nuzul*”:

(a) Literal meaning:

* The Arabic word ‘*Sabab*’ (pl. *Asbab*) means reason, cause and ‘*Marifat al- Asbab an-Nuzul*’ is the knowledge about the reasons of the revelations, i.e. the knowledge about the particular event and circumstance in history that are related to the revelation of a particular passage from the Holy Qur’an.

* *Asbāb al-Nuzūl* (أسباب النزول), an Arabic term meaning: "occasions/ circumstances of the revelation".

* *Asbāb* is the plural of the Arabic word *Sabab*, which means 'cause', 'reason', or 'occasion', and *nuzūl* is the verbal noun of the verb root *Nzl*. Literal meaning: To descend or to send down, and thus [metaphorically (figuratively- আলংকারিক), (allegorically- রূপকাত্মক)] to reveal, referring Allah sending down a revelation to his Prophet’s (SAAS).

Though technical terms within Qur'anic exegesis often have their origins in the book itself (e.g. *Naskh*), *Sabab/Asbāb* does not: Despite the appearance of the stem *Sbb* (سبب) over 11 times in the Holy Qur’an (Q.2:166, Q.18:84, Q.18:85 Q.18:89, Q.22:15, Q.38:10, Q.40:36-37), "none of the verses seem the least bit connected to a statement concerning revelatory procedure".¹

(b) Terminological meaning:

Generally, there are many definitions of *Asbab an-Nuzul*, they are:

- Various ‘*Ayah*’ were revealed at a particular time in history and in particular circumstance, it is called *Asbab an-Nuzul*.

1 - http://en.wikipedia.org/wiki/Asbab_an-Nuzul

- The knowledge of the particular event and circumstance in history that are related to the revelation of the Holy Qur'an is called **Asbab an-Nuzul**.
- **Asbab an-Nuzul** is the reasons, events, occasions and circumstances which Ayath or Surahs of the Holy Qur'an were revealed for these.
- The wisdoms behind the revelation of the Ayath or Surahs of the Holy Qur'an are called **Asbab an-Nuzul**.

There are many opinions regarding the definition of '**Asbab an-Nuzul**', from these some are given below:¹

- (1) "**Mohammad Abdul Ajim al-Jurkani**" said: It is the revelation of Ayah or Ayath of the Holy Qur'an, which aimed for speaking about it, or to discuss its ruling, or to show the wisdom of its occurrence times. ^{هو ما نزلت الآية أو الآيات متحدثة عنه أو مبينة لحكمه أيام وقوعه}²
- (2) "**Dr. Daud al-Attar**" said: Science that provides for showing the historical events and facts that were the script of Qur'an. ^{العلم الذي يتكفل بالكشف عن الأحداث التاريخية والوقائع التي كانت من دواعي النص القرآني}³
- (3) "**Sayed Mohammad Bakir al-Hakim**" said: Whats happened (occurred) in the age of the revelation, revelation is required by it. ^{هي أمور وقعت في عصر الوحي واقتضت نزول الوحي بشأنها}⁴
- (4) **Another Muslim scholar** said: The incidents (occurrences) and facts (information) happened in an era (period) of legislation, the divine revelation came to be addressed and solved with the revelation of the verses which were discussed clearly for such incidents (event). ^{هي حوادث ووقائع وقعت في عصر التشريع، جاء الوحي الإلهي لمعالجتها وحلها بنزول الآيات الكاشفة والمبينة لهذه الحوادث}
- (5) **Another Muslim scholar** said: It is to discuss the cause of the descent of the verse or verses, informant it or informs wisdom of its ruling, in time of occurrence, either incident to the Prophet (SAAS) in time or question and reply to him (the Prophet (SAAS)), and the verse set out for that incident or repletion of the question or so one.⁵ ^{هو ذكر كل ما يتصل في سبب نزول الآية أو الآيات مخبرة عنه أو مبينة لحكمه في زمان وقوعه، ويكون إما حادثة وقعت للنبي صلى الله عليه وسلم في زمانه أو سؤال ورد إليه (SAAS)، وتكون الآية مبينة لتلك الحادثة أو رادة على السؤال الموجه أو نحو ذلك}
- (6) **Another Muslim scholar** said: It is the event or occurrence or the question, the verse or Surah were revealed after this for discussing it. ^{هو الواقعة أو السؤال الذي نزلت الآية أو السورة عقبه بياناً له}⁶

[1.b] What is not Asbab an-Nuzul?

In some cases, scholars have provided us with the **background** of certain events that have been narrated in the Holy Qur'an. Obviously, however, such information does not belong (অধিকারভুক্ত হওয়া) to the field of '**Asbab an-Nuzul**'. Although it may help to understand the message of the revelation, it is not related to a direct and reliable (বিশ্বাসযোগ্য) way, immediate reason or the occasion of the revelation.

[1.c] Example of '**Asbab an-Nuzul**':

a- Example of what is not Asbab an-Nuzul: Allah (SWT) said: "**Seest thou not how thy Lord dealt with the companions of the elephant?**", [105:1], (أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ).

The following passage from a book of '**tafsir**', although it contains information about the background of the event narrated in this sura, does not belong to the field of '**Asbab an-Nuzul**': (The companions of the elephant) had come from the '**Yemen**' and wanted to destroy the '**Ka'ba**' (they were) from '**Abyssinia**' and their leader was "**Abraham al-Ashram**".⁷

b- Example of what is Asbab an-Nuzul: About revelation of this '**Ayah**': "**To Allah belong the east and the West: Whithersoever (whither) you turn, there is the presence of Allah. For Allah is all-Pervading (সর্বব্যাপি), all-Knowing**", [2:115]. (وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعَ عِلِيمَ)

Without knowing the '**Sabab**' (reason), one might easily conclude that this revelation permits the Muslim to face any direction when performing prayer, while it is well known that to face '**qibla**' is one of the conditions without which prayer becomes invalid. The circumstances in which this revelation occurred explain its implications:

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1 - <http://albasaer.org/index.php/post/165>

2 - محمد عبد العظيم الزرقاني، مناهل العرفان، ج 1، ص 105 -

3 - داود العطار، موجز علوم القرآن، ص 21 -

4 - السيد محمد باقر الحكيم، علوم القرآن، ص 38 -

5 - <http://www.12allchat.com/forum/viewtopic.php?f=70&t=51195>

6 - <http://www.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=68832>

7 Tujībī, Mukhtasar main tafsīr al-Tabarī, Caño, IS70, II.p.529.

According to the statement of “**Wahidi**”: ‘*Sabab an-Nuzul*’ of this ‘*Ayah*’: ¹

“Once a group of Muslims travelled on a dark night and they did not know where the ‘*qibla*’ was, so they later realized that they had prayed in the wrong direction. They asked the Prophet (SAAS) about it and he kept silent until the above verse was revealed”.²

So taking into account (explanation) this reason for the revelation (উদঘাটন) one cannot come to the wrong conclusion that it is unimportant where to turn in prayer. The scholars say however, that this verse excuses (রেহাই দেওয়া) the mistake of those who un-willingly and under adverse (প্রতিকূল) circumstances fail to observe the correct ‘*Qibla*’.

Another example: The Surah Lahab (111) concerning “*Abu Lahab*” was revealed in response to an event, when “*Abu Lahab*” said: “May you perish”.

[2] How it is known:

- From Prophet (SAAS) directly. His speeches, works and approvals.
- From companions of Prophet (SAAS): The well-known ‘*Asbab an-Nuzul*’ have been related to us by the reliable (বিশ্বাসযোগ্য) Companions of the Prophet Muhammad (SAAS).
- From pure reports: Only reports which are ‘*Sahih*’ (pure) can be considered fully reliable, as is the case in the science of Hadith generally. A particular (বিশিষ্ট) condition here is also that the person who relates (narrate) it should have been present at the time and occasion of the event (the revelation).³
- From followers of companions: Reports from ‘*Tabi’un*’ (followers of companions of Prophet (SAAS)) only, not going back to the Prophet (SAAS) and his Companions are to be considered weak (*Da’if*).
- Related to occasion exactly: Hence one cannot accept the mere opinion of writers or people that such and such verses might have been revealed on such and such occasion (উপলক্ষ). Rather one needs to know exactly who is related to this incident (ঘটনা), whether he himself was present, and who transmitted (সংগরিত করা) it to us.

[3] Kinds of Reports:

There are **two** kinds of reports on/of ‘*Asbab an-Nuzul*’: (1) Definite (নির্দিষ্ট, স্পষ্ট) reports (2) Probable (সম্ভবপর) reports. Its detailed discussion is given below:

(1) Definite reports: In the first kind (definite) the narrator clearly indicates that the event (ঘটনা) he relates (বর্ণনা করা) is the ‘*Sabab an-Nuzul*’.

Example:

Narrated “*Abdullah Ibn Abbas*”: the verse: “**O believers! Obey Allah and obey the Apostle and those of you (Muslim) who are in authority...**”, [4:59], (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ..), was revealed in connection with “*Abdullah bin Hudafa bin Qais bin A’di*” when the Prophet (SAAS) appointed him as the commander of a ‘*sariyyan*’ (army detachment-ডিটাচম্যান্ট= বিচ্ছিন্নতা).⁴

(2) Probable (সম্ভাবনা) reports: In the second kind (probable report) the narrator does not indicate clearly that the event narrated is the ‘*Sabab an-Nuzul*’; but suggests (ইশারা) this probability.

Example:

Narrated “*Urwa Ibn Az-Zubair*” (ra) quarrelled with a man from the *Ansar*; because of a natural mountainous stream (fount-প্রবাহ) at ‘*al-Harra*’. **The Prophet (SAAS) said**: “O Zubair, irrigate (moisten-ভিজানো) your land and then let the water flow to your neighbour”. **The Ansar said**: “O Allah’s Apostle, (this is because) he is your cousin”. At that, the Prophet’s (SAAS) face became red (with anger) and **he said**: “O Zubair, irrigate (your land) and then withhold the water till it fills (পূর্ণ হওয়া) the land up to the walls and then let it flow to your neighbour”. So the Prophet (SAAS) enabled (ক্ষমতা দেওয়া) “*Az-Zubair*” to take his full right after the ‘*Ansari*’ provoked (উত্তেজিত করা) his anger.

The Prophet (SAAS) had given an order previously that was in favour of both of them. “*Az-Zubair*” said: I don’t think but this verse was revealed in this connection: “**But no, by your Lord, they can have no faith, until they make you judge in all disputes between them...**”, [4:65]⁵.

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُوا فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا).

1 op.cit.,pp.20-1

2 Ulumul Qur’an, Ahmad Von Denffer, p91.

3 Ulumul Qur’an, Ahmad Von Denffer, p92.

4 Bukhari, V1. No. 108

5 Bukhari, V1. No. 109

[4] Kinds of Asbab an-Nuzul (Kinds of reasons):

There are **three** kinds of ‘**reasons**’ which are connected with the revelation of the particular passage from the Holy Qur’an:

1. Revelation in response to an event (ঘটনা) or a general situation.
2. Revelation in response to a particular question.
3. Revelation for other reasons, known or unknown to us.

Examples of all Kinds:

[1] Revelation in response to an event or a general situation:

(a) In response to an Event:

* Narrated “**Ibn Abbas**”: The Prophet (SAAS) went out towards ‘**Al-Batha**’ and ascended (আরোহণ করা) the mountain and shouted: ‘**O Sabaha!**’, so the ‘**Quraish**’ people gathered around him. He said: ‘Do you see? If I tell you that an enemy is going to attack you in morning or in the evening, will you believe me? They replied: ‘Yes’. He said: ‘Then I am a plain warner to you of a coming severe (কঠোর) punishment’. “**Abu Lahab**” said: ‘Is it for this reason that you have gathered us? May you perish! (ধ্বংস হওয়া)’ then Allah revealed: “**Perish the hands of “Abu Lahab”**”, [111:01].¹ (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ).

* The Surah concerning “**Abu Lahab**” was revealed in response to this event, when “**Abu Lahab**” said: ‘May you perish’.

(b) In response to a particular situation:

- Surah 2:158 concerning ‘**Safa**’ and ‘**Marwa**’ was revealed in response to a particular situation in ‘**Makka**’ during the time of the Prophet (SAAS).

- Narrated “**Urwa**”: I asked “**Aysha**” (regarding the ‘**Sa’i**’ be-tween ‘**As-Safa**’ and ‘**Al-Marwa**’). She said: “Out of reverence (গভীর ভক্তি, সম্মান) to the idol ‘**Manat**’ (an idol named manat) which was placed in ‘**Al-Mushallal**’ (a place in ‘**Makkah**’) those who used to assume (accept) ‘**Ithram**’ in its name, used not to perform ‘**Sa’i**’ between ‘**As-Safa**’ and ‘**Al-Marwa**’ because there were two other idols between these two hills named: ‘**Ashaf**’ and ‘**Nayelah**’). So Allah revealed: “**Verily As-Safa and Al-Marwa are among the symbols of Allah...**”, [2:158], (إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ).

Thereupon Allah's Apostle and the Muslims used to perform ‘**Sa’i**’ (between these two hills).

“**Sufyan**” said: “The (idol) ‘**Manat**’ was at ‘**Al-Mushallal**’ in ‘**Qudaid**’.

- “**A’isha**” added: “The verse was revealed in connection with the ‘**Ansar**’. They and (the tribe of) ‘**Ghassan**’ used to assume (accept) ‘**Ithram**’ in the name of ‘**Manat**’ before they embraced Islam’.

- “**A’isha**” added: “There were men from the ‘**Ansar**’ who used to assume (accept) ‘**Ithram**’ in the name of ‘**Manat**’ which was an idol between ‘**Makka**’ and ‘**Medina**’. They said: O Allah's Apostle! We used not to perform the Tawaf (sa’i) between ‘**As-Safa**’ and ‘**Al-Marwa**’ out of reverence (adoration) to ‘**Manat**’. In response to this situation 2: 158 was revealed.”²

[2] Revelation in response to a particular question:

(a) Question from ‘Sahaba’ to the Prophet (SAAS):

- On many occasions, the Muslims asked questions to the Prophet (SAAS) concerning Islamic beliefs and the Islamic way of life. An example of the many occasions that when a revelation was revealed in response to such a question posed to the Prophet (SAAS) is Surah 4: 11:

- Narrated “**Jabir**”: The ‘Prophet (SAAS)’ and “**Abu Bakr**” (ra) came on foot to pay me a visit (during my illness) at ‘**Banu Salama**’s dwellings (বাসস্থান). The Prophet (SAAS) found me unconscious (অচেতন), so he asked for water and performed the ‘**ablution**’ from it and sprinkled (ছিটানো) some water over me. I came to my senses and said O Allah's Apostle! What do you order me to do as regards my wealth?

- So there was revealed: “**Allah commands you as regards your children's (inheritance)...**”, [4: 11].³

The verse in question is concerned (উদ্ভিন্ন) with inheritance and explains the rules of inheritance for children as follows: “**Allah (thus) directs you as regards your children's (inheritance): To the male a portion equal to that of two females: If only daughters, two or more, their share is two-thirds of the inheritance. If only one, her share is half ...**” (4:11).

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ...)

¹ Bukhari, V1, No 496.

² Bukhari, V1, No 384; also Nos. 22, 23.

³ Bukhari, V1, No 101.

(b) Question by the Prophet (SAAS):

On other occasions, the Prophet (SAAS) himself asked questions. Surah 19: 64 was revealed in response to such a question by the Prophet Muhammad (SAAS):

Narrated “**Ibn Abbas**”: The Prophet (SAAS) said to the Angel “**Gabriel**”, What prevents (নিষেধ) you from visiting us more often than you visit us now? So there was revealed: “**And we (angels) descend (অবতরণ করা) not but by the command of your Lord. To Him belongs what is before us and what is behind us....**”, [19: 64]¹. (وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا).

(c) In response to a General Question:

There are numerous (many) occasions when the revelation was sent down providing guidance concerning general questions that had arisen in the Muslim community.

“**Thabit**” narrated from “**Anas**”: Among the ‘**Jews**’, when a woman menstruated, they did not dine (ভোজন করা) with her, nor they lived with them in their houses; so the Companions of the Apostle (SAAS) asked the Apostle (SAAS) and Allah (SWT) the Exalted revealed: “**And they ask you about menstruation: Say it is a pollution, so keep away from women during menstruation to the end**”, [2: 222], (... وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ ... (هُوَ أَذْيٌ فَأَعِزُّوا النَّسَاءَ فِي الْمَحِيضِ)). The Messenger of Allah (SAAS) said: “Do everything except intercourse ...”².

This report is also a good example of how the Prophet (SAAS) himself explained the meanings of the revelation when such questions arose.

[3] Revelation for other reasons, known or unknown to us:

(a) Particular Person:

1. **This person is a ‘Sahabah’:** Often a general rule which became a part of the Holy Qur’anic revelation, was first revealed in response to the circumstances or needs of a particular person, such as: Allah (SWT) said: “... **And if any of you is ill, or has an ailment in his scalp (মাথার চামড়া) (necessitating shaving) he should in compensation (ক্ষতিপূরণ ; খেসারত) either fast or feed the poor or offer sacrifice ...**”, [2:196]. (فَمَنْ كَانَ مِنْكُمْ ... مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِطْنَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ...).

“**Ka'b bin Ujra**” (ra) said this verse: “**and if one of you is ill or has an ailment in his scalp**” was revealed concerning me. I had lice (উকুন) on my head and I mentioned (উল্লেখ করা) this to the Prophet (SAAS) and he said: “Shave (your head) and compensate (ক্ষতিপূরণ করা) by fasting three days or a sacrifice or feed six poor, for each poor one ‘**Sa**’ (fixed amount)”³.

2. **This person is another to the Prophet (SAAS):** Regarding inheritance, so it was revealed: “**Allah commands you as regards your children's (inheritance)**” (4: 11).⁴

3. **This person is a Non-Muslim:** This is again an example of the Prophet (SAAS) himself explaining the revelation in detail. At other times such revelation could not be applied (ব্যবহারিক) but to the respective person. The best example of such a revelation is ‘**Surah Lahab**’ (111) already referred to above.

4. **This person is the Prophet (SAAS) himself:** Other examples are references to the Prophet Muhammad (SAAS) in the Holy Qur’an, such as (e.g.) Surah 75: 16. It is narrated from “**Ibn Abbas**” (as regards Allah's statement): “**Move not your tongue concerning (the Holy Qur’an) to make haste therewith**”, [75:16], (لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ).

When the Angel “**Gabriel**” revealed the divine inspiration to Allah's Apostle he moved his tongue and lips, and that stage used to be very hard for him, and that movement indicated that revelation was taking place. So Allah: “**Move not your tongue concerning (the Holy Qur’an) to make haste therewith. It is for us to collect it (Qur'an) in your mind and give you the ability to recite it by heart**”, [75:16-17]. (لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ)⁵.

(b) Several ‘Asbab’ and one Revelation:

From the reports of the ‘**Sahaba**’ it appears (অবতীর্ণ হওয়া) that particular passage of the Holy Qur’an was revealed in response to more than one event, situation or question, or that the application of a particular passage of the Holy Qur’an was for more than one particular occasion, as pointed out above.

Examples:

1. **About ‘Surah al-Ikhlās’ (112):**

- Firstly responds to the ‘**mushrik**’ in ‘**Makka**’ before the ‘**hijrath**’ (immigration).

- Secondly to the ‘**Ahl al-Kitāb**’ encountered in ‘**Madinah**’ after the ‘**hijrath**’ (immigration).⁶

2. **About Prophet himself: Another example is Surah: 9, Ayah: 113 (9:113):**

1 Bukhari, V1, No 255.

2 Muslim, 1, No. 592.

3 Muslim, II, Nos. 2735, 2738, 2739; Wahidi, op.cit., p.31. One sai is a cubic measure of approx. 2.6 kg.

4 Bukhari, V1, No 101.

5 Bukhari. VI. No. 451.

6 Itqan, I, p.35; Wahidi, op.cit., pp.262-3.

- This ‘*Ayah*’ was revealed firstly in connection with the death of the Prophet’s (SAAS) uncle “*Abu Talib*”, where Muhammad (SAAS) said: “I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so”. Then there was revealed: “**It is not fitting for the Prophet (SAAS) and those who believe that they should pray for forgiveness for pagans, even though they be of kin, after it has become clear to them that they are the companions of the Fire**”¹, (مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ) (مَنْ بَغَىٰ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ).

- The other occasion reported is, when the Companions and in particular “*Umar bin Khattab*” (ra) found the Prophet (SAAS) shedding tears when he visited the graveyard (কবরখানা). The Prophet (SAAS) explained that he had visited his mother's grave and that he had asked his Lord's permission to visit it which had been granted to him and that he had also asked his Lord's permission to pray for her forgiveness which had not been granted to him and the above *Ayah* had been revealed.²

Remember, in this regard, there is a Hadith, it is narrated from Anas bin Malik, he said: A man asked: “*O Messenger of Allah (SWT)! where is my father? He replied: Your father is in Hell. When he turned his back, he (Prophet) said: My father and your father are in Hell*”. [Sunan-e-Abu Daud, Hadith No. 4718].

عن أنس أن رجلاً قال يا رسول الله أين أبي قال أبوك في النار فلما قفي قال إن أبي وأباك في النار.

(c) Several Revelations and One ‘Sabab’:

A well-known example for several revelations, which are connected with one particular circumstance, there are **three** verses which according to reliable (বিশ্বাসযোগ্য) reports, came down in response to the question of “*Umm Salama*” (ra), whether or why only the men had been referred to the Holy Qur’an, as being rewarded. According to ‘*Al-Hakim*’ and ‘*Tirmidhi*’ the verses 3:195, 4: 32 and 33:35 were revealed in response to this question:

1- Allah (SWT) said: “**And their Lord has accepted of them and answered them: Never will I suffer to be lost the work of any of you be he male or female: You are members, one of another: those who have left their homes, or have been driven out therefrom, or suffered harm in My cause, or fought or been slain - verily I will blot (কলঙ্ক) out from them their iniquities (অসাবুতা, অবিচার) and admit them into gardens with rivers flowing beneath (under); a reward from the presence of Allah and from His presence is the best of rewards**”, [3: 195].

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَأَلْزَمَ الْكَيْدَ الَّذِينَ هَجَرُوا وَأُخْرِجُوا مِنْ ديارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ).

2- Allah (SWT) said: “**And in no wise covet (লোভ করা) those things in which Allah has bestowed His gifts more freely on some of you than on others; to men is allotted what they earn and to women what they earn: but ask Allah of His bounty (বদান্যতা) for Allah has full knowledge of all things**”, [4: 32].

(وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا).

3- Allah (SWT) said: “**For Muslim men and women - for believing men and women - for devout (ভক্তিনিষ্ঠ) men and women, for true men and women, for men and women who are patient and constant (দৃঢ়), for men and women who humble (হীন) themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity (সতীত্ব), and for men and women who engage (ব্যাপৃত থাকা) much in Allah's praise - for them has Allah prepared forgiveness and great reward**”, [33:35].³

(إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِمِينَ وَالصَّانِمَاتِ وَالْخَافِظِينَ وَالْخَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا)

(d) Several Views on ‘Sabab an-Nuzul’:

It also occurs that the Companions of the Prophet (SAAS) when mentioning a revelation, differed in their views about its ‘*Sabab an-Nuzul*’. This is due to the fact that, as already shown above there have been various ‘asbab’ for one particular revelation, and each of the persons reporting the circumstances had been presented only one of the various occasions.

Otherwise, several views about the same revelation have to be judged on their merits according to the rules of ‘*Ulum al-Hadith*’, and one of them will be found to be stronger than the others.

Example:

There are **two** reports concerning the revelation of Surah 17: 85:

1 Bukhari, VI, No. 197.

2 Wahidi, op. cit., p. 152.

3 Salih, op cit., p. 148

1- According to “Ibn Abbas”, as reported in ‘Tirmidhi’, the “Quraish” asked the ‘Jews’ to give them something they could ask the Prophet (SAAS) about ‘Al- Ruh’ (sprit) {they were advised to ask about the ‘Spirit’ (Al-Ruh)}. Then the *Ayah* 17:85 was revealed. **“They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (comes) by command of my Lord: Of knowledge, it is only a little that is communicated to you, (O men!)"** (وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا).

2- From “Ibn Mas’ud”, as reported in ‘Bukhari’, it is related to that he said: “While I was in the company of the Prophet (SAAS) on a farm (আবাদী জমি), and he was reclining (হেলান দিয়ে বিশ্রাম করা) on a palm (তালগাছ) leaf stalk (বোঁটা, ডাঁটা), some ‘Jews’ passed by. Some of them said to the others: Ask him about the ‘Spirit’. Some of them said: What urges (পীড়াপীড়ি করা) you to ask him about it. Others said: (don't) lest (পাছে) he should give you a reply which you dislike, but they said, Ask him. So they asked him about the ‘Spirit’.

The Prophet (SAAS) kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet (SAAS) said: **“They ask you (O Muhammad) concerning the Spirit. Say: The Spirit, its knowledge is with my Lord and from the knowledge it is only a little that has been given to you (mankind)”**, [17:85], (أَمْرُ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا).

The second report (although the first one has been declared ‘sahih’ by ‘Tirmidhi’) is considered to be stronger because it came from “Ibn Mas’ud”, who says that he was present on the occasion of the revelation, while the report from “Ibn Abbas” in ‘Tirmidhi’ does not contain this information.¹

[5] The benefits of Knowing Asbabunnuzul/ Importance of ‘Asbab an-Nuzul’/ Why we know the Asbabunnuzul?:

“Wahidi”, one of the best classical scholars in this field wrote: “The knowledge about ‘Tafsir’ of the ‘Ayah’ is not possible without occupying (absorb) oneself with their stories and explanation (of the reasons) for their revelation”.

Knowledge about the ‘Asbab an-Nuzul’ helps one to understand the circumstances in which a particular (বিশিষ্ট) revelation occurred, which shows light on its implications (meaning) and gives guidance to the explanation (*tafsir*) and application of the *Ayah* in question for other situations. In particular, knowledge about the ‘Asbab an-Nuzul’ helps one to understand:

1. The direct and immediate meaning and implication of an ‘Ayah’, as it can be seen with its original context (background).
2. The imminent (coming up) reason underlying (fundamental) a legal ruling (*Ahkam as-Shariah*).
3. The original intention of the ‘Ayah’.
4. Whether the meaning of ‘Ayah’ is specific or of general application, and if so, under which circumstances (condition) it is to be applied.
5. The historical situation at the time of the Prophet (SAAS) and the development of the early Muslim community.

Another benefit of knowing the “Asbabunnuzul” are many, including:²

1- “Imam suyooti” said in ‘Al-Itkan’: “Understanding the wisdom of legislation, Including: Allocation awarded when it finds that a lesson on why, but true that lesson acrosses the term not for cause, such as: The term may be for all and a guide to customize it, if he knew, why limit personalization to save as, enter a definitive cause and reformatted with diligence. Including: Identifying the meanings and removing problems”.

معرفة وجه الحكمة الباعثة على تشريع الحكم. ومنها: تخصيص الحكم به عند من يرى أن العبرة بخصوص السبب، ولكن الصحيح أن العبرة بعموم اللفظ لا بخصوص السبب، ومنها: أن اللفظ قد يكون عاما ويقوم الدليل على تخصيصه، فإذا عرف السبب قصر التخصيص على ما عدا صورته، فإن دخول صورة السبب قطعي وإخراجها بالاجتهاد ممنوع. ومنها: الوقوف على المعنى وإزالة الإشكال.

2- “Imam Wahidi” said: The verse cannot be an expression without identifying its story and information related to its revelation. لا يمكن تعبير الآية دون الوقوف على قصتها وبيان نزولها.

3- “Imam Qushairi” said in ‘Al-Burhan Fi-Ulum al-Qur’an’: Discussing the ‘Asbabun Nuzul’ is the best way for understanding the meanings of Book of Allah; it is the matter that the followers of Prophet (SAAS) were understood by these symbols and evidences.

بيان سبب النزول طريق قوي من فهم معاني الكتاب العزيز وهو أمر تحصل للصحابه بقرائن تحف بالقضايا.

4- “Ibn Dakikul Eid” said in ‘Al-Itkan’: Discussing the ‘Asbabun Nuzul’ is the best way to understand the meanings of Qur’an. بيان سبب النزول طريق قوي في فهم معاني القرآن.

5- “Imam Shaikhul Islam Ibn Taymiah” said in ‘Usul al-Tafsir’: Understanding *Asbabunnuzul* helps us to know the *Ayath*. معرفة سبب النزول يعين على فهم الآية.

1 See Salih, op.cit., pp. 145-6; Bukhari, VI, No. 245.

2 - <http://www.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=68832>

- 6- “Imam Suyooti” also said in ‘Al-Itkan’: The benefits of knowing the Asbabun Nuzul: To defend misunderstanding of limitation (*Hasar*). ومن فوائد معرفة أسباب النزول: دفع توهم الحصر

[6] ‘Asbab an-Nuzul’ is used as Specific or General? (هل العبرة بعموم اللفظ أو لخصوص السبب?)

Another question leads directly to the filed of ‘*tafsir*’, but is still connected with ‘*Asbab an-Nuzul*’. When one knows about the ‘*Sabab an-Nuzul*’, it is still to be decided whether the revelation has a specific implication (তাপর্ষ) for the particular occasion it was connected with, or whether it is of general implication and needs to be applied by all Muslims at all times.

Example:

“As to the thief, male or female, cut off his (or her) hands: A punishment by way of example, from Allah, for their crime: And Allah is exalted (উন্নত) in power”, [5:38].

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

This verse although it was revealed concerning a specific person who had stolen a piece of the general application.¹

Answer of this Question is: If it is fixed by inspiration (*wahi*) then it will fixed for that specific reason, otherwise it will generally applied.

Part-02, (Compilation (collection) & Preservation of the Holy Qur’an/ Jam‘ul-Qur’an)

[1] Definition of Jam ‘ul-Qur’an:

(a) What is meant by Jam ‘ul-Qur’an?

Literal meaning of ‘jam‘ul-Qur’an’:

The general meaning of ‘*jam‘ul-Qur’an*’ is to ‘bring together the Holy Qur’an’. This was done and has to be understood in two ways:

- (1) Bringing together the Holy Qur’an verbally, or in one’s mind (*hifz*).
- (2) Bringing together the Holy Qur’an in written form, or on **Sheets**, or in a **Book**.

Terminological meaning of ‘jam‘ul-Qur’an’:

‘*Jam‘ul-Qur’an*’ therefore, in the classical literature (terminological meaning), has various meanings: (1) To learn the Holy Qur’an by heart (2) To write down every revelation (3) To bring together those material upon which the Holy Qur’an has been written (4) To bring together the reports of people who have memorised the Holy Qur’an (5) To bring together all such sources, both verbal and written.

(b) How was the Holy Qur’an collected?

In Suyiti’s ‘*Itqan*’ it is said that the Holy Qur’an had been written down in its entirety in the time of the Prophet (SAAS) but had not been brought together in one single place and that therefore these written records or documents had not been arranged in order.²

However, this statement does not preclude (প্রবেশে বাধা দেওয়া) that the ordering of the Holy Qur’an and arrangement of the ‘*Surah*’ was fixed by the Prophet (SAAS) himself and safeguard (রক্ষক, নিরাপত্তা) through verbal transmission (প্রেরণ).

(c) Stages of collection

* There are three famous stages of the collection of the Holy Qur’an. These are as follows:

1. In the time of the **Prophet (SAAS)**: (a) In the hearts of men (memorization), (b) On writing materials.
2. In the time of **Abu Bakr** (ra).
3. In the time of ‘*Uthman*’ (ra).

* There are another three infamous stages of the collection of the Holy Qur’an. These are as follows:

1. In the time of Khalifa ‘**Umar bin Khattab**’ (ra).
2. In the time of Khalifa ‘**Ali**’ (ra).
3. In the time of Khalifa **Abdul Malik bin Marwan**.

(d) Why was no Book left by the Prophet (SAAS)?

The Prophet Muhammad (SAAS) did not present to his companions when the revelation collected and arranged in a single written volume. There are a number of good reasons for this:

¹ See Wāhidī, op.cit.p.111; also Tafsīr Ibn Jauzī, Beirut, 1964, Vol. II, p.348

² Itqan, I, p.41.

- Because the revelation did not come down in one piece (খন্ড), but at intervals and was received continuously until the end of the Prophet's (SAAS) life.
- Because some verses were abrogated (রহিত করা) in the course of the revelation.
- Therefore flexibility (নমনীয়তা; পরিবর্তনযোগ্যতা) was needed to finish this work.
- The 'Ayah' and 'Surah' were not always revealed in their final order, but arranged later.
- The Prophet (SAAS) lived only nine days after the last revelation and was severely (প্রখর) ill.
- There was no dispute (তর্ক বিতর্ক) or friction (সংঘর্ষ) about the Holy Qur'an during the time of the Prophet (SAAS), as developed afterwards (পরবর্তী কালে) when he, as the final authority (সত্যতা), was no longer available.

[2] History of the collection, compilation and preservation of the Holy Qur'an/Compilation (সঙ্কলন) of Divine Revelation/Preservation of Qur'an:

The compilation of the Holy Qur'an took place in (famous) three stages: (1) During the lifetime of the Holy Prophet (SAAS) (2) During the caliphate of "Abu Bakr" (ra) (3) During the caliphate of "Uthman bin Affan" (ra).

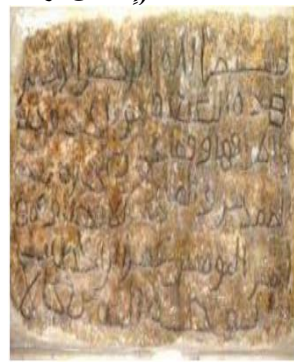
Like these, there are another three stages of compilation and preservation of the Holy Qur'an, such as: (1) During the caliphate of 'Umar bin Khattab (ra) (2) During the caliphate of "Ali" (ra) and (2) During the time of Khalifa "Abdul Malik bin Marwan".¹

(1) During the Lifetime of the Holy Prophet (SAAS): Recording of the revelation During the time of the Prophet (SAAS)

- 1. Memorization by Prophet (SAAS):** The first method of recording the verses of the Holy Qur'an was through memorization. Upon receipt of 'Wahi' the Holy Prophet (SAAS) would immediately commit all passages revealed on him to his memory, which is known as 'hifz', Allah (SWT) said: "**Do not move your tongue with it to make haste with it, It is for Us to collect it and to promulgate it: And when We read it, follow thou the reading. Nay more, it is for Us to explain it (and make it clear)**". [75: 16-19]. لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ. إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ. ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ) ()
In another Ayah, He said: "...an Apostle from Allah, rehearsing scriptures, kept pure and Holy ...", [98:2] (رسولا من الله يتلو صحفا مطهرة. فيها كتب قيمة)
- 2. Recite to Companions:** After receiving the 'Wahi' by the Prophet (SAAS), then he has recited it to his companions exactly, so that, they can know who to recite it precisely.
- 3. Recitation of the Holy Qur'an by 'Sahaba':** Thereafter it was the practice of Sahabah (Companions of Prophet) to recite the same to his Companions. "Abdullah ibn Mas'ud" was the first to recite the Holy Qur'an publicly (প্রকাশ্যভাবে) in 'Makkah'. The Arabs of that time were generally an illiterate (নিরক্ষর) nation but were great supporters of poetry and tales (story). Being a pre-dominantly (কৃত্ত্বপূর্ণ) verbal culture the Arabs would memorize poems and tales in order to communicate it to others. They had a heightened sense of memory in comparison (উপমা) to other nations.
- 4. Memorization by Companions:** Therefore once the Muslims were taught a passage of the Holy Qur'an they immediately confined it to memory quite easily and this practice (অনুশীলন) was encouraged by the Prophet (SAAS). "Uthman bin Affan" narrated the Prophet (SAAS) as saying: "*The most superior amongst the Companions were those who learn the Holy Qur'an and then taught it to others*". (خيركم من تعلم القرآن وعلمه).
- 5. Reciting in Prayer:** The same passages were also regularly recited in the five daily prayers, so remembrance of the verses was a daily occurrence (ঘটনা).
- 6. Listening to it from Companions:** It was also a practice of the Holy Prophet (SAAS) to listen to Qur'anic recitation from the Companions. "Abdullah Ibn Masud" (ra) in particular narrated how the Prophet (SAAS) once shed (drop) tears after listening to his recitation of 'Surah Nisa' regarding how the Prophet (SAAS) will be witness over all nations on the Day of Judgment. Allah (SWT) said: "**How then if We brought from each people a witness, and We brought thee as a witness against these people!**", [04: 41]. فَكَيفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا).
- 7. Writing down these during the lifetime of the Prophet (SAAS):** During the lifetime of the Holy Prophet (SAAS) also carefully wrote the passages of the Holy Qur'an on different (a variety of) writing materials. These varied from pieces of parchment (চামড়ার কাগজ) or leather (পাট করা চামড়া) or barks (গাছের ছাল).
- 8. Check by Prophet (SAAS) about correction:** However, once any passage was recorded the Holy Prophet (SAAS) would personally check the written records and ensure that all the words were correct and in the correct order (verbally).

1 - <http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=132691>

9. **Setting ‘Aya’ in ‘Sura’ by divine direction:** Whenever an **Ayah** was revealed, He (SAAS) informed the Companions of the name of the relevant (সুসঙ্গত) Surah and where it was to be placed in the Holy Qur’an. “*Abdullah ibn Abbas*” reported that “*Uthman bin Affan*” stated that: “**When the Holy Prophet (SAAS) received the revelation he would call a companion to write it down and then tell them where to place the Ayah in the Holy Qur’anic order.**”
- The Prophet (SAAS) had several such scribes, among them who was “**Zaid bin Thabit**” (ra), who was very prominent. “**Uthman**” (ra), said that the Prophet (SAAS) had told his scribes where to place a particular Ayah that was just revealed. He used to say: “**Place these Ayath in the Surah, in which this and this is mentioned**”.
 - Regarding this point, “*Imam Ahmad bin Hanbal*” (rh) reported the narration of “*Uthman bin abi-ul-Aas*” (ra) as stating: “**I was once sitting with the Holy Prophet (SAAS) when he received revelation. Then he lowered (অবনত করা) his eyes and the Holy Prophet (SAAS) stated that: “Angel Gibraeel has come to me and ordered that I should place this Ayah with this Surah.”**
10. **Condition of Companions about setting Ayas and Sura:** Since the Holy Prophet (SAAS) instructed the Companions where to place each **Ayah**, they themselves never interfered in the divine order. “*Abdullah Ibn Zubair*” (ra) narrates that he asked “*Uthman bin Affan*” (ra) why he placed one **Ayah** in the Holy Qur’an when another had revoked (cancel) it. He (ra) replied that, **he had not had the authority to change the order, which had been divinely revealed**.
11. **Document about writing system in the time of Prophet Muhammad (SAAS):** “*Imaam Malik*” details how the inhabitants (অধিবাসী) of **Yemen** were sent to collect the written sheets of the Holy Qur’an (**Mushaf**) by some Muslims with orders given to keep it clean and safe, confirming the writing down of the Holy Qur’an in some for during the Holy Prophet’s (SAAS) lifetime. The Holy Qur’an also describes itself as a **Kitab**, a book well-guarded indicating (নির্দেশ...) an organized compilation (সংকলন) in some shape. The famous companion of Prophet (SAAS) **Zaid bin Thabit** was one of the most famous of the scribes (লেখক) and has reported that: “**He, along with other companions would compile (collect) the Holy Qur’an in the presence of the Holy Prophet (SAAS). During this time the names of the Surahs were also known. Angel Gibraeel (a.s) would also come to the Holy Prophet (SAAS) in every Ramadan to listen to him reciting the Holy Qur’an, and listened to him twice in the year of his demise.**
12. **Why recording system is doubtless:** One has to remember that the Holy Qur’an is not just a book of prayers but a practical guide to life. It instructs man in every sphere (area), be it is on the modes of marriage, the penal (দণ্ড) system, business codes and ethics (নীতিশাস্ত্র) as well as the personal sphere (কোটা) of human relationships. As such the Holy Qur’an is often termed the ‘**living Qur’an**’ due to its continual usage in daily life. So every passage that was revealed on the Holy Prophet (SAAS) was continually quoted and read, either in the daily prayers or in the daily affairs of life. In this way, it was impossible for any mistakes or errors to occur in any of the words or passages as the words of the Holy Qur’an were always in use. It was indeed (really) a ‘**living book**’. Allah (SWT) is also the ultimate guarantor and protector of the Holy Qur’an ensuring (অনিবার্য ভাবে) it to be free from any error and interference: “**We have without doubt sent down the message and We will assuredly guard it (from corruption)**”, [Al-Hijr, 15:9], (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ).



(2) During the time of Khalifa Abu Bakr (ra):

A detailed account of this is contained in an account given by “*Zaid bin Thabit*” (ra) in ‘*Sahih Bukhari*’:

1. **Battle of ‘Yamamah’ and martyr of many ‘Huffaz’:** After the demise of the Holy Prophet (SAAS) an imposter (Sham) called “*Musailamah*” announced falsely his own Prophethood. **Khalifa “Abu Bakr”** (ra) sent a Muslim expedition (mission) against him, and a harsh (ultimate) battle took place in **632 A.D (11 A.H)** at the place of **Yamamah**, during which hundreds of **Hafiz** were martyred (শহীদ).
2. “*Umar’s*” (ra) Consultation with “Abu Bakr” (ra) about compilation of Qur’an: Khalifa “*Umar bin Kattab*” (ra) became concerned at the heavy loss of casualties (ক্যাডুয়াল্টি-হতাহত), fearing that a large part

of the Holy Qur'an could be lost if the rate of martyrdom (মার্টার- শহীদ) increased. He expressed these fears to the **Khalifa "Abu Bakr"** (ra) and asked him to compile (কম্পাইল- সংগ্রহ করা, সংকলন করা) the Holy Qur'an into a permanent book form.

3. Abu Bakr's (ra) renunciation (অস্বীকৃতি) firstly for the compilation of Qur'an: Khalifa **"Abu Bakr"** (ra) was at first shocked (আঘাত) at the request and said: **"He could not do something that the Holy Prophet (SAAS) had never done in his own lifetime."**
4. Approbation (সম্মতি) of Abu Bakr (ra) about the compilation of Qur'an: However, Khalifa **"Umar"** (ra) continued to persuade (প্রনোদিত করা) him until Khalifa **"Abu Bakr"** (ra) said his heart was opened by Allah (SWT) and he agreed to the suggestion.
5. Taking action for the compilation of Qur'an: Khalifa **"Abu Bakr"** (ra) called upon **"Zaid bin Thabit"** (ra) to collect and compile the Holy Qur'an into one volume.
6. Zaid's (ra) renunciation (অস্বীকৃতি) firstly (step) for the compilation of Qur'an: **"Zaid bin Thabit"** was also astonished at this request and declared: **"It would have been easier for him to shift (স্থান পরিবর্তন করা) a mountain than to do such a task"**. He too questioned: **"How they could do something that the Holy Prophet (SAAS) had never done?"**.
7. Approbation (সম্মতি) of **"Zaid"** (ra) about compilation of Qur'an: Khalifa **"Abu Bakr"** (ra) replied this was a good thing and began to persuade (পারস্যুয়েড- প্রবর্তিত বা প্রনোদিত করা) him until Allah (SWT) opened the heart of **"Zaid bin Thabit"** (ra) who agreed to do this too.
8. Zaid's (ra) step for the compilation of Qur'an: **"Zaid bin Thabit"** (ra) set (স্থাপন করা, নির্ধারণ করা) about completing the task. He collected all the written parts of the Holy Qur'an from date (খোজুর) leaves, parchment (পার্চমেন্ট-চামড়ার কাগজ) and pieces of leather and also listened to many of the **Hafiz** who recited verses from their memories. After having carefully compared and cross-checked each **Ayah**, he compiled the written **Qur'an** into one single volume.
9. Submitting the main copy to Caliph: After completing this work and compiling the Holy Qur'an into a single volume then he submitted it to the Caliph Abu Bakr (ra).
10. Preservation of Qur'an by "Abu Bakr" (ra): Khalifa **"Abu Bakr"** (ra) became its official custodian (guardian), passing (চলভ) on to Khalifa **"Umar bin Kattab"** (ra) during his caliphate.

(3) During the time of Khalifa Umar bin Khattab (ra):

1. Preservation of Qur'an by "Umar" (ra): Khalifa **"Umar"** (ra) became its official custodian (guardian) during his caliphate.
2. Preservation of Qur'an by "Hafsah" (ra): After his {Umar (ra)} demise the Holy Qur'anic volume was passed into the custody (জিম্মা) of his {Umar (ra)} daughter **"Hafsah"** (ra).

(4) During the time of Khalifa "Uthman bin Affan" (ra): [He was 'Jami'ul Qur'an']

As the Islamic empire (সাম্রাজ্য) increased (বৃদ্ধি) it included many different nations and tribes who did not speak and understand Arabic. As a result difference in reciting the Holy Qur'an and pronunciation began to occur.

It is reported by **"Anas bin Malik"** (ra) that:

1. Observing the difference in reciting system of Qur'an: **"Hudaifah bin Yaman"** (ra) had been involved in the victories of the Muslim **'Run Sham'** (now modern day **'Syria'**), and **'Iraq** over **Armenia** and **Azerbaijan**. He heard the differences in the recitation of the Holy Qur'an by the inhabitants (অধিবাসী) there. Upon his return, he related these concerns to Khalifa **"Uthman"** (ra) who expressed (প্রকাশ) a deep apprehension (feeling) at this new development.
2. Afraid of conflicts (সংঘর্ষ হওয়া): They both feared conflicts could arise, replicating (অবিকল) the problems that had occurred in the authenticity of the **Bible** and **Toroth**.
3. Collection of main copy of Qur'an from "Hafsah": Khalifa **"Uthman"** took action and asked **"Hafsah"** (ra) for the original volume of the Holy Qur'an promising to return it to her once copies were made. She sent it immediately to him.
4. Making committee to copy the Holy Qur'an: **"Zaid bin Thabit"** (having been responsible for the first compilation) was appointed as the head of a committee to make exact and perfect copies of the original. The other committee members were **"Abdullah bin Zubair"**, **"Sa'id bin Al A'as"** and **"Abdur Rahman bin Harith"** (ra).
5. Giving direction to write down and copy in language of 'Quraish': **"Uthman"** gave them instructions that if any of the three disagreed (ভিন্নমত) upon any point with **"Zaid"** (ra) then the relevant (সুসঙ্গত) **Ayah** should be written in the language of the **'Quraish'** as that was the tongue in which the Holy Qur'an was revealed.
6. Distribution of these copies and sending them to all Muslim provinces (প্রদেশ): Once copies were made, then the original was returned to **"Hafsah"** (ra). The new copies were then distributed to every Muslim

province (প্রদেশ) with the orders that all other copies of the Holy Qur'an, may be full or partial (আংশিক) copies, were to be burnt and replaced by this original on.

7. Guarantee for preserving Qur'an in its original form: Since that day the Holy Qur'an has remained (বাকী থাকা) in its original pristine (প্রাচীন) form and will remain as such in the future by the Grace and Blessings of Almighty Allah (SWT).

Why he was called 'Jami'ul Qur'an'?

The term '*Jami'ul Qur'an*' means collector and compiler of the Holy Qur'an, who brought together the Holy Qur'an in special shape (form). This term may be related to **Abu Bakr (ra)**, **Zaid bin Thabit (ra)** and **Uthman bin Affan (ra)**; because they contributed various contributions towards the collection, compilation and preservation of the Holy Qur'an during their life.

Firstly, **Abu Bakr (ra)** ordered **Zaid bin Thabit (ra)** officially to compile the Holy Qur'an and write down in a single volume. During this time all parts of the Holy Qur'an were written down on various materials of writin down; like: Pieces of parchment or leather or barks. (In this time, there was no discrepancy in pronunciation and recitation of the Holy Qur'an).

Secondly, **Zaid bin Thabit (ra)** particularly and physically done this work; but it was not willingly; but it was in response to official order of two Caliphs: **Abu Bakr (ra)** and **Uthman bin Affan (ra)** during their Chalipath period (time). (At this time, there was no discrepancy in pronunciation and recitation of the Holy Qur'an).

Finally, during the time of **Caliph Uthman bin Affan (ra)**, as the Islamic empire increased, it included many different nations and tribes who did not speak and understand Arabic. As a result difference in reciting the Holy Qur'an and pronunciation began to occur. It was observed practically by Hudaifah bin Yaman (ra), so both of them {**Uthman bin Affan (ra)** and **Hudaifah bin Yaman (ra)**} afraid from conflicts in the Holy Qur'an like previous Divine Books and Scriptures, so in response to his {**Hudaifah bin Yaman (ra)**} request and need of time he {**Uthman bin Affan (ra)**} collected main copy of the Holy Qur'an from **Hafsah (ra)** and made various coppys from main copy by **Zaid Ibn Thabit (ra)** and distributed them to every Muslim province and replace them instade of previous coppys. It was safeguard decision of Guarantee for preserving the Holy Qur'an in its original form. So it can say, before compiling the Holy Qur'an and compilation it in a single volume, it was very difficult work; but after completing it in a single volume, it was more difficult to preserve the Holy Qur'an in original form, and this work was done by **Uthman bin Affan (ra)**, for this reason he was called the '*Jami'ul Qur'an*' in the history of Islam.

(5) During the time of Ali (ra):

In this time, **Khalifa Ali (ra)** had given permission to "**Abul Aswad Ad-Duwaili**" to produse rules and regulations of Arabic Grammar, to save readers of Arabic Language and specially the Holy Qur'an from mistaking in it. So he inserted '*Harakat*' and '*Nuqtah*' in the form of '*Nuqtah*' in the Holy Qur'an. After that, "**Khalil Ahmad Al-Farahidi**" changed Signe of '*Harakat*' and replaced the modern way of '*Harakat*'.¹

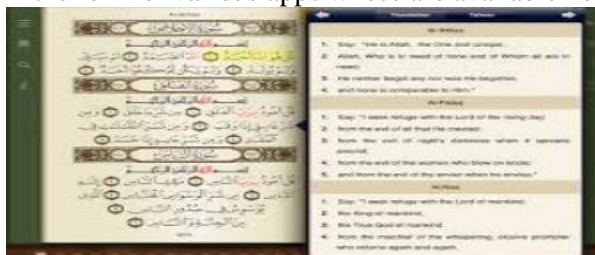
(6) During the time of Khalifa Abdul Malik bin Marwan:

During the time of **Khalifa Abdul Malik bin Marwan**, it has been divided the Holy Qur'an as '*Juz*' and '*Hizb*' by "**Nasr bin 'Asem**" and "**Yahia bin Ya'mar**" under supervision of governor of '*Iraq*' "**Hazzaz bin Yousuf**", by this work compilation and preservation of the Holy Qur'an was completed in the history of Islam and Muslim nation.²

Beside this opinion, there are another opinion inform that the '*Harakat*' and '*Nuqtah*' are inserted during the time of **Abdul Malik bin Marwan**; not during the time of **Ali (ra)**, so during the time of **Ali (ra)** he permitted "**Abul Aswad Ad-Duwaili**" to produse rules and regulations of Arabic Grammar.

(*) Additional stage: Modarn shape:

In the form of various apps whose are available heare and there.



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2 - <http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=132691>

What was the Difference between “Abu Bakr’s” and “Uthman’s” Collection?:

- “Abu Bakr” had made one single copy from the various verbal (verbal) and written materials. This copy was later kept by “Umar” and then by his daughter “Hafsa”.
- “Uthman” had many copies prepared from this copy and sent them to various places in the Muslim world, while the original ‘Suhuf’ were returned to “Hafsa” and remained with her until her death.
 - Later, “Marwan bin Hakim” (d 65/684), according to a report in “Ibn-e-Abi Dawud”, collected it from her heirs had it destroyed; presumably (probably) fearing it might become the cause for new disputes (quarrels).
 - “Uthman” also reserved one of the copies for himself. This version of the text, also known as ‘Mushaf Uthmani’, in fact, constitutes the ‘Ijma’ (consensus) of the ‘Sahaba’, all of who agreed that it contained what Muhammad (SWT) had brought as the revelation from Allah.¹

[3] Role (position) of Zaid bin Thabit compile the Holy Qur’an: (Al-Ansari: 611-665 A.D/12-45 A.H)

The role of “Zaid bin Sabith” to compile the Holy Qur’an was happened during the **three** stages, these are:

(1) During the life time of Prophet Muhammad (SAAS): (a) Receiving the Holy Qur’an from the Prophet (SAAS) directly (b) Memorizing the Holy Qur’an totally after receiving it from Prophet (c) Writing down all parts of the Holy Qur’an in various materials (d) He was famous member of scribes to write down the Holy Qur’an (e) Narrating the Holy Qur’an to others and guiding mankind to the Holy Qur’an (f) Discussing it among them (g) Reciting it in prayer (h) Practicing it in their practical life.

(2) During the life time of Khalifa Abu Bakar (ra): (a) Necessity of compilation of the Holy Qur’an in a single volume (b) Selection of Zaid as chef of the committee to compile the Holy Qur’an in a single volume (c) Zaid’s renunciation firstly and his approbation finally (d) Zaid’s step for the compilation of the Holy Qur’an (e) Collection of the Holy Qur’an from various sources, both written and verbal form (f) Preparing a single volume (g) Submitting main copy of the Holy Qur’an to “Khalifa Abu Bakar” (ra).

(3) During the life time of Khalifa Uthman (ra): (a) Necessity of making copies from main copy of the Holy Qur’an in separate volumes/ Observing difference in reciting system of the Holy Qur’an (b) Selection of Zaid as chef of the committee second time (c) Zaid’s step for making copies of the Holy Qur’an from main copy/ Collection of main copy of the Holy Qur’an from “Hafsah binte Umar” (ra) (d) Giving direction to write down the Holy Qur’an in the language of ‘Quraish’ (e) Submitting main copy of the Holy Qur’an to “Khalifa Uthman” (ra) (f) Saving the Muslim Ummah from conflicting in the Holy Qur’an.

[4] Role (position) of “Uthman bin Affan” (ra) to compile the Holy Qur’an/ Why “Uthman bin Affan” (ra) is called ‘Jami’ul Qur’an’?:

(1) During the life time of Prophet (SAAS): (a) Receiving the Holy Qur’an from the Prophet (SAAS) directly (b) Memorizing the Holy Qur’an totally after receiving it from Prophet (c) Writing down all parts of the Holy Qur’an in various materials (d) He was famous member of scribes to write down the Holy Qur’an (e) Narrating the Holy Qur’an to others and guiding mankind to the Holy Qur’an (f) Discussing it among them (g) Reciting it in prayer (h) Practicing it in their practical life.

(2) During the life time of Khalifa Abu Bakar (ra): (a) Necessity of compilation of the Holy Qur’an in a single volume (b) Selection of Uthman bin Affan (ra) as member of the committee to compile the Holy Qur’an in a single volume (c) Collection of the Holy Qur’an from various sources, both written and verbal form (d) Preparing a single volume with Zaid bin Sabith (ra) (g) Submitting main copy of the Holy Qur’an to “Khalifa Abu Bakar” (ra).

(3) During the life time of Khalifa Uthman (ra): (a) Observing difference in reciting system of the Holy Qur’an (b) Taking decision quickly to save the Muslim Ummah from this dreadful problem (c) Collecting main copy of the Holy Qur’an from “Hafsha binte Umar” (ra) (d) Selection of Zaid as chef of the committee: Uthman (ra) has selected him as chef of this committee (e) Making copies of the Holy Qur’an from main copy by Zaid bin Sabith (f) Giving direction to write down the Holy Qur’an in the language of ‘Quraish’ to remove obscurity regarding recitation system of the Holy Qur’an (g) Collecting various copies of the Holy Qur’an from “Zaid bin Thabit” (ra) (h) Distributing these copies and send these copies in all Muslim province or county (i) Saving the Muslim Ummah from conflicting in the Holy Qur’an.

{Q. Why he was called ‘Jami’ul Qur’an’?

Answer: Please collect it from previous part}.

¹ According to Ibn Abi Dawud (117-8) eleven changes were made under al-Hajjaj, among them e.g. 5:48 ‘shari atan wa minhajan into ‘shir’atan wa minhajan’; 12:45 ‘ana atikum bi-ta wilihi. These are again according to Ibn Abi Dawud, mistakes which were made in the preparation of ‘Uthman’s copy (pp.37-49). The first version of 12:45 e.g. was the reading of ‘Ubay (ibid., p.13B) and Ibn Mas’ud (ibid., p.39).

Part no- 01, Abrogation (*Al-Naskh*) in the Holy Qur'an : (1) Definition of *Naskh* (2) The proof of *Naskh* (3) The conditions of *Naskh* (4) The Categories of *Naskh* (5) The blessings of *Naskh* (6) The benefits of knowing *Nasikh* and *Mansuk*

Introduction:

In the Holy Qur'an, there are many verses which discussed the variety of subjects, among them: Beliefs, worships, history of many Prophet's (SAAS) and Messengers, sending divined books and scriptures, Day of Judgment, Day of Resurrection, giving reward or punishment, heavens or hells and many others. From these verses, verses of 'Ahkam' (legal rulings) are more suitable to give injunction; because: It is prescribed in these verses the manner (রীতি) of legal relationships between people and their lord, and how they will maintain their total life in the earth as His representative.

Sometime injunction of Islamic law did not come altogether; but in stages, so some injunctions are replaced by revealing some verses, so this system is called '*Naskh*' or abrogation.

[1] Definition of 'Naskh':

(a) Literal meaning: The Arabic words '*Nasikh*' (ناسخ) and '*Mansuk*' (منسوخ) are both derived from the same root word 'Nasakha' which carries same meanings, such as: 'to abolish (উঠাইয়া দেওয়া, বাহির করা), to replace (পুনঃস্থাপন করা), to withdraw (প্রত্যাহার করা), to abrogate (রহিত বা রদ করা).

The word '*Nasikh*' (an active participle) means: The abrogating, while *Mansuk* (passive) means: The abrogated.

* It is said on **Wikipedia**: *Naskh* literally means: obliteration (abolition), cancellation, transfer, suppression (control), suspension. It is also referred to as *Mansukh* doctrine (or, that which has been abrogated).

Naskh shares the same root as the words appearing in the phrase **An-nāsikh wall-Mansūkh** (الناسخ والمنسوخ), "the abrogating and abrogated [verses]".¹

* **Naskh** (abrogation) in Arabic means lifting and removing.²

(b) Terminological meaning: These terms refer to certain parts of the Holy Qur'anic revelation, which have been 'abrogated' by others. Naturally, the abrogated passage (Ayahs or Surahs are) is called '*Mansuk*' (منسوخ) while the abrogating one is called '*Nasikh*' (ناسخ). This work is called *Naskh* {(نسخ) abrogation}.

1- "Shaykh Abdullah bin Hamid 'Ali" said: The basic definition of abrogation is: The removal of the **ruling** of an earlier verse/ hadith by the ruling passed down in a later verse/ hadith.³

2- Some Scholars said: There are some verses in the Qur'an that have been abrogated and invalidated by other verses, the verse that is the abrogator they call (Al-Nasekh) while the abrogated verse they call (Al-Mansoukh).⁴

3- It is said in Wikipedia: Several Qur'anic verses state that some revelations have been abrogated and superseded by later revelations (it is called abrogation).⁵

4- Technically, *Naskh* refers to the abrogation of a religious ruling through another religious ruling involving commands and prohibitions, and the abrogation being either through a Qur'anic statement, Hadith, or consensus (agreement) of the Ummah. There can be, and has **not been**, abrogation of a spiritual matter, moral, historical, exhorting statements, doctrinal, or Allah's attributes.⁶

5- In Islamic terminology it means lifting a ruling indicated by a *Shar'i* text, on the basis of evidence from the Qur'an or Sunnah.⁷

Example:

(1) The system of Sawm (fasting) in Makkah and Medina: It was prescribed for Prophet (SAAS) to perform fasting in `Ashurah (10th Muharram) as an obligation. So it was replaced fasting during the month of Ramadan; which was prescribed after the immigration of Prophet (SAAS) to Madina.

¹ - [https://en.wikipedia.org/wiki/Naskh_\(tafsir\)](https://en.wikipedia.org/wiki/Naskh_(tafsir))

² - <https://islamqa.info/en/105746>

³ - <http://www.lamppostproductions.com/abrogation-in-the-quran-shaykh-abdullah-bin-hamid-ali/>

⁴ - <http://submission.org/abrogation.html>

⁵ - [https://en.wikipedia.org/wiki/Naskh_\(tafsir\)](https://en.wikipedia.org/wiki/Naskh_(tafsir))

⁶ - <http://islamicencyclopedia.org/public/index/topicDetail/id/48>

⁷ - <https://islamqa.info/en/105746>

(2) **Waiting time for next marriage for widows:** It was prescribed for the widow to wait one year to gate next marriage (If they are not pregnant); then it is replaced by four months. (If they are pregnant then their duration is until their delivery).

* The widow, according to the verse (2: 240), was to spend this period of waiting with her husband's family, so Allah (SWT) had revealed: **“Those of you who die and leave wives (i.e. widows) should bequeath (উইলের মাধ্যমে দানকরা) for their wives, a year's maintenance and residence (বাসস্থান) without turning them out, but if they leave (their residence) there is no blame (নিন্দা) you for what they do with themselves, provided it is honorable (i.e. lawful marriage)...”**, [2: 240].

(وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ) **[This Ayah is Mansukh]**

So Allah entitled (অভিহিত, অধিকার, আখ্যা দেয়া) the widow to be bequeathed (উইলের মাধ্যমে দানকরা) extra maintenance for seven months and 20 nights and that is the completion (সমাপ্তি) of one year. If she wished, she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah (SWT) says: **“Without turning them out, but if they leave (the residence) there is no blame (নিন্দা) on you”**.

* Narrated Mujahid (regarding the verse): **“Those of you who die and leave wives behind, they (their wives) shall wait (as regards their marriage) for four months and ten days”**, [2:234]. (وَالَّذِينَ يَتُوفُونَ مِنْكُمْ) **[This Ayah is Nasikh]**.

So the idea (i.e. four months and ten days) is obligatory for her. **[by this Ayah previous ruling about one year is abrogated]**.

- **“Ata” narrated:** **“Abdullah Ibn Abbas”** said: This verse i.e. the statement of Allah... without turning one out...cancelled the obligation of staying for the waiting period in her late husband's house, and she can complete this period wherever she likes.
- **“Ata”** said: If she wished, she could complete her ‘iddath’ by staying in her late husband's residence according to the will or leave it according to Allah's statement: **“There is no blame on you for what they do with themselves”**.
- **“Ata”** added: Later (অপেক্ষাকৃত পরবর্তী) the regulations (নিয়ম, শৃঙ্খলা, নিয়ন্ত্রণ) of inheritance came and **abrogated** the dwelling (বাসস্থান) of the widow (in her dead husband's house) so she could complete the ‘iddath’ wherever she likes. And it was no longer necessary to provide her with a residence.
- **“Abdullah Ibn Abbas”** said: This verse abrogated her (i.e. the widows) dwelling in her dead husband's house and she could complete the ‘iddath’ (i.e. four (4) months and ten (10) days) wherever she likes, as Allah's statement says... **“Without turning them out...”**¹

This report explains clearly which part of the Revelation is ‘Nasikh’ and which is ‘Mansuk’.

- **“Mujahid”** was one of the well-known ‘Tabi’un’ and **“Abdullah ibn Abbas”** was a Companion of the Prophet (SAAS).

[2] The Holy Qur'an discussed about ‘Naskh’:

The principle of ‘Naskh’ (abrogation) is referred (নির্দেশ করা) to the Holy Qur'an itself and It is not a later historical development. Allah (SWT) said: **“Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof, knowest thou not that Allah is able to do all things?”**, [2:106]². (مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

[3] How it came about (happened):

When the message of Islam was presented to the Arabs as something new, and different from their way of life, it was introduced in stages. The Holy Qur'an brought important changes gradually (ক্রমিক), to allow the people to adjust to the new prescriptions.

Example:

There are three or four verses in the Holy Qur'an concerning the **drinking of wine**. Wine drinking was very widespread in pre-Islamic times, and although a social evil, highly esteemed (respected-শ্রদ্ধেয়). The three verses, which finally led to the prohibition of intoxicating (উত্তেজক) substances, were revealed in stages (16: 67, 2: 219, 4: 43 and 5: 90). By fourth Ayah, it is prohibited absolutely.

a. Firstly, Allah (SWT) said: **“And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder (consider)”**, [16: 67]. (وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ)

¹ Bukhārī, VI, No. 54.

² Some, however, say that this refers to the revelations before the Holy Qur'an, which have now been substituted by the Holy Qur'an itself. See Mawdudi, The Meaning of the Holy Qur'an, Lahore, 1967, Vol.1. p.102, note 109.

b. Then, Allah (SWT) said: “They ask thee concerning wine and gambling. Say: "In them is the great sin, and some profit, for men; but the sin is greater than the profit..."”, [2: 219].
(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا...)

c. Then, Allah (SWT) said: “O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say...” [4: 43]. (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ...)

d. Finally, Allah (SWT) said: “O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: Eschew such (abomination), that you may prosper”, [5: 90]. (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلَحُونَ)

[4] How do we know it?

- As in the field of ‘*Asbab al-Nuzul*’, the information about ‘*al-Nasikh wa al-Mansuk*’ cannot be acceptable upon mere personal opinion, conjecture (آنداز) or hearsay, but must be based on reliable (dependable) reports, according to the ‘*Ulum al hadith*’, and should go back to the Prophet (SAAS) and his companions.

- The report must also clearly state which part of the revelation is ‘*Nasikh*’ and which is ‘*Mansuk*’.

- Some scholars say that there are three ways of knowing ‘*al-Nasikh wa al-Mansuk*’:

1. Report from the Prophet (SAAS) or Companions.
2. Ijma {Concert (ঐক্য) of the ‘*Ummah*’ upon what is ‘*Nasikh*’ and what ‘*Mansuk*’}.
3. Knowledge about which part of the Holy Qur’an preceded (প্রিসিড-অগ্রবর্তী হওয়া) another part in the history of the revelation.¹

[5] Kinds of Naskh (abrogation):

[A] Kinds of Naskh generally/ What is abrogated from Qur’an and Sunnah?

• According to the statement of some Muslim scholars, the Holy Qur’an abrogates only the Holy Qur’an. They base (ভিত্তি) their view on Surah 2: 106 and 16:101. According to them, the Holy Qur’an does not abrogate the Sunnah nor the Sunnah abrogate the Holy Qur’an. This is in particular, the view is held by Imam Shafi’i.² Allah (SWT) said: “Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof, knowest thou not that Allah is able to do all things?”, [2:106]³. (مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

Allah (SWT) said: “When We substitute one revelation for another,- and Allah knows best what He reveals (in stages)...”, [16: 101]. (وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يَنْزِلُ...)

• Others opinions are that, the Holy Qur’an may abrogate the Holy Qur’an as well as the Sunnah. They base their view on Surah 53:3-4.

Allah (SWT) said: “Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him”, [53: 03-04]. (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ).

• There is also the view that, there are four classes of ‘*Naskh*’: (1) Qur’ān abrogates Qur’ān (2) Qur’ān abrogates Sunnah (3) Sunnah abrogates Sunnah (4) Sunnah abrogates Qur’ān.⁴

Example of each kind of Naskh (Generally):

(i) Qur’anic command abrogated by the Qur’an: The example of a Qur’anic command abrogated by the Qur’an is the Qur’anic verse:

Thy Ayah: “It has been prescribed for you, when death approaches one of you, and he is leaving wealth (behind him), that he make testament in favor of his parents and kinsmen, in a just manner: an obligation on the godfearing”, [02: 180], (كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأُولَادِ وَالْأَقْرَبِينَ), (بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ).

According to the great majority of scholars, this verse has been abrogated by (04:07) which says: “For men is their share of what their parents and relatives leave behind, and for women is their share of what their parents and relatives leave behind - whether little or much that they leave behind - a share allotted (by Allah)”, [04:07].

(لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا)

(ii) Sunnah abrogated by the Qur’an: The example of a Sunnah abrogated by the Qur’an is as follows: The Prophet Prayed facing “Bayt al-Maqdis in Jerusalem” for 17 months after Hijrah until the following

1 Qattān, op.cit, p.199.

2 For details see Kitāb al-risāla, Cairo, n.d., pp.30-73; English translation by M.Khadduri, op.cit, pp.123-45; for a brief summary of Ash-Shāfi’i’s views see also Semaan, K., Ash-Shāfi’i’s Risala, Lahore, 1961, pp-53-85.

3 Some, however, say that this refers to the revelations before the Holy Qur’an, which have now been substituted by the Holy Qur’an itself. See Mawdudi, The Meaning of the Holy Qur’an, Lahore, 1967, Vol.1. p.102, note 109.

4 Qattān, op.cit, p.201-2.

verse abrogated the choice. “Then turn thy face towards the Masjid al-Haram, and wherever you may be (O Muslims), turn your faces towards it”, [02:144], (قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ). (iii) Sunnah abrogating a Qur’anic ruling: The example of a Sunnah abrogating a Qur’anic ruling is as follows. Allah said: “The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes...”, [24:02], (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ).

This has been abrogated when applicable to married Muslims for whom the Sunnah prescribes **stoning to death**.

(iv) Sunnah abrogated by another Sunnah: The example of a Sunnah abrogated by another Sunnah is as follows. There are several kinds of abrogation e.g., abrogation of the recited (verse) together with the legal ruling, abrogation of the legal ruling without the recited (verse), abrogation of the recited (verse) without the legal ruling. Further, it also happened that a verse, or more, or a whole chapter was revealed and then, when the contingency (possibility) was over, was removed from the people’s memory. It is reported by “**Ubayy ibn Ka’b**” and “**A’isha**” that **Surah al Ahzab** (33) was originally as long as **Surah al Baqarah** (02) {until a large portion of it was erased from memory}”.

For greater details, one may look into Suyuti’s “Al-Itqan Fi Ulum Al-Quran” or a simpler work like Manna’ al-Qattan’s “Mabahith fi ‘Ulum al-Qur’an.”

In this discussion, we shall only consider the abrogation in the Holy Qur’an, and leave aside the abrogation in the *Sunna*.

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[B] Kinds of Naskh (abrogation) in the Holy Qur’an:¹

The scholars have divided abrogation in the Holy Qur’an into three kinds:

1. Abrogation of the recited (verse) together with the legal ruling.
2. Abrogation of the legal ruling without the recited (verse).
3. Abrogation of the recited (verse) without the legal ruling.

“**Manna al-Qattan**” also discussed these three kinds in his book ‘**Mabahis fi Ulumul Qur’an**’.

Examples:

(1) Abrogation of the recited (verse) together with its legal ruling:

Abrogation of the text and its ruling: It is said that there were some Ayah in the Quran earlier; they no more exist in Quran now; so their recitation and command - both are cancelled and abrogated.

* For example: We are told that earlier there were some ayah in **Surah al-Ahzab** (Surah number 33) that were as long as Surah Baqrah (Surah number 2). But these Ayath are not part of Quran now. (Musnad Ahmad, Hadith 21245).²

* Another example: It was found in the Mushaf of **Ubay Ibn K’ab (ra)** that, The Holy Qur’an contains (116) Surahs; because he counted another two Surahs are named: **Surah Al-Hiqd** and **Surah Al-Khul’**.³ (Perhaps these two Surahs are abrogated).

* Another example: “**Aisha**” (Allah be pleased with her) reported that it had been revealed in the Holy Qur’an that ten clear Suckings (feeding breast) during the childhood make the ‘marriage unlawful’, then it was abrogated it’s reciting as well as it’s legal ruling. This direction is not found finally in the Holy Qur’an, but found in Hadith. So it is substituted by five Suckings and Allah’s Messenger (SAAS) died and it was (before) found in the Holy Qur’an (and recited by the Muslims).⁴ But finally, recitation of this Ayah and its legal ruling as (ten times) was abrogated totally.

(2) Abrogation of a legal ruling without the recited (verse): It is said in ‘**Mabahis fi Ulumul Qur’an**’:

There are some verses are abrogated its legal ruling; but its reciting is still now, such as:

• **Example**: Abrogation of the ruling, but not the text: It means there are ayahs in Quran that will be recited but will not be practised.

For example: Ayah dealing with the **prohibition of alcohol**; Ayah quoted above from the website about 2:256; Ayah dealing with **Kalala**; Ayah dealing with **Fidya** (recompense) in context with fasting; Ayah dealing with **marriage** with **Ahle-kitab** women etc.⁵

¹ Ibn Salāma, Al-nāsikh wa al-mansūkh, Cairo, 1966, p.5.

² - https://archive.org/stream/AbrogationInQuran/How-Many-Ayah-of-Quran-Are-Abrogated_djvu.txt

³ - Al-Ibyari, Ibrahim, Al-Mawsu’ah Al-Qur’aniah, Vol.-1, pg.-280.

⁴ Muslim, II, No, 3421.

⁵ - https://archive.org/stream/AbrogationInQuran/How-Many-Ayah-of-Quran-Are-Abrogated_djvu.txt

- **Example:** Allah (SWT) said: “Whatever is in the heavens and whatever is in the earth is Allah's; and whether you show what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things”, [2:284], (لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

- This verse is abrogated by verse: “Allah does not impose upon any soul a duty but to the extent of its ability...”, [2:286], (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا).

- **Example:** And also: “O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam”, [3:102], (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ).

- This verse is abrogated by verse: “So fear Allah as much as you can...”, [64:16]. (فاتقوا الله ما استطعتم)

- **Example:** There are three or four verses in the Holy Qur'an concerning the drinking of wine. Wine drinking was very widespread in pre-Islamic times, and although a social evil, highly esteemed (respected). The three verses, which finally led to the prohibition of intoxicating substances, were revealed in stages (16: 67, 2: 219, 4: 43 and 5: 90). By fourth Ayah, it is prohibited absolutely.

(3) Abrogation of the recited (verse) without the legal ruling:

* Abrogation of the text, but not its ruling: We are told that there was some ayah in Qur'an that no more exists in Qur'an now but they should be followed today. According to this story, the '**stoning verse**' was recorded in Qur'an during the time of Prophet Muhammad; but after his death, a goat ate the page on which that verse was inscribed. Thus, the stoning verse has been abrogated physically. (Ibn Maja, Nikah, 36/1944 and Musnad Imam Ibn Hanbal, 5/131,132,183; 6/269).¹

* “**Abdullah ibn Abbas**” reported that “**Omar bin Khattab**” sat on the '**Mimber** {pulpits (প্রচারবেদী)} of Allah's Messenger (SAAS) and said: “Verily Allah sent Muhammad (SAAS) with truth and He sent down the book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained (ধরে রাখা) it in our memory and understood it. Allah's Messenger (SAAS) awarded (দান করা) the punishment of stoning to death and after him, we also awarded the punishment of stoning. I am afraid that with the lapse of time, the people (may forget it) and may say: *We don't find the punishment of stoning in the book of Allah, and thus go away abandoning (বর্জন করা) this duty prescribed by Allah. Stoning is a duty laid down in Allah's book for married men and women who commit (অন্যায় কাজ করা) adultery (ব্যভিচার) when the proof is established, or if there is pregnancy or a confession (acknowledgement).*”²

The punishment of stoning for adultery by married people has been discussed in '**Sunnah**', while it is not included in Qur'an. This injunction, though, was found in the Holy Qur'an previously; but finally, it was abrogated its recitation; not it's legal ruling.

* It is said in '**Mabahis fi Ulumul Qur'an**': The '**Ummah**' accepted this opinion that some verses are abrogated its reciting; but its legal ruling is still now, such as: It was in '**Suraha an-Nur**' (Surah No. 24) that: “**When the old man and woman commit adultery, kill them by stoning, a punishment by way of example, from Allah, for their crime; and Allah is Exalted in power**”, (الشيخ والشيخة إذا زنيا فارجموهما نكالا من) (الله والله عزيز حكيم)

Reciting this **Ayah** is abrogated; but its legal ruling is still now, and will continue until hereafter.

[6] Abrogation and Specification: (নির্দিষ্টকরণ)

There is, of course, a difference between abrogation and specification. By the latter is meant that one revelation explains in more detail or according to specific circumstances how another revelation should be understood.

Example:

The verse: “O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)”, [2:183].

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)

It is narrated by “**Ata**” that he heard “**Ibn Abbas**” reciting the Divine verse: “(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, - it is better for him. And it is better for you that you fast, if you only knew”, [2:184].

(أَيَّاماً مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْراً فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

¹ - https://archive.org/stream/AbrogationInQuran/How-Many-Ayah-of-Quran-Are-Abrogated_djvu.txt

² Muslim, III, No. 4194; Bukhārī, VIII, No. 816.

“Ibn Abbas” said: “This verse is not abrogated but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)”.¹

It is quite clear that the second verse (2:184) does not abrogate the rule of fasting from the first verse (2:183) but explains that in a specific case, that of feeble (weak) old people, there is a way of making up for the loss of fast.

[7] Importance and benefit of ‘Naskh’/ Why we know the Abrogation?: Why is it important?

Knowledge of ‘*al-Nasikh wa al-Mansuk*’ is important; because it concerns (সংশি- ষ্ট করা) the correct and exact applications of the laws of Allah. It is specifically concerned with legal revelations:

1. It is one of the important pre-conditions for explanation (tafsir) of the Holy Qur’an.
2. It is one of the important pre-conditions for understanding and application of the Islamic law.
3. It flashes light on the historical development of the Islamic legal code.
4. It helps to understand the immediate meaning of the ‘Ayath’ concerned (সংশি- ষ্ট).
5. Tafsir (explanation of the Holy Qur’an) or legal ruling is not acceptable from a person who does not have such knowledge.

The benefit of ‘Naskh’:

* Generally abrogation is happened in obligation and forbidding verses, there are some benefits of obligation, such as:

1. To strengthen the heart of the Prophet (SAAS) and giving him and his companions peace and tranquillity in mind by changing some injections: For example: Order of changing the ‘*Qiblah*’ for prayer.
2. For purifying our soul, and to define between believer and infidel: So sign of the believer is to obey all directions of Qur’an unconditionally without any fail, on the other side the infidel will deny it and ask about the cause of abrogation.
3. Making change step by step: The divine message of Allah (SWT) was revealed by stages to allow the new Muslim Arabs to change and accept the new faith. For example: ‘*win*’ is forbidden completely by final verse, but its law has come stage by stage; not altogether.

* Another benefit of knowing *Nasikh* and *Mansuk* are:²

1- To save the interest of slave: There is no doubt in it that, some Islamic interests, in the beginning, differ in composition and stability, for this reason, it was necessary to change some rulings, and this is evident in some of the provisions of the **Meccan** phase and ‘**Madani**’ stage, as well as at the beginning of the ‘**Madani**’ stage upon the death of the Prophet (SAAS).

مراعاة مصالح العباد، ولا شك فإن بعض مصالح الدعوة الإسلامية في بداية أمرها، تختلف عنها بعد تكوينها واستقرارها، فاقترض ذلك الحال تغير بعض الأحكام؛ مراعاة لتلك المصالح، وهذا واضح في بعض أحكام المرحلة المكية والمرحلة المدنية، وكذلك عند بداية العهد المدني وعند وفاة الرسول.

2- To test the slave and to inform them about practising or avoiding:

From these, wishing well for this nation and giving facility by them, because the ‘*Nasak*’ if it is happened to back the more difficult then it was to increase the reward, otherwise, it is to make easy for the slave.

ابتلاء المكلفين واختبارهم بالامتثال وعدمه، ومنها كذلك إرادة الخير لهذه الأمة والتيسير عليها، لأن النسخ إن كان إلى أشق ففيه زيادة ثواب، وإن كان إلى أخف ففيه سهولة ويسر.

3- To make some progress gradually: For example, prohibition of alcohol by flowing stages, because alcohol was an important part of the life of the people cited as dealing with water, it is not wise to prevent them directly but gradual prohibition subject to the conditions of people and energy.

جعل بعض الأحكام مرحلية، ومثال ذلك تحريم الخمر على مراحل، لأن الخمر كانت جزءاً هاماً من حياة الناس يتعاطونها كما يتناولون الماء، فليس من الحكمة منعها مباشرة وإنما التدرج في التحريم مراعاة لأحوال الناس وطاقتهم.

* “Imam Suti” said regarding benefits of knowing *Nasikh* and *Mansuk*:³

1- The Qura’n is recited as it is the speech of Allah, to know ruling from it and to practise it in our practical life, so that we will be rewarded by it, so it is left recitation for wisdom. (We will be rewarded by reciting it).

إِنَّ الْقُرْآنَ كَمَا يُتْلَى لِيُعْرِفَ الْحُكْمُ مِنْهُ وَالْعَمَلُ بِهِ فَيُنْتَلَى لِكُونِهِ كَلَامَ اللَّهِ فَيَتَأَبَّ عَلَيْهِ فُتُرِكَ التَّلَاوَةُ لِهَذِهِ الْحِكْمَةِ

2- The ‘*Nasak*’ is happened often to remove hardship, so it is preserved, to know the grace of Allah and to remove the hardship from the slave. إِنَّ النِّسْخَ غَالِبًا يَكُونُ لِلتَّخْفِيفِ فَأَبْقِيَتِ التَّلَاوَةُ تَذْكِيراً لِلنَّعْمَةِ وَرَفْعَ الْمَشَقَّةِ.

1 Bukhārī, VI, No. 32.

2 - <http://www.5jle.com/vb/f2/t46000.html>

3 -<http://www.5jle.com/vb/f2/t46000.html>

Inimitability (I'jaz) of the Holy Qur'an

THE HOLY QUR'AN AS A MIRACLE (*I'jaz'al-Qur'an*)

Introduction: The Holy Qur'an has certain features which make it unique and of inimitable (অনুকরণীয়) quality. This inimitability is called '**I'jaz al-Qur'an**' (the miraculous nature of the Holy Qur'an).

Definition of Ijazu al-Qur'an:

- **Literal meaning:** The word '**I'jaz**' is derived from the root '**Ajaza**', which has various meanings, such as: To be incapable (অপারগ), to make powerless, to be impossible, to be inimitable (অনুকরণীয়).
- **Terminological meaning:** In technical language, it means the inimitable and unique (অদ্বিতীয়) nature of the Holy Qur'an, which makes its opponents (প্রতিপক্ষ) powerless or incapable of meeting the challenge, which the revelation poses (উত্থাপন করা) to them. It is also said that the Holy Qur'an is the '**Mujiza**' or the miracle of Muhammad (SAAS).

It is Narrated by "Abu Huraira", The Prophet (SAAS) said: "*Every Prophet was given miracles; because of which people believed, but what I have been given is divine inspiration which Allah has revealed on me, so I hope that my followers will outnumber (more) the followers of the other Prophet's (SAAS) on the day of Resurrection*"¹

What is a Miracle?²

According to some Muslim scholars, the following five correlations (পরস্পর সম্পর্ক) must be met before an event can be accepted as a miracle from Allah:

1. That no one else (অধিকন্তু) apart (স্বতন্ত্রভাবে) from Allah the Master of the world is able to do it.
2. That it breaks the usual norms (আদর্শ) and differs (ভিন্নমত হওয়া) from the laws of nature (not the -- laws of Allah, but the way nature normally is).
3. That it serves as proof for the truth and claim of the Messenger.
4. That it happens in accordance with the Messenger's claim.
5. That the event happens through the Messenger and no one else.

Types of Ijazu al-Qur'an / Various Aspects of 'Ijaz' / The 'Tahaddi': (challenge):

[1] Generally:

1. The Holy Qur'an was uttered by an unlettered man: Muhammad (SAAS) was an unlettered man (*Ummi*); but proclaimed (announced loudly) a recited message. The challenge (*Tahaddi*) to others to imitate (follow) the Holy *Qur'an* has been posted by the revelation itself on various occasions and in various ways. The Holy Qur'an states: "Allah did confer (award) a great Favour on the believers when He sent among them a Messenger from among themselves, rehearsing (describe) unto them the Signs of Allah, sanctifying (purify) them, and instructing (teach) them in Scripture and Wisdom, while, before that, they had been in manifest error." [03: 164],

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ).

Allah (SWT) said in another Ayah: "It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error", [62: 02].

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)

Allah (SWT) said in another Ayah: "Say: Then bring you a book from Lord, which is a better guide than either of them that I may follow it if you are truthful", [28:49].

(قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ).

2. It is not possible to bring such a book: However, the Holy Qur'an declares that no one could possibly bring such a book, not even if man and jinn combined their efforts. The Holy Qur'an states: "Say: "If the whole of mankind and Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support", [17:88], (قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا)

¹ Bukhari, V1, No.504.

² Sabuni, tibyan, p. 99.

3. Open challenge to reveal such the Holy Qur'an: This challenge is repeated more than one: the enemies of the Prophet (SAAS) should produce ten *Suras*, if their disbelief was justified. The Holy Qur'an states: "**Or they may say, 'He forged it,' Say, 'Bring you then ten Surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allah!- If you speak the truth!'**", [11:13], (أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ) (مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ).

4. The Holy Qur'an is doubtless book: It is doubtless Holy divine book, so this is as a truth that there is no scope to find any wrong direction and information in it. The Holy Qur'an states: "**This Book, there is no doubt in it, is a guide to those who guard (against evil)**", [2:2]. (ذلك الكتاب لا ريب فيه هدى للمتقين).

5. It was not possible to produce like it, and will not until hereafter: This challenge by the Holy Qur'an has never been met (p.p of the meet) precisely (খিসাইস- যথাযথ); because of the reason, the Holy Qur'an itself gives that it cannot be done. If at any point in time, whether (যা) during the lifetime of the Prophet Muhammad (SAAS) or at any other time someone had met this challenge, the opponents (প্রতিপক্ষ) of Islam would certainly (নিশ্চয়ই) have made full use of it, but among the manifold (many) attacks which have been, and are still being launched (ক্ষেপণ করা) against Islam, none has been or is in this particular line. The '*Tahaddi*', which has not been met and, as the Holy Qur'an says: "**Cannot be met**", is one of the main aspects of the unique and inimitable (অতুলনীয়) nature of the Holy Qur'an called *Ijaz*.

The Holy Qur'an states: "**If you are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto and call your witnesses or helpers besides Lord if your (doubts) are true but if you cannot-and of surety you cannot-then fear the fire, whose fuel is men and stones-which is prepared for those who reject faith**", [2:23-24].

(وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ. فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ), [سورة البقرة، الآية: 23-24].

6. Surety for the preservation of the Holy Qur'an: Another prediction (prophecy) made by the Qur'an is its own preservation. The Qur'an predicted that it would remain preserved from corruption for over a thousand years, and most Muslim scholars agree that today's Qur'an is the same Qur'an originally compiled by Prophet Muhammad.¹ Allah (SWT) states: "**Verily, We have revealed the Reminder (The Quran), and verily We shall preserve it (from corruption)**", [15: 9]. (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ), [سورة الحجر، الآية 9].

[2] According to the statement of Muslim Scholars:

- The Muslim scholar "*Al-Qurtubi*" in his commentary on the Holy Qur'an has indicated the following aspects (দিক্) of the '*Ijaz al-qur'an*': (1) Its Language excels (শ্রেষ্ঠতা লাভ করা) all other Arabic language (2) Its style excels all other Arabic style (3) Its comprehensiveness cannot be matched (4) Its legislation cannot be surpassed (অতিক্রম করা) (5) Its narrations about the unknown can only result from revelation (6) Its lack (অভাব) of contradiction with the sound natural sciences (7) Its fulfillment of all that it promises, both good tidings (মসেব) and threat (ভীতি প্রদর্শন) (8) The knowledge it comprises (contain) (both legal and concerning (সম্পর্কে) the creation) (9) Its fulfillment of human needs (10) Its effect on the hearts of men.
- "*Kazi Aiyad*" states four items regarding miracles of Qur'an, these are: (1) Good recording, pure Arabic language, good style of discussion in Qur'an (2) Beautified attractively which is opposite system of Arab (3) Information about unseen things (4) Information about previous period and Circumstance.²
- "*Ibn-e-Suraka*" states many items, these are: (1) pure Arabic language (2) opposite of system of speeches of Arab and their natural form of poem, poetry, and proverb (3) attractive for reading and listening, and the soul wants more and more (4) Information about previous period and circumstance (5) Information about unseen things and doubtless advices (6) sources of all knowledge and information and more.³
- "*Imam Fakhruddin*" said: Its language is pure Arabic language, it is free from all wrong information.⁴
- "*Hajem*" said: Continues purity in language from first to last, and from all sides of the Holy Qur'an, which is unable to make as like it.⁵
- Another Muslim scholar said: (1) Information about unseen and future (2) Information about previous Prophets and Messengers and who passed (3) flashing about what was in their soul, form hypocrites.⁶
- Others, such as "*Al-Baqillani*" in his book '*Ijaz al-Qur'an*' have discussed the following three aspects:⁷
 - The unlettered Prophet (SAAS): Prophet Muhammad (SAAS) has been called '*Ummi*' (unlettered). Some said that: Muhammad could neither read nor write at all, but '*Ummi*' may also mean that he belonged to an uneducated people.

¹ - http://www.islamicbulletin.org/newsletters/issue_6/miracles.aspx

² - Suyuti's Itqan, vol-2, pg: 322-323

³ - Suyuti's Itqan, vol-2, pg: 321

⁴ - Suyuti's Itqan, vol-2, pg: 315

⁵ - Suyuti's Itqan, vol-2, pg: 316

⁶ - Suyuti's Itqan, vol-2, pg: 314

⁷ Printed on the margin of Suyuti's Itqan.

Perhaps he did read or write a little, or not. This does not affect (পরিবর্তন করা) his basic situation as ‘*Ummi*’. Allah (SWT) said: “It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error”, [62: 02].

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)

Like general man, he (SAAS) was not a scholar and not a historian, neither was he a philosopher nor a priest (ধর্মযাজক) and the common view (অভিমত, দৃশ্য) is that he did not even read or write but he proclaimed (প্রকাশ্যে ঘোষণা করা) the Holy Qur’an and recited its many *Suras* and *Ayath* in which he informed about the earlier Prophet’s (SAAS), earlier ‘*Scriptures*’ and earlier events, all in spite of his belonging (অধিকার ভুক্ত দ্রব্য) to an uneducated people, in one of the most remote (দূরবর্তী) parts of the world and far away (সুদূরে) from the centers of civilization and culture. In this also is one of the aspects of ‘*Ijaz al-Qur’an*’.

b. The unseen news (word and world): Another aspect of the ‘*Ijaz al-Qur’an*’ prophesies (Prophesy-ভবিষ্যদ্বাণী করা) it contains (ধারণা করা) which is only possible with knowledge of the unseen world (or word). The best-known such prophecy (ভবিষ্যদ্বাণী) concerns the historical victory of the Romans over the Persians, shortly after the ‘*Romans*’ had been defeated by the ‘*Persians*’ and this prophecy was fulfilled during the Prophet’s (SAAS) lifetime, when the enemies of Islam could themselves be witnesses (সাক্ষ্য) to it. The Holy Qur’an states: “The Roman Empire has been defeated (পরাজিত), in a land close by; but they (even) after (this) defeat of theirs will soon be victorious within a few years”, [30:1-3]. (غَلِبَتِ الرُّومُ. فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ). (سَيَغْلِبُونَ).

The defeat (পরাজিত) of the Romans had taken place in 614/15, when ‘*Jerusalem*’ was taken by the ‘*Persians*’, while (when) the defeat of the ‘*Persians*’ began only seven years later, when the ‘*Romans*’ won the battle at ‘*Issus*’ in 622 (A.D). When *Jerusalem* was taken by Roman again.

c. No contradictions: The message of the Holy Qur’an was revealed over a period of 23 years in both shorter and longer parts, on numerous (many) occasions and in a variety of circumstances is nevertheless (তথাপি) free of any contradictions. If the Holy Qur’an had been written by a human being then certainly some contradiction would be there and could be found in it. Already the Holy Qur’an has pointed out this fact: “Do they not consider the Holy Qur’an? Had it been from other than Allah they would surely have found therein many discrepancies (অসামঞ্জস্য)”, [4:82]. (أَفَلَا يَنْدَبِرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا).

[3] Other Various aspects of miracles of the Holy Qur’an:¹

There are other four main aspects of miracles of the Holy Qur’an, such as: (a) Linguistic and rhetorical miracles (الإعجاز اللغوي والبلاغي), (b) The miracle in the news of the Unseens (الإعجاز في أخبار المغيبات), (c) Scientific miracles (الإعجاز العلمي), (d) Legislative miracle (الإعجاز التشريعي).

From these aspects of miracles some are given below:

(a) Linguistic and rhetorical miracles (الإعجاز اللغوي والبلاغي): Language of the Holy Qur’an is stander language, it is free from any grammatical mistake. Sometime when we recite the Holy Qur’an then it is considered as the poem; because we can hear its measurable tone, our heart wants more and more. For example: ‘*Surah Al-Fatiha*’, ‘*Surah Al-Ikhlās*’. The last words from each Ayah are finished by the same tone. Allah (SWT) said *Surah Al-Fatiha*:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمُ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

Allah (SWT) said in *Surah Al-Ikhlās*:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

(b) The miracle in the news of the Unseen (الإعجاز في أخبار المغيبات) :

1- Some unseens may be related to past: When Prophet (SAAS) did not present in that time. Allah (SWT) said: “This is of the announcements relating to the unseen which We reveal to you, and you were not with them when they cast their pens (to decide) which of them should have *Mariam* in his charge, and you were not with them when they contended one with another”, [03: 44]. (ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَعْجَمُهُمْ إِيَّاهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ)

2- Some unseens may be related to contemporary during the time of the revelation of Qur’an: Like, ‘*Masque of hypocrites*’; they built it up against Prophet (SAAS) and Muslim, then Allah (SWT) declared it by saying: “And there are those who put a mosque by way of mischief and infidelity, to disunite the believers, and in preparation for one who fought against Allah and His Messenger previously. They will indeed swear that their intention is nothing but good; but Allah does declare that they are certainly liars”, [09: 107]. (وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

3- Some unseens may be related to what will be happened in future: The best-known such prophecy (information about future) concerns the historical victory of the **Romans** over the **Persians**, shortly after the ‘**Romans**’ had been defeated by the ‘**Persians**’ and this prophecy was fulfilled during the Prophet’s (SAAS) lifetime, when the enemies of Islam could themselves be witnesses to it. The Holy Qur’an states: “**The Roman Empire has been defeated, in a land close by; but they (even) after (this) defeat of theirs will soon be victorious within a few years**”, [30:1-3].

(غَلِبَتِ الرُّومُ. فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ).

The defeat of the Romans had taken place in 614/15, when ‘**Jerusalem**’ was taken by the ‘**Persians**’, while (when) the defeat of the ‘**Persians**’ began only seven years later, when the ‘**Romans**’ won the battle at ‘**Issus**’ in 622 (A.D).

Another prophecy predicted the preservation of the **Pharaoh** of the Exodus's (migration) body. The Qur'an states: "**We brought the tribe of Israel across the sea, and Pharaoh and his troops pursued them out of tyranny (oppression) and enmity. Then, when he was on the point of drowning, he (Pharaoh) said: ‘I believe that there is no Lord but Him in Whom the tribe of Israel believes. I am one of the Muslims.’ What, now! When previously you rebelled and were one of the corrupters? Today we will preserve your body so you can be a sign for people who come after you. Surely many people are heedless of Our Signs**",

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ. الْآنَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ. فَالْيَوْمَ نَجْعَلُ بَيِّنَةً لِمَنْ كُنْتَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ)، [سورة يونس، الآيات 90-92].

The Pharaoh of the Exodus is commonly said to be either Ramesses-II or his son, Merneptah. Both of the 2 people's bodies are on display in the Royal Mummies Room at the Egyptian Museum, thus, Muslims believe that the prophecy has been fulfilled.¹

(c) Scientific miracles (الإعجاز العلمي) / **There is no contradiction between the Holy Qur'an and modern science-Expalin:**

1. **Plant pollination (পরাগযুক্ত) and mixings:** Some pollinations are included in male and female, which including through the wind, and this is what came up saying in the Holy Qur'an: “**And We send the winds fertilizing, then send down water from the cloud so We give you it to drink of, nor is it you who store it up**”, [15: 22]. (وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ).

2. **Oxygen is a gas which is necessary for breathing (শ্বাস):** It remains a little in the upper atmosphere (বায়ু মন্ডল). In the upper atmosphere, it is very difficult to take the breath. Allah (SWT) says: “**Those whom Allah (in His plan) wills to guide, He opens their chest to Islam; those whom He wills to leave straying, He makes their chest close and constricted, as if they had to climb up to the skies: Thus does Allah (heap) the penalty on those who refuse to believe**”, [06: 125].

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ)

3. **In the field of embryology:** Allah (SWT) created all things from water, this information we get in the Holy Qur'an. Allah (SWT) says: “**Now let man but think from what he is created! He is created from a drop emitted. Proceeding from between the backbone and the ribs**”, [86: 5-7].

(فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. خُلِقَ مِنْ مَاءٍ دَافِقٍ. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ).

- In another place, Allah (SWT) said: “**... We made from water every living thing. Will they not then believe?**”, [21: 30]. (وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ).

4. **Making difference among men by fingerprints (The Identity is in the Fingerprint):** While it is stated in the Qur'an that it is easy for Allah (SWT) to bring man back to life after death, peoples' fingerprints are particularly emphasized. Allah (SWT) said: “**Does man think that We cannot assemble his bones. Yea! We are able to make complete his very fingertips**”, [75: 3-4], (أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ. بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ) (يَتَنَاهَ).

The emphasis on fingerprints has a very special meaning. This is because everyone's fingerprint is unique to himself. Every person who is alive (living) or who has ever lived in this world has a set of unique fingerprints. That is why fingerprints are accepted as a very important proof of identity, exclusive to their owner, and are used for this purpose around the world.

But what is important is that this feature of fingerprints was only discovered in the late 19th century. Before then, people regarded fingerprints as ordinary curves (রেখাচিত্র) without any specific importance or meaning. However, in the Qur'an, Allah (SWT) points to the fingertips, which did not attract anyone's attention at that time, and calls our attention to their importance-an importance that was only finally understood in our day.²

¹- http://www.islamicbulletin.org/newsletters/issue_6/miracles.aspx

²- <http://www.missionislam.com/science/book.htm>

5. The coming of the universe into existence: The origin of the universe is described in the Qur'an in the following verse: **"He is the Originator of the heavens and the earth"**, [02: 117 & 6: 101]. (يَدْعُ السَّمَوَاتِ وَالْأَرْضِ). This information is given in the Qur'an; is in full agreement with the findings (conclusion) of contemporary science. The conclusion that astrophysics (علم الفلك) has reached today is that the entire universe, together with the dimensions (size) of matter and time, came into existence as a result of a great explosion (bang) that occurred in no time. This event, known as **"The Big Bang"** proved that the universe was created from nothingness (emptiness) as the result of the explosion (burst) of a single point. Modern scientific circles are in agreement that the "Big Bang" is the only rational and provable explanation of the beginning of the universe and of how the universe came into being.

Before the Big Bang, there was no such thing as matter. From a condition of non-existence in which neither matter, nor energy, nor even time existed, and which can only be described metaphysically, matter, energy, and time were all created. This fact, only recently discovered by modern physics, was announced to us in the Qur'an 1,400 years ago. Regarding this theory, Allah (SWT) said: **"Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them and we made every living thing of water? Will they not then believe?"**, [21: 30].

¹. (أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ)، [سورة الأنبياء، الآية 30].

6. The Sky is protective (defensive) properties (features) of the atmosphere (The Protected Roof): Muslims believe that the Qur'an also refers to the protective properties of the atmosphere, which is discovered after the revelation of this Ayah. Allah (SWT) says: **"We made the sky a preserved and protected roof yet still they turn away from Our Signs"**, [21: 32]. [سورة الأنبياء، الآية 32].

7. Rotation (revolving) and orbit (path) of the Sun and the Moon: Muslims believe that the Qur'an mentions the rotation and orbit of the Sun and the Moon, which is discovered after revelation of this Ayah. Allah (SWT) states: **"It is He who created the night and the day, and the sun, and the moon; each of them swim along in its rounded course"**, [21: 33]. [سورة الأنبياء، الآية 33].

In another Ayah; Allah (SWT) said: **"And the Moon, We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)"**, [36: 39-40].

(وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ. لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

8. Nature of sea and river (Types of water: sweet and salty): Another prophecy (prediction) predicted regarding the sea and river, their natures were known at the start of 20th century but Muslims believe that Quran identified it in 1400 years before, the verse is: **"He is the one who has set free the two kinds of water, one sweet and palatable (tasty) and the other salty and bitter (sour). And He has made between them a barrier and a forbidding partition"**, [25: 53]. [سورة الفرقان، الآية 53].

This verse relates to the Mediterranean Sea (ভূমধ্য সাগর) of salt water which meets the Atlantic Ocean of sweet water but they do not mix each other.

9. The barrier between two types of water: Thus, today's researchers confirm this prophecy is valid while a few do not. Other verses are: **"He has let free the two bodies of flowing water, meeting together. Between them is a Barrier which they do not transgress (disobey)"**, [55: 19-20]. [سورة الرحمن، الآيات 19-20].

In another Ayah, Allah (SWT) said: **"And He has made between them a barrier and a forbidding partition"**, [25: 53]. [سورة الفرقان، الآية 53].

10. The voyage (journey) to the moon: One more prophecy has been fulfilled, the voyage (journey) to the moon. It is considered by Muslims that it is prophesied according to the verse: **"And [I swear by] the moon when it is full, you will mount-up stage by stage! What is the matter with them, that they have no faith?"**, [84: 18-20]. [سورة الإنشقاق، الآيات 18-20].

11. The Expansion (extension) of the Universe: In the Qur'an, which was revealed 14 centuries ago at a time when the science of astronomy (astrology-علم النجوم) was still primitive (ancient), the expansion of the universe was described like this: **"And it is We who have constructed the heaven with might, and verily, it is We who are steadily (progressively) expanding it"**, [51: 47]. (وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ).

In another Ayah Allah (SWT) said: **"And when the earth is flattened out, and casts forth what is within it and becomes (clean) empty"**, [84: 3-4]. (وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ).

¹- <http://www.missionislam.com/science/book.htm>

²- http://www.islamicbulletin.org/newsletters/issue_6/miracles.aspx

The word "heaven", as stated in this verse, is used in various places in the Qur'an with the meaning of space and universe. Here again, the word is used with this meaning. In other words, in the Qur'an it was revealed that the universe "expands". And this is the very conclusion that science has reached today.

Until the dawn of the 20th century, the only view (sight) prevailing (current, existing) in the world of science was that "the universe has a constant (regular) nature and it has existed since infinite (continuous) time". The research, observations, and calculations carried out by means of modern technology, however, have revealed that the universe, in fact, had a beginning, and that it constantly "expands".

At the beginning of the 20th century, the Russian physicist Alexander Friedmann and the Belgian cosmologist Georges Lemaitre theoretically calculated that the universe is in constant motion and that it is expanding.

This fact was proved also by observational data in 1929. While observing the sky with a telescope, "Edwin Hubble", the American astronomer, discovered that the **stars** and **galaxies** were constantly moving away from each other. A universe where everything constantly moves away from everything else implied a constantly expanding universe. The observations carried out in the following years verified that the universe is constantly expanding. This fact was explained in the Qur'an when that was still unknown to anyone. This is because the Qur'an is the word of Allah (SWT), the Creator, and the Ruler of the entire universe.

12. The Roundness of the Earth: The Holy Qur'an informs us regarding roundness of the earth by saying: "He has created the Heavens and the Earth for Truth. He wraps the night up in the day, and wraps the day up in the night", [39: 5].

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ اللَّيْلُ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ﴾، [سورة الزمر، الآية 5].

In the Qur'an, the words used for describing the universe are quite remarkable. The Arabic word that is translated as "to wrap" in the above verse is "**Takwir**". In English, it means "to make one thing lap over another, folded up as a garment that is laid away". {For instance, in Arabic dictionaries this word is used for the action of wrapping one thing around another, in the way that a turban (tire) is put on}.

The information is given in the verse about the day and the night wrapping each other up includes accurate (exact) information about the shape of the world. This can be true only if the earth is round. This means that in the Qur'an, which was revealed in the 7th century, the roundness of the world was hinted at (indication).

It should be remembered, however, that the understanding of astronomy (علم النجوم) of the time perceived (understood) the world differently. It was then thought that the world was a flat plane and all scientific calculations and explanations were based on this belief. The verses of the Qur'an, however, include information that we have learned only in the past century. Since the Qur'an is Allah's word, the correct words were used in it when it comes to describing the universe.

13. The Returning (frequent) Sky: The verse of the Holy Qur'an refers to the "returning" function of the sky. The Holy Qur'an states: "**By Heaven with its cyclical systems**", [86: 11]. ﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ﴾، [سورة الطارق، الآية 11].

This word interpreted as "cyclical" in Qur'an translations also has meanings of "sending back" or "returning".

As known, the atmosphere surrounding (Neighbouring) the Earth consists of many layers. Each layer serves an important purpose for the benefit of life. Research has revealed that these layers have the function of turning the materials or rays they are exposed (uncovered) to back into space or back down to the Earth. Now let us examine with a few examples of this "recycling" function of the layers encircling the Earth.

- The troposphere (ট্রপোস্ফিয়ার), 13 to 15 kilometers above the Earth, enables (allow) water vapor (heat) rising (growing) from the surface (back) of the Earth to be condensed (freeze) and turn back as rain.

- The ozone layer, at an altitude (height) of 25 kilometers, reflects harmful radiation (heat) and ultraviolet (অতিবেগুনী) light coming from space and turns both back into space.

- The ionosphere (ায়নোস্ফিয়ার), reflects radio waves (তরঙ্গ) broadcast from the Earth back down to different parts of the world, just like a passive communications satellite, and thus makes wireless communication, radio, and television broadcasting possible over long distances.

- The magnetosphere (ম্যাগনেটোস্ফিয়ার) layer turns the harmful radioactive particles (তেসক্টিয় অণু) emitted by the Sun and other stars back into space before they reach the Earth.

The fact that this property of the atmosphere's layers, that was only demonstrated (confirmed) in the recent past was announced centuries ago in the Qur'an, once again demonstrates that the Qur'an is the word of Allah (SWT).

14. The Layers of the Atmosphere: One fact about the universe revealed in the verses of the Qur'an is that the sky is made up of seven layers. The Holy Qur'an states: "**It is He Who created everything on the earth for you and then directed His attention up to heaven and arranged it into seven regular heavens. He has knowledge of all things.**", [2: 29]. ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾، [سورة البقرة، الآية 29].

In another Ayah: "**Then He turned to heaven when it was smoke. In two days He determined them as seven heavens and revealed, in every heaven, its own mandate...**", [41: 12].
 (فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)، [سورة فصلت، الآية 12].

The word "heavens", which appears in many verses in the Qur'an, is used to refer to the sky above the Earth, as well as the entire universe. Given this meaning of the word, it is seen that the Earth's sky, or the atmosphere, is made up of seven layers.

15. The Function of Mountains: The Qur'an draws attention to a very important geological function of mountains. The Holy Qur'an states: "**We placed firmly (definitely) embedded (push in) mountains on the earth, so it would not move under them...**", [21: 31]. (وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)، [سورة الأنبياء، الآية 31].

16. The Movement of Mountains: In one verse, we are informed that mountains are not motionless as they seem, but are in constant (regular) motion. The Holy Qur'an states: "**You will see the mountains you reckoned (suppose) to be solid (strong) going past like clouds ...**", [27: 88]. (وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ)، [سورة النمل، الآية 88].

This motion of the mountains is caused by the movement of the Earth's crust (ভূত্বক) that they are located on. The Earth's crust (ভূত্বক) 'floats' (ভাসন্ত অবস্থা) over the mantle (cover) layer, which is denser (ঘন দৃশ্য). It was at the beginning of the 20th century when, for the first time in history, a German scientist by the name of **Alfred Wegener** proposed that the continents (মহাদেশ) of the earth had been attached together when it first formed (created), but then drifted in different directions, and thus separated (divided) as they moved away from each other.

Geologists understood that **Wegener** was right only in the 1980s, 50 years after his death. As Wegener pointed out in an article published in 1915, the land masses (একত্রিত করা) on the earth were joined together about 500 million years ago. As **Wegener** pointed out in a 1915 article, the land masses of the earth were joined together some 500 million years ago, and this large mass, called '**Pangaea**', was located in the South Pole (মেরু).

Approximately 180 million years ago, '**Pangaea**' divided into two parts, which drifted (drove) in different directions. One of these **giant continents** was '**Gondwana**', which included Africa, Australia, Antarctica and India. The second one was **Laurasia**, which included Europe, North America and Asia, except for India. Over the next 150 million years following this separation, **Gondwana** and **Laurasia** divided into smaller parts.

These continents that emerged (নির্গত হওয়া) after the split (divide) of '**Pangaea**' have been constantly (always) moving on the Earth's surface (ground) at several centimetres (c.m) per year, in the meantime (period in-between) changing the sea and land ratios (:) of the Earth.

17. The Miracle of the Iron: Iron is one of the elements highlighted in the Qur'an. In Sura Hadid, meaning Iron, we are informed: "**...And We sent down iron in which there lies great force (power) and which has many uses (benefit) for mankind....**", [57: 25].

(إِنَّا أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)، [سورة الحديد، الآية 25].

The word "**sent down**", particularly used for iron in the verse, could be thought of having a metaphorical (symbolic) meaning to explain that iron has been given to benefit people. But when we take into consideration the literal meaning of the word, which is, "**being physically sent down from the sky**", we realize that this verse implies a very significant scientific miracle.

This is because modern astronomical (জ্যোতির্বিদ্যা সংক্রান্ত) findings have disclosed (revealed) that the iron found in our world has come from the **giant stars** in outer space.

The heavy metals (ধাতু) in the universe are produced in the nuclei (substance) of big stars. Our solar system, however, does not possess (অধিকার করা) a suitable structure for producing iron on its own. Iron can only be produced in much bigger stars than the Sun, where the temperature reaches a few hundred million degrees. When the amount of iron exceeds a certain level in a star, the star can no longer accommodate (allow) it, and eventually (finally) it explodes (fire) in what is called a "**nova**" or a "**supernova**". As a result of this explosion (burst), meteors (উল্কা) containing (mixed) iron are scattered around the universe, and they move through the void (gap) until attracted by the gravitational (মহাকর্ষীয়) force of a celestial (earthly) body.

All this shows that iron did not form (organ) on the Earth, but was carried from exploding (burst) stars in space via meteors, and was "sent down to earth", in exactly the same way as stated in the verse, It is clear that this fact could not have been scientifically known in the 7th century, when the Qur'an was revealed.

18. The Relativity (আপেক্ষিকতা) of Time: Today, the relativity of time is a proven scientific fact. This was revealed by '**Einstein's theory**' of relativity at the early years of the 20th century. Until then, people did not know that time was a relative concept, and that it could change according to the environment. Yet, the great scientist "**Albert Einstein**" openly proved this fact with the '**theory of relativity**'. He showed that time is

dependent on mass (figure) and velocity (speed). In the history of humanity, no one had expressed this fact clearly before.

With one exception though; the Qur'an included information about time's being relative! Some verses about the subject read, The Holy Qur'an states: **"And they ask you to hasten (hurry) on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number"**, [22: 47].

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ)، [سورة الحج، الآية 47].

19. The Proportion (ratio) of Rain: One of the items of information is given in the Qur'an about rain is that it is sent down to Earth in due (appropriate) measure. This is mentioned in 'Sura Zukhruf' as follows: **"It is He who sends down water in due measure from the sky by which We bring a dead land back to life. That is how you too will be raised (from the dead)"**, [43: 11]. (وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا. كَذَلِكَ تُخْرَجُونَ)، [سورة الزخرف، الآية 11].

This measured quantity in rain has again been discovered by modern research. It is estimated (counted) that in one second, approximately 16 million tons of water evaporates (vanish) from the Earth. This figure amounts to 513 trillion tons of water in one year. This number is equal to the amount of rain that falls on the Earth in a year.

This means that water continuously circulates (বিস্তৃত করা) in a balanced cycle (stage), in a "measure". Life on Earth depends on this water cycle. Even if people used all the available technology in the world, they would not be able to reproduce this cycle artificially.

Even a minor deviation in this equilibrium (balance) would very soon give rise to a major ecological (environmental) imbalance that would bring about the end of life on Earth. Yet, this never happens, and rain keeps falling every year in exactly the same quantity just as revealed in the Qur'an.

20. The Formation (production) of Rain: How rain forms remained a great mystery (secret) for a long time. Only after 'weather radar' was invented was it possible to discover the stages by which rain is formed. According to this, the formation of rain takes place in three stages. First, the "raw material" of rain rises up into the air with the wind. Later, clouds are formed, and finally, raindrops appear (come).

The Qur'an's account of the formation of rain refers exactly to this process. In one verse, this formation is described in this way. The Holy Qur'an states: **"It is God Who sends the winds which stir up (wake up) clouds which He spreads (extend) about the sky, however, He wills. He forms them into dark clumps (plant) and you see the rain come pouring (overflow) out from the middle of them. When He makes it fall on those of His slaves He wills, they rejoice"**, [30: 48].

(اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ مَسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ)، [سورة الروم، الآية 48].

21. The Fecundating (fertilize) Winds: In one verse of the Qur'an, the "fecundating" characteristic of the winds, and the formation of rain, as a result, are mentioned. The Holy Qur'an states: **"And We send the fecundating winds, then cause water to descend from the sky, therewith providing you with water in abundance"**, [15: 22]. (وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ)، [سورة الحجر، الآية 22].

In this verse, it is pointed out that the first stage in the formation of rain is wind. Until the beginning of the 20th century, the only relationship between the wind and the rain that was known, was that the wind drove the clouds. However, modern meteorological (আবহাওয়া সম্বন্ধীয়) findings have demonstrated (confirmed) the "fecundating" role of the wind in the formation of rain.

23. The Seas not Mingling with One Another: One of the properties of seas that has only recently been discovered is related in a verse of the Qur'an as follows: **"He has let loose the two seas, converging (join) together, with a barrier between them they do not break through"**, [55:19-20]. (مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ)، [سورة الرحمن، الآية 20].

This property (nature) of the seas, that they come together yet do not mingle with one another at all, has only very recently been discovered by oceanographers (সমুদ্রবিজ্ঞানী). Because of the physical force called "surface tension (উপরিভাগ প্রসারক)", the waters of neighboring (near) seas do not mix. Caused by the difference in the density (আঘাতের দ্বারা গর্ত করা) of their waters, 'surface tension' prevents (বাধা) them from mingling with one another, just as if a thin wall were between them.

24. Darkness in the Seas and Internal Waves (গয়েভস=তরঙ্গ): The Holy Qur'an states: **"Or (the unbelievers' state) is like the darkness of a fathomless (great: অতল) sea which is covered by waves above which are waves above which are clouds, layers of darkness, one upon the other. If he puts out his hand, he can scarcely (hardly) see it (he is almost unable to see it). Those Allah (SWT) gives no light to, they have no light"**, [24: 40].

(أَوْ كظلمات في بحرٍ لجيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ)، [سورة النور، الآية 40].

The general environment in deep seas is described in the book named Oceans: The darkness in deep seas and oceans is found around a depth of 200 meters, and below. At this depth, there is almost no light. Below a depth of 1000 meters there is no light at all.

Today, we know about the general structure of the sea, the characteristics of the living things in it, its salinity (salty), as well as the amount of water it contains, its surface (তল) area and depth. Submarines and special equipment (সাজসরঞ্জাম), developed with modern technology, enable (enable) scientists to obtain this information.

Human beings are not able to dive (ডুব দেওয়া) more than 40 meters down without the aid of special equipment (সাজসরঞ্জাম). They cannot survive (বাঁচিয়া থাকা) unaided in the deep, dark parts of the oceans, such as at a depth of 200 meters. For these reasons, scientists have only recently been able to discover these detailed pieces of information about seas. However, the statement of **"darkness in a deep sea"** was used in Sura Nur 1,400 years ago. It is certainly one of the miracles of the Qur'an that such information was given at a time where no equipment to enable man to dive into the depths of the oceans was available.

25. The Region (area) that controls our movements: The Holy Qur'an states: **"No indeed! If he does not stop, We will grab (সহসা মুষ্টির দ্বারা ধরা) him by the forelock (মাথার সামনের কেশগুচ্ছ), a lying, sinful forelock"**, [96: 15-16]. [سورة العلق، الآيات 15-16]. **كَأَنَّهُ لَيُدَّ بِالنَّاصِيَةِ نَاصِيَةً كَاطِبَةٍ خَاطِنَةٍ**.

The expression (অভিব্যক্তি) **"the lying, sinful forelock"** in the above verse is most interesting. Research carried out in recent years revealed that the prefrontal area, which is responsible for the management of particular functions of the brain, lies in the frontal part of the skull (মাথার খুলি).

Scientists only discovered the functions of this area, which the Qur'an pointed out 1,400 years ago, in the last 60 years. If we look inside the skull at the front of the head, we will find the frontal area of the cerebrum (মস্তিষ্কের বৃহত্তম অগ্রভাগ). A book entitled 'Essentials of Anatomy (শরীর গঠনতত্ত্ব, কঙ্কাল) and Physiology (শারীর তত্ত্ব)', which includes the results of the latest research on the functions of this area, says: The motivation and the foresight (দূরদর্শিতা) to plan and initiate (আরম্ভ করা, দীক্ষা দেওয়া) movements occur in the anterior (forward) portion of the frontal (front) lobes (কানের লতি), the prefrontal area. This is a region of association cortex (বহিরাবরণ).

26. The birth of a Human Being: Many diverse (নানাবিধ) subjects are mentioned in the Qur'an in the course of inviting people to believe. Sometimes the heavens, sometimes animals, and sometimes plants are shown as evidence to man by Allah (SWT). In many of the verses, people are called upon to turn their attention to their own creation. They are often reminded how man came into the world, which stages he has passed through, and what his essence (নির্ধাস) is. The Holy Qur'an states: **"It is We Who have created you. Why, then, do you not accept the truth? Have you ever considered that (seed) which you emit (send out)? Is it you who create it? Or are We the Creator?"**, [56: 57-59].

(نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ. أَفَرَأَيْتُمْ مَا تُمْنُونَ. أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ), [سورة الواقعة، الآيات 57-59].

The creation of man, and the miraculous aspect of this, is stressed (গুরুত্ব) in many other verses. Some items of information within these verses are so detailed that it is impossible for anyone living in the 7th century to have known them. Some of them are as follows:

- (a) Man is not created from the entire semen, but only a very small portion of it (sperm).
- (b) It is the male that determines the sex of the baby.
- (c) The human embryo (ভ্রূণ) adheres (hold on) to the mother's uterus like a leech (জোঁক).
- (d) The embryo (ভ্রূণ) develops in three dark regions (area) in the uterus.

People living when the Qur'an was revealed, to be sure, knew that the basic substance of birth was related to the semen of the male emitted (send out) during sexual intercourse. And the fact that the baby was born after a nine-month period was obviously an observable event not calling for any further investigation (study). However, the items of information just quoted were far above the level of learning of the people living at that time. These were verified by 20th century science.¹

27. Moon Light is Reflected Light: There are some observations regarding 'Moon Light', this issue is mentioned in the Holy Qur'an as well as Bible, but there are some conflicts between them; like:

* **The Bible's Scientific blunder on the Moon:** Christians always like to argue that the Quran commits a scientific blunder when it comes to the moon's light, however, so it seems they do this to take the heat of their own Bible, because in reality, it is their Bible which keeps making the scientific blunder regarding the moon's light. We illustrate this now: **"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound"**, [Isaiah 30:26].

Notice this verse from the Bible says that the light of the moon shall be as the light of the sun; this indicates that the moon will have its own light, which will be as great as the sun.

¹ - <http://www.missionislam.com/science/book.htm>

As we all know that cannot happen, since the moon does not even have its own light, rather it is reflected light from the sun.¹

* **Qur'an and Science: Moon Light is Reflected Light:** There are various Ayath inform that the Moonlight is reflected light, not own light. The Holy Qur'an states: **"See you not how Allah has created the seven heavens one above another, and made the moon a light (Noor) in their midst, and made the sun as a lamp (Siraaj)?"**, [71:15-16].

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا. وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا)، [سورة نوح، الآيات 15-16].

The **Moon** is called a light (Arabic: *Noor*) and the **Sun** is called a lamp (*Siraaj*). Some Muslims claim that since the Qur'an uses different words speaking about the light of the sun and the light of the moon, it reveals that the sun is a source of light, while the moon only reflects light.

This claim is made on the two websites listed at the end of this article, implied very strongly stated by Dr. Zakir Naik in his video: **"Is the Qur'an God's Word?"** To support this Dr. Naik quotes Sura Al-Furqan 25:61 which says: **"Blessed is He Who made constellations (Galaxy) in the skies, And placed therein a lamp (Siraaj). And a moon which has reflected light"**, [25: 61]. (Yusuf Ali says, "a Moon giving light"), (تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا)

Then Dr. Naik goes on to say, "The Arabic word for moon is '*Qamar*' and the light described there is '*Muneer*' which is borrowed light, or 'noor' which is a reflection of light."²

(d) Legislative miracle (الإعجاز التشريعي): Islam is the most comprehensive, the ultimate and the most perfect of all the divine Religions. Each of the other religions excepting Islam was revealed for a certain place, certain community and a specific period of time; but Islam is not limited to any place, duration, race or community. Thus all injunctions of the Holy Qur'an are not for a certain person, region, duration, race or community. The Holy Qur'an can be implemented by all. It discusses the total life of Human from his birth to death and after death, and also all sides of human from his private life to his international life. Allah (SWT) said in the Holy Qur'an: **"Nothing have We omitted from the Book."** [Sura Al-Anam: 38], (مَا فَرَّغْنَا فِي الْكِتَابِ مِنْ شَيْءٍ).

The legislative miracles of the Holy Qur'an can be explained in few points, like:

(1) It is Lord's made law (الربانية), (2) It is global or humanity (العالمية أو الإنسانية), (3) It is absolute justice (العدل الموزنة بين حاجات الفرد), (4) It is the balance between the needs of the individual and the needs of society (وَحَاجَاتِ الْمَجْتَمَعِ), (5) It is comprehensive (الشُمُول), (6) It is combination of determination and flexibility (الْتَّبَاتِ وَالْمُرُونَةِ).

[4] The Holy Qur'an and a Computer Study:

In Surah 74:30 (*Surah Al-Muddasir*) the following *Ayah* has Sometime perturbed (পারটার-বিস্কদ্ধ করা) the interpreters: **"Over it are 19"**, [74:30], (عَلَيْهَا تِسْعَةَ عَشَرَ).

A computer study was surveyed in the U.S.A. by a **Muslim scientist** revealed that figure 19 is of some significance to the composition (রচনা, গঠন, মিশ্রণ) of the text.³

The computer data reportedly revealed that the numbers of certain letters in various '*Surahs*' are always multiple (গুণিতক রাশি, যৌগিক) at 19. e.g. that:

(1) The '*Surah Qaf*' (Surah no-50) contains the letter '*Qaf*' 57 times which are multiple of 19 {3× (times) 19}.

(2) The formula **Bismillah** is composed of 19 letters.

(3) Mentioning Bismillah (this formula) occurs 114 times in the Holy Qur'an which is 19 times (×) 6 (namely in front of each are except *Sural* 9 [Surah At-Taubah] (114-1=113) but one more time in '*Surah Namal*' **"It is from Solomon, and is as follows: 'In the name of Allah, Most Gracious, Most Merciful"**, [27:30], (إِنَّهُ مِنْ (سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), (113+1=114), and that each of the four words in the formula occurs in multiples of 19 in the Holy Qur'an etc.⁴

As well as:

(a) As chronological order and arrangement of Surahs, the Surah '*Alaq*, (96) which was revealed firstly; there are 19 Ayahs.

(b) This Surah contains (285) letters, which are multiple of 19 {15× (times) 19}/ 19×15=285.

(c) It is clearly known that first five Ayahs (1-5) of this Surah (96) were revealed on Prophet Muhammad (SAAS) firstly; not total Surah. It contains (19) words.

(d) It is clearly known that, it is mentioned in front of this Surah (19) Bismisllahir Rahmanir Rahim, which contains (19) letters.

¹ -http://answering-christianity.com/sami_zaatribible_moon_blunder.htm

² - http://www.answering-islam.org/Quran/Science/moonlight_wc.html

³ See Khalifa, R.: The Perpetual Miracle of Muhammad, 1979. Also Deedat, A.: Al-Qur'an yhe Ultimate Miracle, Durban, 1979.

⁴ *al-mu'jam al-mufahras li-alfaz al Qur'an al-karim*. Cairo.

(e) As contemporary order and arrangement of Surahs of the Holy Qur'an the 9th Surah (Surah At-Tawbaah) is found without Bismillah, if we count from this Surah then 27th Surah is (Surah An-Namal) which is in the place of (19) is contains Basmallah two times (twice, double). (9: **01**, 10: **02**, 11: **03**, 12: **04**, 13: **05**, 14: **06**, 15: **07**, 16: **08**, 17: **09**, 18: **10**, 19: **11**, 20: **12**, 21: **13**, 22: **14**, 23: **15**, 24: **16**, 25: **17**, 26: **18** & 27: **19**)

(f) As contemporary order and arrangement of Surahs of the Holy Qur'an the 96th Surah (Surah At-‘Alaq), if we count from the last Surah (Surah An-Nas: 114), then 19th Surah is Surah Al-‘Alaq. (114: **01**, 113: **02**, 112: **03**, 111: **04**, 110: **05**, 109: **06**, 108: **07**, 107: **08**, 106: **09**, 105: **10**, 104: **11**, 103: **12**, 102: **13**, 101: **14**, 100: **15**, 99: **16**, 98: **17**, 97: **18** & 96: **19**).

(g) As chronological order and arrangement of Surahs, the **third** Surah which was revealed on Prophet (SAAS) is Surah Al-Mujjammil (73), it contains (57) words, which are divided by 19 (19×3=57).

(h) As chronological order and arrangement of Surahs, the last Surah (Surah An-Nasr: 110), it contains 3 Ayahs, it is asked help from Allah (SWT) in the first Ayah of this Surah and it contains 19 letters.

(i) The word “**Allah**” is mentioned in the Holy Qur'an (133) times, which are divided by 19 (19×7=133).

(j) The Holy Qur'an contains 38 types of number, the full numbers are 30 and fraction numbers are 8 types, so total 38, which are divided by 19 (19×2=38), like:

* Total numbers are: (a) 1, 2, 3, 4, 5, 6, 7, 8, 9 (b) 10, 11, 12, 19 (c) 20, 30, 40, 50, 60, 70, 80, 90 (d) 100, 200, 300 (e) **1,000, 2,000, 3,000, 5,000, 50,000** (f) **1,00,000=30**

* fraction numbers are: $(\frac{1}{10}, \frac{1}{8}, \frac{1}{6}, \frac{1}{5}, \frac{1}{4}, \frac{1}{3}, \frac{1}{2}, \frac{2}{3}) = 08$, Total= 38, which are divided by 19 (19×2=38).

(h) Even; the sum of total mentioned number of the Holy Qur'an (1- 1,00,000) is: (1,62,146) which is divided by 19 (1,62,146÷19=8534).¹

From these findings (decisions) the researcher has concluded that it is not humanly (মানবসম্বন্ধীয়) possible to compose a text to the size, form and content (পরিভূক্ত) of the Holy Qur'an, with these underlying (মৌলিক) features. To him this is the '**mathematical**' proof for the unique nature of the Holy Qur'an.

[5] Critical Analysis:

The word 'Man' is mentioned 24 times, as well as 'Woman' is mentioned like 24 times.

The word 'Order' is mentioned 1000 times, as well as 'Forbidden' is mentioned like 1000 times.

The word 'Halal' (valid) is mentioned 250 times, as well as 'Haram' (invalid) is mentioned like 250 times.

The word 'Jannat' (Heaven) is mentioned 1000 times, as well as 'Jahannam' (Hell) is mentioned like 1000 times.

The word 'Dunia' (earth) is mentioned 115 times, as well as 'Akhirat' (Hereafter) is mentioned like 115 times.

The word 'Angel' is mentioned 88 times, as well as 'Devil' is mentioned like 88 times.

The word 'Life' is mentioned 145 times, as well as 'Death' is mentioned like 145 times.

The word 'benefit' is mentioned 50 times, as well as 'Harm' is mentioned like 50 times.

The word 'Mankind' is mentioned 368 times, as well as 'Messenger' is mentioned like 368 times.

The word 'Jakah' is mentioned 32 times, as well as 'Barakh' is mentioned like 32 times.

The word 'Tongue' is mentioned 25 times, as well as 'Truth speech' is mentioned like 25 times.

The word 'month' is mentioned 12 times, as well as 'Day' is mentioned like 365 times.²

Conclusion: Thus the Holy Qur'an is miracles in its being, language, purity, booked, information about all sides of knowledge and science, and it will be preserved in '**Lawh-e-Mahfuz**'. So there is no book as like it, and will not until hereafter.

Sciences of Qur'an (Chapter: 4-6)

These Chapters are compleated

Sciences of Hadith (Chapter: 7-8/ 1-2)

These Chapters are in another sheet

¹- www.latestbdnews.com

²- www.facebook.com/proudTobeMuslimGirl