



Original Research Article

Shaykh ‘Abd Allah bn Foduye and his Views on some of the Qur’anic Sciences

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Abstract

Shaykh Abd Allah Foduye was born in the year 1179A.H/1766-7.C.E Shaykh ‘Abd Allah bn Foduye under the guidance of his parents memorized the Glorious Qur’an to heart very early in life. He learns other branches of knowledge and jurisprudence from his elder brother, Shaykh ‘Uthman bn Foduye. On attaining the age of maturity he studied Hadith together with his brother under the counsel of their uncle, Shaykh Muhammad Raji in the year 1201A.H. According to Shaykh Abd Allah bn Foduye Qur’anic science deals with so many things which are related to the Glorious Qur’an such as revelation and manners related to it like reasons for revelation, the verses those were revealed in Makkah and Madinah, day and night verses, summer and winter verses, and matters related to its recitation (that is ‘Ilm Tajwid), compilation and preservation, among others. But the paper will only focus on the following Qur’anic Sciences base on his perspective Al-Nasikh Wa Al-Mansukh (Abrogate and Abrogated), Muhkam and Mutashabih (Clear and Ambiguous Verses), Al-‘Amm (General) and Al-Khass (Specific), Al-Mutlaq (The Absolute) and Al-Muqayyad (The Restricted or Qualified), Al-Mubayyan (The Decisive) and Al-Mujmal (The Inconclusive), Al-Ta’arid (The Allusion) and Al-Tanaqud (Contradiction or Antinomy).

Keywords: ‘Abd Allah bn Foduye, Qur’anic Sciences, *Al-Nasikh Wa Al-Mansukh* (Abrogate and Abrogated) and *Al-‘Amm* (General) and *Al-Khass* (Specific).

INTRODUCTION

Shaykh ‘Abd Allah bn Foduye wrote over one hundred and seventy books, covering a wide range of topics and issues of concern to the Muslim Ummah¹. Although, he wrote in the early 19th Century, his commentaries on the Qur’an are as of today even though they were written over 200 years ago. Among his writings are the Qur’anic exegeses called “Diya’al-Ta’wil Fi ma’an al-Tanzil wakifayat al-Dhu’afa’al-Sudan” Shaykh ‘Abd Allah also wrote a book called “Alfa ra’id al-Jalilahwasaital-Fawa’id al-Jamilah Fi ‘Ulum al-Qur’an”.² Shaykh ‘Abd Allah Foduye also wrote on complex grammatical analysis known as al-Sarf. He wrote Diya’ al-Hukkam, Diya’ al-Siyasat and Diya’ al-Khulafa’ and commentaries on Madkhal,³ including other important writings attributed to him, like Miftah al-Tafsir, Sulalat al-Miftah, and many others.

According to Shaykh ‘Abd Allah bn Foduye Al-Qur’an is a complete ocean which all knowledge was originated and developed from it, it is a comprehensive and universal Book of Allah sent to the Prophet (S.A.W) for the guidance of the

¹A. Foduye, *Al-Fara’id al-Jalilah wa Sa’it al-Fawa’id al-jamilah Fi ‘Ulum al-Qur’an*, M.A. Kaigama et- al (trans), S. Musa (ed.) ‘selected writings of Shaykh ‘Abd Allah” P. xvi.

² A. Foduye, *Al-Fara’id al-Jalilah wa Sa’it al-Fawa’id al-jamilah Fi ‘Ulum al-Qur’an*, M.A. Kaigama et- al (trans), S. Musa (ed.) ‘selected writings of Shaykh ‘Abd Allah” P. xvi.

³A. Foduye, *Al-Fara’id al-Jalilah wa Sa’it al-Fawa’id al-jamilah Fi ‘Ulum al-Qur’an*, M.A. Kaigama et- al (trans), S. Musa (ed.) ‘selected writings of Shaykh ‘Abd Allah” P. xvi.

human kind, and anything which goes against it is not used, is rejected.⁴ Here Shaykh is trying to say that the Glorious Qur'an is the source of all knowledge, and source of healing as applying it in daily life, cures almost all psychological and social illnesses, and it is a law revealed to regulate human life for all people, regardless of time or place.

Al-Nasikh Wa Al-Mansukh (Abrogate and Abrogated)

In the matter of abrogate and abrogated (al-Nasikh wa al-Mansukh), Shaykh 'Abd Allah bn Foduye said, Allah (S.W.A.) has chosen us and favoured this Ummah of Muhammad (S.A.W.) with abrogate and abrogated as it was found in the Sunnah that Qur'an abrogate Qur'an. Further Shaykh 'Abd Allah explained the meaning of abrogate(al-Nasikh) with removing a subject to another subject, and with the meaning of changing something to another.⁵

Shaykh 'Abd Allah bn Foduye divided the abrogation (al-Naskh) into three types where he stated that, the al-Hukum will be abrogated and recitation (al-Tilawah) of the verse will remain and sometimes recitation (al-Tilawah) will be abrogated and al-Hukum will remain, sometimes both recitation (al-Tilawah) and al-Hukum will be abrogated.⁶ Further Shaykh 'Abd Allah bn Foduye stated another example of abrogation in the Glorious Qur'an where Allah says:

O you who have believed, when you (wish to) privately consult the messenger, present before your consultation a charity. That is better for you and purer. But if you find not (the means) then indeed, Allah is forgiving and merciful.⁷

Furthermore, Shaykh 'Abd Allah bn Foduye divided the chapters (Suwar) of the Glorious Qur'an in the matter of abrogate and abrogated verses categorically as follows:

Firstly, the portion that there is neither abrogate nor abrogated verses in them: It is four and three chapters and the chapters are as follows: Al-Fatiha, surat Yusuf, yasin, al-Hujrat, ar-Rahman, al-Hadid, al-Saffi, al-Jumu'ah al-Tahrim, al-Mulki among others.⁸

Secondly, the chapters that there is abrogate and abrogated verses in them are: twenty five chapters, the chapters are as follows:

Surahal-Baqarah, Ali Imran, Surahal-Nisa', al-Ma'idah, al-Anfal, Surahal-Taubah, Maryam, Ibrahim among others.⁹

Thirdly, there are other chapters which have only abrogate verses in them without abrogated, the chapters are as follows: Surah al-Fath, al-Hashr, al-Munafiqun, al-Tagabun, al-Talaq, Al-A'la. So the remaining chapters will be understood that they have only abrogated verses in them without abrogate verses, the chapters are as follows:

Surah al-An'am, al-Ara'f, Yunus, Hud, among others.¹⁰

From the above mentioned explanation and discussion by the Shaykh we can realize that having abrogate and abrogated matters in our religion is a favour upon us, because if to say Allah did not show his mercy upon us, He will not change hardship to the simple to us, when he observes that something will be harsh upon us He will change it to soft ones.

Muhkam and Mutashabih (Clear and Ambiguous Verses)

Then Shaykh 'Abd Allah before proceeding into discussion of clear and ambiguous verses he started with the definition where he mentioned the meaning of muhkam (clear) and mutashabih (ambiguous) to the extent where he verified that, the muhkam (clear) verses are verses that can be understood clearly without need of additional interpretation or any reflection, they were understood without any difficulties, he further said mutashabih (ambiguous) verses are those verses that require interpretation, and he gave examples like the verses which talked about the day of resurrection, letters in the beginning of some chapters, like Alif Lam Mim, Alif Lam Ra, Yasin among others.¹¹

Shaykh concluded that these lettered verses were known only by Allah, because many companions and their followers were on the view that these lettered verses only Allah knows them, due to the saying of Allah in the Qur'an where He says:

⁴ A. Foduye, *Al-Fara'id al-Jalilah wa Sa'it al-Fawa'id al-jamilah Fi 'Ulum al-Qur'an*, M.A. Kaigama et- al (trans), S. Musa (ed.) 'selected writings of Shaykh 'Abd Allah' Op. Cit. P. 81.

⁵ A. Foduye, *Al-Fara'id al-Jalilah wa Sa'it al-Fawa'id al-jamilah Fi 'Ulum al-Qur'an*, M.A. Kaigama et- al (trans), S. Musa (ed.) 'selected writings of Shaykh 'Abd Allah' P. 139.

⁶ Ibid, P. 140.

⁷ Qur'an, 58:12.

⁸ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.) Op. Cit. P. 141.

⁹ Ibid, p. 141.

¹⁰ Ibid, p. 142.

¹¹ Ibid, PP. 251-4.

“And no one knows its (true) interpretation except Allah”¹²

But some few Scholars have the view that, those who are firm in knowledge may know its meaning, because Allah described this in the same verse where He says:

“And no one knows its hidden meaning (interpretation) except Allah and those who are firmly grounded in knowledge.”¹³

But the good idea is that of Companions and their followers which says, to leave the knowledge of these lettered to Allah only and it is the view of Shaykh ‘Abd Allah, and he believe and accepted that there is clear and ambiguous verses in the Glorious Qur’an as Allah stated.

In the issue of *muhkam* and *mutashabih* clear and ambiguous *Shaykh* has the view that, Qur’anic verses were divided into two categories such as clear and ambiguous verses. This category of Qur’an verses is based on the Qur’an itself, and in his trying to identify clear and ambiguous verses he states the popular and relevant verse in the Glorious Qur’an where Allah says:

It is He Who has sent down to you the Book (this Qur’an) (O Muhammad). In it are verses that are entirely clear, they are the foundations of the Book and others not entirely clear.¹⁴

In this verse there is clear and ambiguous statement, in the first type of verse mentioned above is called *muhkam* (clear), while the second type is described as *mutashabih* (ambiguous), also *Shaykh* ‘Abd Allah indicates another verse which has two different meaning like the verse where Allah says:

The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.¹⁵

It can be understood here that, *Shaykh* ‘Abd Allah extensively expantiate and explain the *muhkam* and *mutashabih* in such way everyone can comprehend it clearly without any difficulties.

Al-‘Amm (General) and Al-Khass (Specific)

From the viewpoint of their scope, words are classified into the ‘general’ and the ‘specific’. ‘*Amm* (general) may be defined as a word which applies to many things, not limited in number, and includes everything to which it is applicable.¹⁶ When a word is applied to a limited number of things, including everything to which it can be applied, say one or two a hundred, it is referred to as ‘specific’ (*Khass*).¹⁷

Shaykh ‘Abd Allah started this by mentioning the *Al-‘Amm* (general) first and added that it refers to a generic term which carries a comprehensive sense meaning without restriction. On the other hand, *al-Khass* (specific) is the opposite of *Al-‘Amm* (general). He explained that the form of general word is like the term “كل” meaning ‘everyone’.¹⁸ Example from the Qur’an where Allah says:

“Everyone upon it will perish”.¹⁹

Also, the term “من” meaning ‘whosoever’ is an example of ‘*Amm* (general)²⁰ this can be found in the saying of Almighty Allah where He says:

“So whosoever does good equal to the weight of an atom shall see it”.²¹

Also, it shows ‘*Amm* (a general) when use the term “ما” meaning “what”²² for example where Allah says:

“Indeed, you and what worship other than Allah are the firewood of Hell. You will be coming to it”.²³

¹² Qur’an, 3:7.

¹³ Qur’an, 3:7.

¹⁴ Qur’an, 3:7.

¹⁵ Qur’an, 9:37.

¹⁶ M. H. Kamali, Principles of Islamic Jurisprudence, Islamic Text Society of Cambridge, U.K., 1991, P. 104.

¹⁷ Ibid, PP. 104-5.

¹⁸ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 130.

¹⁹ Qur’an, 55:26.

²⁰ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 130.

²¹ Qur’an, 99:7.

²² A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 130.

²³ Qur’an, 21:98.

Furthermore, the term "أي" meaning 'whichever' is among the terminology used in indicating the 'Amm (general) in the Glorious Qur'an,²⁴ example has been shown in the Glorious Qur'an where Allah says:

Say, "Call upon Allah or call upon the Most Merciful whichever (name) you call-to Him belong the best names..."²⁵

In addition, the term "الذي" "He" and the category like "الذين" "Those" are some concrete examples of showing 'Amm (general) in the Qur'an,²⁶ this is where Allah says:

And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad-and it is the truth from their Lord-He will remove from them their misdeeds and amend their condition.²⁷

Al-'Amm (general) has some indefinite forms in order to be manifested and understood to the readers, the forms are as forms:

Negative form, where it was asked not to do something generally, for example where Allah says:

"....say not to them a word (so much as) "uff" and do not repel them but speak to them a noble word."²⁸

'Amm (general) could also be in a conditional form, for example where Allah says:

And if any of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah.²⁹

The above mentioned examples show that there are many 'Amm (general) in the Glorious Qur'an where Allah the Almighty talks comprehensively without specification to the people.

Furthermore, Shaykh 'Abd Allah discussed *Al-Khass* (specific) where he said could be either *Muttasil* (co-joined) or *Munfasil* (disjoined).³⁰ An example of *Muttasil* is as follows:

".....And your step daughters under your guardianship (born) of your wives unto whom you have gone in..."³¹

Al-Khass (specific) could also be in a conditional form, for example where Allah says:

Prescribed for you when death approaches (any) one of you if he leaves wealth (is that he should make) a bequest...³²

Al-Khass (specific) could also be in exception form (*al-Istithna'*)³³ the example is from the Qur'an where the Almighty Allah says:

And the poets-(only) the deviators follow them; Do you not see that in every valley they roam. And that they say what they do not do?-Except those (poets) who believe and do righteous deeds and remember Allah often and defend (the Muslims) after they were wronged...³⁴

In the above last verse, there is an exception of those poets who believe and do righteous deeds, and remember Allah often and defend the Muslims. These are the exceptions from poets who deviate, roam in every valley and say what do not do.

***Al-Mutlaq* (The Absolute) and *Al-Muqayyad* (The Restricted or Qualified)**

Al-Mutlaq (the absolute) is a word that shows one or more units without a certain bounds. In another word is a word that refers to the nature of things with no limits. While *Al-Muqayyad* (the restricted) is the word that refers to the behaviours that laid on it word. Such as the restricted time. Example of restriction is where Allah the Almighty says:

"And whoever cannot find (or afford such an animal) then observe a fast of three days during the Hajj (pilgrimage) and seven days when you have returned (home). Those are ten complete."³⁵

²⁴ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 130.

²⁵ Qur'an, 17:110.

²⁶ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 130.

²⁷ Qur'an, 47:2.

²⁸ Qur'an, 17:23.

²⁹ Qur'an, 9:6.

³⁰ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 131.

³¹ Qur'an, 4:23.

³² Qur'an, 2:180.

³³ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 131.

³⁴ Qur'an, 26:224-227.

³⁵ Qur'an, 2:96.

Here, *Shaykh* speaks about *Mutlaq* (absolute) and *Muqayyad* (restricted) in the Qur'an.

Al-Mutlaq (absolute) refers to what shows to an issue without restriction. Further *Shaykh* said if a rule restricts by a means of a condition or description, then another rule came which is *Mutlaq* (absolute) from that restriction based on that description, one should consider that rule as *Mutlaq* (unrestricted). If there is no basis to refer to except the *Muqayyad* (restricted), it is then imperative to restrict it with that circumstance.³⁶

If there is a basis to refer not that restricted one, then referring it to the other is not better than the other. An example is like putting a condition of justice in people who would serve as witnesses in a revocable divorce and separation where Allah the Most High says:

"...And take as witness two just person from among you (Muslims)."³⁷

Indeed, Allah used the term *Shahada* in an unrestricted manner in the Qur'an while talking about buying and selling where He says:

"But take witnesses whenever you make commercial contract"³⁸

Then, the unrestricted would be observed in the light of the restricted.

Second one is *Al-Muqayyad* (the restricted), the example is restricting fasting by doing it successively in the *Kaffara* (expiation) of *Zihar* and homicide while restricting it with observing it at interval in the fasting of *Tamattu'* (one of the kinds of *Hajj* rites). However, it was left unrestricted in the attornment for oath and repayment of Ramadan fast, then, it remains unrestricted as to lawfulness of observing it either at intervals or successively.³⁹

Whereas, if He prescribes something in some cases, and in other cases with only some part of them, and was silent on some of them, this does not mean that they can be merged together. Example is the washing of the four body parts in ablution. But in the case of a dry ablution, He mentioned only two parts of the body. Hence, we cannot say by assumption that the head and the feet should be wiped also by sand. Another example is the mentioning of the freeing a slave, fasting and feeding in the attornment of *Zihar*, but limited the penalty to the first two in the case of attornment for homicide. So, one should not assume to replace fasting with feeding.⁴⁰

Al-Mubayyan (The Decisive) and Al-Mujmal (The Inconclusive)

Here, *Shaykh* speaks on the Decisive and Inconclusive concepts. He mentioned that the *Mubayyan* (decisive) is that which the evidence for it is apparent while the *Mujmal* (inconclusive) concepts are those which the evidence is not very clear either by *al-Hadhf* (having a silent article),⁴¹ for instance, where the Almighty Allah says:

"...And yet whom you desire to marry and concerning the oppressed among children and that you maintain for orphans (their rights) in justice."⁴²

It is possible to assume a silent article "في" 'in' or "عن" 'on' or by the fact of sharing something in common, for example where Almighty Allah says:

"And by the night as it departs"⁴³

This is a subject matter that is night which comes and passes.

Likewise, the term, "قروء". The term *Qar'* (singular of *Quru'*) could mean both a menstrual cycle and purity after the cycle for the possibility of starting or beginning. Or by a conjuncture example the saying of Allah the Most High:

"...And those who are firmly grounded in knowledge say we believe in it..."⁴⁴

Mujmal (inconclusive) concept could also be as a result of difference in the referent of the pronoun, for example where the Almighty Allah says:

"...To Him ascends good speech, and righteous work raises it..."⁴⁵

³⁶ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 138.

³⁷ Qur'an, 65:2.

³⁸ Qur'an, 2:222.

³⁹ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 138.

⁴⁰ Ibid, PP. 138-9.

⁴¹ Ibid, P. 135.

⁴² Qur'an, 4:127.

⁴³ Qur'an, 81:17.

⁴⁴ Qur'an, 3:7.

⁴⁵ Qur'an, 35:10.

It is possible to turn the pronoun of the subject in the word "يرفعه" to the name of Allah. It is also possible to turn it to the deed or to the good speech. *Mujmal* (inconclusive) concept could also be found in colloquial expressions, for example where the Almighty Allah says:

"...And do not make difficulties for them in order to take (back) part of what you gave them unless they commit a clear immorality (that is adultery or disobey their husbands)..."⁴⁶

Mujmal (Inconclusive) concept could also be due to advancement and delay in making a statement, for example where the Almighty Allah says:

"And if not for a word that preceeded from your Lord, (it punishment) would have been an obligation (due immediately) and (if not for) a specified term (decreed)".⁴⁷

The advancement and delay have been if not for a word and a specified term decreed it would have been an obligation. Furthermore, the explanation of *mujmal* (inconclusive) in the Qur'an could also be found in the Sunnah of Prophet Muhammad (S.A.W) where the Prophet must explain it clearly to the *Ummah*, for instance the saying of Almighty Allah in the Qur'an where He says:

"And perform Prayer and give Zakkah and bow down with those who bow (in worship and obedience)."⁴⁸

In the above verse Allah mentioned that the Muslim should establish Prayer only without giving details on how to perform it. But Prophet Muhammad (S.A.W) explained the activities of Prayer of how to execute the Zakkah accordingly.

Then, the *mubayyan* (decisive) where the meaning of the verse can be obvious and apparent without need of any more clarification, this can be found in the Glorious Qur'an in many places, for example where the Almighty Allah says:

Say, "He is Allah, (who is) One, Allah-Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten. And there is none co-equal or comparable to Him."⁴⁹

Al-Ta'arid (The Allusion) and Al-Tanaqud (Contradiction or Antinomy)

Here, *Shaykh* 'Abd Allah said *Al-Ta'arid* (Allusion) is an indirect reference to somebody or something, or *Al-Ta'arid* is to refer to something or somebody indirectly, without giving a precise name or explicit identification. Also, is a deviated statement by the speaker in such a way the audient cannot understand the real meaning of that statement except with extra explanation and sometimes the speaker is talking to somebody else not the listener.⁵⁰

This example is available in the Glorious Qur'an in many places, for instance where the Almighty Allah says: He said, "Rather, this-the largest of them-did it, so ask them, if they should (be able to) speak".

Here, Prophet Ibrahim (peace be upon him) pointed out that this work of destroying idols was done by the biggest among them, but he did it "تعريضا" (allusively) to the unbelievers, because it is not possible for the idol to be Lord or to demolish the rest of the idols.

Furthermore, there is another kind of *Ta'arid* (Allusion) where a person talks to somebody but he means somebody else⁵¹, this example could also found in the Qur'an where Allah says:

And it was already revealed to you (O Muhammad) and to those before you that if you should associate (anything) with Allah, your work would surely become worthless, and you would surely be among the losers.⁵²

In the above verse Almighty Allah did this statement to Prophet Muhammad (S.A.W) but is allusion to his followers in order not to associate anything to Him, because it is impossible for the Prophet (S.A.W) to associate other thing to Allah, but Allah is warning the people for not to associate anything to Him, and if they do it all their work will be in vain.

Also, allusion could occur purposely for the blaming of people about what they did, for instance where the Almighty Allah says:

"...It is only men of understanding who will remember (that is get a lesson from Allah's Signs and verses)."⁵³

⁴⁶ Qur'an, 4:19.

⁴⁷ Qur'an, 20:129.

⁴⁸ Qur'an, 2:43.

⁴⁹ Qur'an, 111:1-4.

⁵⁰ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 124.

⁵¹ Ibid, P. 124.

⁵² Qur'an, 39:65.

⁵³ Qur'an, 39:9.

The above verse is an allusion made by the Almighty Allah to the unbelievers, because they do not understand the Signs and verses of Allah. That is the reason why Allah stated that unbelievers they are like animals who did not comprehend anything about the Signs of Allah except eating and sexual intercourse.

While *Al-Tanaqud* (contradiction), here *Shaykh* stated that some people assumed that there is contradiction between verses in the Glorious Qur'an, while in reality is not contradiction, but is only they do not understand⁵⁴, for example some verses show that Allah is infinitely near to us: where Allah says:

And We have already created man and know what his soul whispers to him, and We are closer to him (that is man) than (his) jugular vein.⁵⁵

While other verses indicate that we are infinitely far from Allah, for instance where Allah says:

The Angels and the *Ruh* (spirit) (that is Jibril) will ascend to Him during a Day the extent of which is fifty thousand years.

Here, some people will observe that this is a contradiction but is not, the researcher will reconcile the above verses by taking example from the Sun. the Sun's unrestricted light and immaterial reflection makes it nearer to us than the pupil of our eye, while our being bounded by certain conditions keeps us far from the sun.

Similarly, Allah is infinitely near to us, by His knowledge, while we are infinitely far from Him.

Another good example is where the Almighty Allah stated that the unbelievers will not ask themselves and they will not be asked by Him, but in some verses Allah confirmed that they will ask their selves and He will question them again, this will cause confusing to some people and think that it is contradiction between verses of the Qur'an, but in reality there is no contradiction in the Glorious Qur'an,⁵⁶ for instance in one of the verses Allah says:

"Then, when the Trumpet is blown, there will not be kinship among them that Day, nor will they ask about one another".⁵⁷

And also in another verse He said they will ask each other, for example where Allah says:

"And they will approach one another, inquiring of each other."⁵⁸

More so, in another verse Almighty Allah stated that He will not ask the unbelievers about what they do, but in another verse He confirmed that they will be asked by Him about what they do, for instance where Allah says:

"But the criminals, unbelievers, sinners will not be questioned of their sins."⁵⁹

But, here bellow Allah again confirmed that He must ask them about their deeds, this is where He says:

"So by your Lord, We will surely question them all, about what they used to do."⁶⁰

Here, based on the above verses one will understand that there is contradiction in the Glorious Qur'an while in reality there is not. But scholars said they will not be asked for excuses, but they will be asked for castigation, and they will ask themselves for nothing but to blame their selves in front of Allah. Furthermore, it was mentioned that in the above verses the unbelievers will not be asked about what they did, but in another verse Allah mentioned that they must be asked about what they did.⁶¹ In this issue scholars explained this in details, they said yes, unbelievers will not be asked but before the second blowing of trumpet, and later they will be asked after that second blowing of Horn.⁶²

CONCLUSION

During the research it was revealed that *Shaykh* Abd Allah deals with so many things which are related to the Glorious Qur'an such as revelation and manners related to it like reasons for revelation, the verses those were revealed in *Makkah* and *Madinah*, day and night verses, summer and winter verses, and matters related to its recitation (that is *Ilm Tajwid*), clear ambiguous verses, abrogation, Miraculousness of the Qur'an, *Munasabat al-Qur'an* (Harmony among the verses

⁵⁴ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), (n.p), Op. Cit, P. 55.

⁵⁵ Qur'an, 50:16.

⁵⁶ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), (n.p), Op. Cit, P. 55.

⁵⁷ Qur'an, 23:101.

⁵⁸ Qur'an, 52:25.

⁵⁹ Qur'an, 28:78.

⁶⁰ Qur'an, 15:92-3.

⁶¹ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), (n.p), Op. Cit, P. 55.

⁶² Ibid, P. 55.

of the Qur'an), all the above mentioned sciences of the Qur'an he extensively discussed them in his writings but the current paper touches little among them.

Furthermore, the explanation of *mujmal* (inconclusive) in the Qur'an could also be found in the Sunnah of Prophet Muhammad (S.A.W) where the Prophet must explain it clearly to the *Ummah*, for instance the saying of Almighty Allah in the Qur'an where He says:

"And perform Prayer and give Zakkah and bow down with those who bow (in worship and obedience)."⁶³

In the above verse Allah mentioned that the Muslim should establish Prayer only without giving details on how to perform it. But Prophet Muhammad (S.A.W) explained the activities of Prayer of how to execute the Zakkah accordingly.

Then, the *mubayyan* (decisive) where the meaning of the verse can be obvious and apparent without need of any more clarification, this can be found in the Glorious Qur'an in many places, for example where the Almighty Allah says:

Say, "He is Allah, (who is) One, Allah-Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten. And there is none co-equal or comparable to Him."⁶⁴

***Al-Ta'arid* (The Allusion) and *Al-Tanaqud* (Contradiction or Antinomy)**

Here, *Shaykh* 'Abd Allah said *Al-Ta'arid* (Allusion) is an indirect reference to somebody or something, or *Al-Ta'arid* is to refer to something or somebody indirectly, without giving a precise name or explicit identification. Also, is a deviated statement by the speaker in such a way the audient cannot understand the real meaning of that statement except with extra explanation and sometimes the speaker is talking to somebody else not the listener.⁶⁵

This example is available in the Glorious Qur'an in many places, for instance where the Almighty Allah says: He said, "Rather, this-the largest of them-did it, so ask them, if they should (be able to) speak".

Here, Prophet Ibrahim (peace be upon him) pointed out that this work of destroying idols was done by the biggest among them, but he did it "تعريضاً" (allusively) to the unbelievers, because it is not possible for the idol to be Lord or to demolish the rest of the idols.

Furthermore, there is another kind of *Ta'arid* (Allusion) where a person talks to somebody but he means somebody else⁶⁶, this example could also found in the Qur'an where Allah says:

And it was already revealed to you (O Muhammad) and to those before you that if you should associate (anything) with Allah, your work would surely become worthless, and you would surely be among the losers.⁶⁷

In the above verse Almighty Allah did this statement to Prophet Muhammad (S.A.W) but is allusion to his followers in order not to associate anything to Him, because it is impossible for the Prophet (S.A.W) to associate other thing to Allah, but Allah is warning the people for not to associate anything to Him, and if they do it all their work will be in vain.

Also, allusion could occur purposely for the blaming of people about what they did, for instance where the Almighty Allah says:

"...It is only men of understanding who will remember (that is get a lesson from Allah's Signs and verses)."⁶⁸

The above verse is an allusion made by the Almighty Allah to the unbelievers, because they do not understand the Signs and verses of Allah. That is the reason why Allah stated that unbelievers they are like animals who did not comprehend anything about the Signs of Allah except eating and sexual intercourse.

While *Al-Tanaqud* (contradiction), here *Shaykh* stated that some people assumed that there is contradiction between verses in the Glorious Qur'an, while in reality is not contradiction, but is only they do not understand⁶⁹, for example some verses show that Allah is infinitely near to us: where Allah says:

⁶³ Qur'an, 2:43.

⁶⁴ Qur'an, 111:1-4.

⁶⁵ A. Foduye, *Miftah al-Tafsir*, M.T. Gulma (ed.), Op. Cit. P. 124.

⁶⁶ Ibid, P. 124.

⁶⁷ Qur'an, 39:65.

⁶⁸ Qur'an, 39:9.

⁶⁹ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), Op. Cit, P. 55.

And We have already created man and know what his soul whispers to him, and We are closer to him (that is man) than (his) jugular vein.⁷⁰

While other verses indicate that we are infinitely far from Allah, for instance where Allah says: The Angels and the *Ruh* (spirit) (that is Jibril) will ascend to Him during a Day the extent of which is fifty thousand years.

Here, some people will observe that this is a contradiction but is not, the researcher will reconcile the above verses by taking example from the Sun. the Sun's unrestricted light and immaterial reflection makes it nearer to us than the pupil of our eye, while our being bounded by certain conditions keeps us far from the sun.

Similarly, Allah is infinitely near to us, by His knowledge, while we are infinitely far from Him.

Another good example is where the Almighty Allah stated that the unbelievers will not ask themselves and they will not be asked by Him, but in some verses Allah confirmed that they will ask their selves and He will question them again, this will cause confusing to some people and think that it is contradiction between verses of the Qur'an, but in reality there is no contradiction in the Glorious Qur'an,⁷¹ for instance in one of the verses Allah says: "Then, when the Trumpet is blown, there will not be kinship among them that Day, nor will they ask about one another".⁷²

And also in another verse He said they will ask each other, for example where Allah says: "And they will approach one another, inquiring of each other."⁷³

More so, in another verse Almighty Allah stated that He will not ask the unbelievers about what they do, but in another verse He confirmed that they will be asked by Him about what they do, for instance where Allah says: "But the criminals, unbelievers, sinners will not be questioned of their sins."⁷⁴

But, here bellow Allah again confirmed that He must ask them about their deeds, this is where He says: "So by your Lord, We will surely question them all, about what they used to do."⁷⁵

Here, based on the above verses one will understand that there is contradiction in the Glorious Qur'an while in reality there is not. But scholars said they will not be asked for excuses, but they will be asked for castigation, and they will ask themselves for nothing but to blame their selves in front of Allah. Furthermore, it was mentioned that in the above verses the unbelievers will not be asked about what they did, but in another verse Allah mentioned that they must be asked about what they did.⁷⁶ In this issue scholars explained this in details, they said yes, unbelievers will not be asked but before the second blowing of trumpet, and later they will be asked after that second blowing of Horn.⁷⁷

⁷⁰ Qur'an, 50:16.

⁷¹ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), Op. Cit, P. 55.

⁷² Qur'an, 23:101.

⁷³ Qur'an, 52:25.

⁷⁴ Qur'an, 28:78.

⁷⁵ Qur'an, 15:92-3.

⁷⁶ A. Foduye, *Sulalat al-Miftah*, M.B. Boyi (ed.), (n.p)(n.p), Op. Cit, P. 55.

⁷⁷ Ibid, P. 55.

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