

Relevance Of Makkah And Madinah Chapters To Islamic Sholars In Nigeria

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ABSTRACT

The Holy Qur'an was revealed to Prophet Muhammad (peace and blessing of Allah be upon him (PBUH)) to guide mankind. The revelation which started in 610 CE and ended in 210CE-633CE. Some of these chapters were revealed in Makkah, some were revealed in between Makkah and Madinah, some were revealed in Madinah, some between Makkah and Palestine. Revelation sometimes comes to promulgate new law guiding "Ibadat", "Idayah" and "Muamalah" or amendment of the existing law or in the quest for a soft landing by the Arabs as in is Surat Al-Mujadalah (Q 53: 1-4), and Surat An-Nisa' (Q 3: 32-35) or in the quest of the Jews and the Christians on soft landing as shown in Surat Al-Maidah (Q 3: 41-43), and (Q 3: 47-50), some verses revealed history of the past Prophets and their people like Surat Yunnus, Uhud, Ibrahim, Yusuf, Mariam, Lukman etc. Some verses discussed natural phenomena like mountain, seas, rivers, rain and winds, plants, and animals. Some of these verses were revealed base on situations and occurrences. It is against this back drop, that this paper through descriptive method analysis discussed the relevance of Makkah and Madinah Verses / Chapters to Da'awah Activities and it's implication for Islamic Schars in Contemporary Nigeria Society. Effort is made to examine the meaning of Makkee and Madanee Chapters, revelation of those verses base on time and places among others. The paper however concludes that emphases should be laid on the teaching of Ulumul-Qur'an in schools.

Keywords: Makkee-Surah, Madanee-Surah and Syllogism or Rational Reasoning

INTRODUCTION

The oppressed Muslims in Makkah who migrated to *Madinah* gained their freedom and they are able to unite almost the entire Arab if not all into the worship of one God (Allah). The *Hijrah* to *Madinah* was a turning point in the history of Islam and the Muslims, due to the fact that Muslims after *Hijrah* to *Madinah* gained their freedom and they were able to practice the Religion freely without any fear. It is not surprising that the subsequent revelation after *Hijrah* cater for the need of the Muslims in different manner as it was done in Makkah. Significant differences exist between the two period of revelation in term of contents, style and syntax reflects the circumstance of the Muslim and Islam during these periods. It is against the purview that the verses and chapters of the Glorious Qur'an were grouped into *Makkee* and *Madanee* verses.

The preservation of the Qur'an is a direct intervention of Allah. The text and necessary knowledge that surrounding the understanding of the Qur'an were careful safeguard by the Prophet (PBH) during his life time, the Companions (*Sahabah*) after the departure of the Prophet (PBH) and their successors (*Tabiun*). The science of categorising the verses of the Qur'an into *Makkee* and *Madanee* is among other knowledge requires for the correct interpretation of the Qur'an. It is in this regard Allah says in Qur'an 15:9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, descended down the message:

And we will assuredly Guard it (from corruption)”

Neither Allah nor the Prophet remark whether one verse was *Makkee* or *Madanee*, but it is the effort and contribution of the companion who understand the importance of this knowledge to the understanding of interpretation of the Qur'an. The preservation of the Glorious Qur'an was due to strong enthusiasm of the companions and their successors just like Students under the guide of his teacher, who follows up the work of their teacher and memorize his speech and books, and keep a record of what he wrote first and what wrote last from him, so the same way the Qur'an was preserved in (Abu *Ammaar*, 1999 p. 98).

Conceptualising *Makkee* and *Madanee* Surah

Makkee verses or *Madanee* verses are those verses grouped to be either *Makkee* or *Madanee* verses based on time, places, occurrence or situation in which such verses were revealed. Some were revealed in Makkah or its environ while some were revealed in Madinah and its environ while some were revealed outside both *Makkah* and *Madinah*. There are three types of opinion concerning *Makkee* and *Madanee* Surah; the first of these groups are the Scholars who held the view that the time of revelation determines their conceptual meaning of *Makkee* while *Madanee*, used the period of Prophet Migration to *Madinah* as yardstick. To them *Makkee* are those verses revealed to the Prophet before *Hijrah* while *Madanee* are the verses revealed after *Hijrah*. The second opinion are those who are of the opinion that *Makkee* are those verses revealed in city of *Makkah* while *Madanee* are the verses revealed in city of *Madinah*. The third opinion maintains that *Makkee* verses are the revelations directly addressing people of *Makkah* and *Madinee* are the revelations directly addressing the people of *Madinnah*. This opinion is established on the fact that these verses bear the statement of “O! people” (*yaa’ayuha n-nas*) even if it is capturing other people it is considered as *Makkee*. On the other hand, the state of *Madinee* is address “*iman*” such as “Oh you who believe!” (*yaa’ayuha lladhina Amanu*) and it capture other people different from them (Zarkhashari, 2012 and Sayuti, 2008).

The first opinion may be supported because it captures those verses that were revel outside Makkah, for example, those verse that were revealed at *Mina*, *Arafa*, During *Miraj* and on the way to *Madinah* were considered to be *Makkee* verses and the verses that were revealed after *Hijrah* even if it is revealed in Makkah or any place outside *Madinah*. Meanwhile, the second definition or opinion did not taking care of those verses that were revealed outside *Makkah* or *Madinah*. For instance, the verses that were revealed in *Makkah* during *Hudaybiyyah*, conquest of *Makkah*, Farewell pilgrimage were considered to be *Madinee* because they were revealed after *Hijrah* even when the actual places of revelation are not *Madinah*. The first definition on the other hand categorize the verses revealed to Prophet during farewell pilgrimage, *Hudaybiyyah* and conquest of *Makkah* as *Makkee* because it consider place of revelation and not time of revelation, this opinion might not be supported because it does not considered the event and circumstances surrounding the revelation. The third definition however considers the people in which the verses addressed for their grouping. The verses that addressed *Makkan* polytheists were considered as *Makkee* even if such verse were revealed outside *Makkah* or in Madinah in as much as it addressed *Makkan*

polytheists, it is considered as *Makkee*. But when those verse address Muslim or *Munafiqun* it is considered as *Madanee*. However, the flaws in this opinion is that there are some verses that addressed specific people like the Jews and the Christian (the people of Book) or other creation, the definition might not take care of them (Sayuti, 2008).

In respect of the above modern Authors made effort to divide each of the *Makkee* and *Madanee* verses in three stages as mentioned by Abu Ammar (1999); early stage, middle stage and late stage of revelation, he finally concluded that people of this view attempt to show that each of three stages has a unique style and specific subject.

How to Identify *Makkee* Verses from *Madanee* Verses

According to Abu Ammar (1999) there are two ways of identifying and *Madanee* verses, they are; narration from the companion and syllogism or Rational Reasoning (*Ijtihad*)

Narration from Companions (*Sahabah*)

This is a situation when one is relying on the information received from the Companions of the Prophet (PBH) on a particular verse stating the place of revelation, time of revelation or narrating some external information in which the time of revelation can be deduced.

For instance,

عن ابن عباس رضي الله عنهما (في قوله تعالى "ولا تجهر بصلاتك لولا تخافت بها") قال نزله ورسول الله محتف بمكة

“ *Ibn Abas* narrated that verses 110 of Qur'an 17 was revealed to the prophet while he was hiding himself at *Makkah*” (Bukhari, 9.616).

The implication of this is that this verse and some other verses were able to group into *Makkee* and *Madanee* chapter or verses based on information received from the *Sahabah* who are present at the time of revelation. In fact, such information in the grouping supersedes the slogsms arrangement.

Syllogism or Rational Reasoning (*Ijtihad*)

This refer to as a personal opinion or reasoning whereby the scholar use his personal reasoning (*Ijtihad*) in grouping the verse through the meaning and style of the verses and presume whether the verse is *Makkee* or *Madanee*. It is on this note that Abu Ammar (1999) noted that when there is a

narration from the companion concerning particular revelation occurrence at a certain time and place, such information would be taken as indisputable fact since information from the companions were considered as first-hand information due to their presence during revelation process. On the other hand if the scholar uses his own *Ijtihad* (reasoning) in grouping particular verse into *Makkee* and *Madanee* such may be accepted or rejected this is due to the fact that the scholar's own perception is based on the characteristic of *Makkee* and *Madanee* verses to make value judgment which may be correct or not.

Characteristics of *Makkee* and *Madanee* Verses

The characteristics of *Makkee* and *Madanee* verses are different and unique from each other because each side of the verses treated different cases and needs, the characteristics can be based on two stages. This is due to the fact that the state of Muslims differed greatly before and after *Hijrah*, therefore, the early stage of Islam could be referred to as the early stage of revelation. This period, Islam is still relatively news in Arabian Peninsula. Hence, there is need for the new faith need to be gradually established, the Muslims on the other hand are being oppressed by polytheist *Makkans* and they had less or no power to resist the opposition as they needed moral encouragement continuously.

The second stage is the age of Islamization that is; after *Hijrah* Muslim have gained their freedom and the belief of Islam had been revealed. Muslim then were in need of divine guidance as regard to their spiritual and social lives as they need to know the rule and conduct of jihad and rule guiding interreligious conduct etc. The implication of this is that the Muslim *Ummah* needs are varied according to the situation thereby making the content and style of revelation to focus the same direction. In this direction the characteristic of *Makkee* and *Madanee* revelation can be categorized into two different ways using the common themes to each of the verses and specific characteristics that have been observed from each of the verses. It is pertinent to note that every *Makkee* and *Madanee* verse is indicative of these characteristics and themes. Otherwise there are trends applicable to most *Makkee* and *Madanee* verses Abu Ammar (1999) and Muhammad (2006).

Common theme of *Makkee*

Makkee verses were tight round common theme these are:

1. *Al-Tawheed* pure worship of Allah by affirming His Name and Attributes, and rejecting all false deities, idols or spirit or natural phenomenal. The *Makkee* verse established existence of Allah, His

Unity Domino etc as they prove His existence and express the necessity for performing worship of Allah.

2. *Makkee* verses establish believed (*Aqeedah*) through affirmation of belief in the Prophet-hood of Muhammad and other prophets, the Angels, previously revealed scriptures, in furtherance the verses also describe the day of judgement (resurrection), the heaven and hell, reward and punishment, and other aspect of *Aqeeda*.

3. The *Makkee* verses call for moral justice in term of good conduct, treating orphan with respect, female child with respect and discourage of infanticide. The verses also establish the promulgation of law on specific action concerning fornication take alcohol, gambling, backbiting etc.

4. *Makkee* verses contain stories of previous generations, previous Prophets, trial and tribulation that the believer suffer in the hand of the nonbeliever. The *Suwar* also focused on warning to unbeliever, punishment received by the earlier Nations who transgress.

Common theme of *Madanee* Verses

1. Ritual Worship: The *Madanee* verses express the perfection of ritual worship they are express rules and regulation concerning prayer, charity (*Zakat, Sadaq etc*), fasting and pilgrimage.

2. The verses establish system of law governing individual and society at large in term of social relationship such as marriage, inheritance, law concerning Islamic state in war and peace relation and the relationship between Muslim and other faith as well as punishment on specific criminal cases (*Hadd*).

3. The *Madanee* verse also focus attention on the Jews and the Christian concerning their religion and exposition of their fault and short coming. The verse who sought to invite them (the Christian and the Jews) to Islam through exposing the corruption in their Books and belief by explanation of true teaching of Musa and how Allah dealt with their faithlessness and treachery attitude towards Muslims were also exposed.

4. *Madanee* verse Mention the hypocrites and their plot in order to warn the Muslim against their evil and corruption and not to become like them.

Specific Characteristics of *Makkee*

1. *Makkee* verses were identified with oath and nay ("*Kallah*" كل) the oath occur at the last half of the Qur'an in over fifteen verses.
2. *Makkee* verses in the beginning of the chapter have disjointed letter (*Huruf al-Muqata'at*) (مقتعة) such as *Alf lam Mim* (أ ل م), *Ha min* (ح م), *'As-Sad Qaf* (ع ص ق) etc except *Sura al-Baqarah* (Abu Ammar, 1999, Muhammad, 2006 and Az-Zarkashi, 2012)
3. Those verses that have prostration (*Sajdda at Tilawah*) are *Makkee* verses.
4. *Makkee* verses also express the stories of early Prophet like Adam and creation with exception of *Al Baqarah*. *Makkee* verses often contain short and succinct revelation. It uses strong words and frequent oaths.

Specific Characteristics *Madanee* Verses

Madanee on the other hand also has specific characteristics include:

1. Punishment for crime (*Hadd*)
2. Identification of hypocrites
3. Addressing of Jews and Christians
4. Statement about Jihad
5. Longer than *Makkee* verses

In view of the above characteristics Az - Zarkashi (2012) highlighted 85 *Sura* to be *Makkee* origin. These are:

Alaq (96), *Qalam* (68), *Muzzammil* (73), *Lahab* (111), *Takwir* (81), *A'la* (87), *Lail* (92), *Fajr* (89), *Duha* (93), *Inshirah* (94), *Asr* (103), *Adiyat* (100), *Kauthar* (108), *Takathur* (102), *Ma'un* (107), *Kafirun* (109), *Fil* (105), *Falaq* (113), *Nas* (114), *Ikhlas* (112), *An-Najm* (53), *Abasa* (80), *Qadr* (97), *Shams* (91), *Buruj* (85), *Tin* (95), *Quraish* (106), *Qar'iah* (101), *Qiyamah* (75), *Humasa* (104), *Mursalat* (77), *Qaf* (50), *Balad* (90), *Tariq* (86), *Qamar* (54), *Sad* (38), *A'raf* (7), *Jinn* (72), *yasin* (36), *Furqan* (25), *Fatir* (35), *Maryam* (19), *Ta'ha* (20), *Wa'qia* (56), *Shu'ara* (26), *Naml* (27), *Qasas* (28),

Isra (17), Yunus (10), Hud (11), Yusuf (12), Hijr (15), An'am (6), Saffat (37), Luqman (31), Saba' (34), Zumar (39), Mu'min (40), Fussilat (41), Shura (42), Zukhruf (43), Sukhan (44), Jathiyat (45), Ahqaf (46), Dhariyat (51), Ghashiyah (88), Takwir (81), Nahl (16), Nuh (71), Ibrahim (14), Ambiyaa (21), Mu'minun (23), Sajdah (32), Tur (52), mulk (67), Haqqah (69), Ma'aruj (70), Naba (78), Nazi'at (79), Infitar (82), Inshiqaq (84).

However, on the last revelation in Makkah there is divergence opinion ibn Abbas as mention by Ahmad (2016), maintained that the Last revelation in *Makkah* is *Sura 29 (al- Ankabut)* while other scholar say it is *Sura 23 (al- Mumin)*, yet other say it is *Sura 83 (al-Mutaffifin)*, while other say *Sura 83 is Madanee*. In addition, the following *Suwar* was reported *Madanee* origination thus:

Baqarah (2), Anfal (8), Imran (3), Ahzab (33), Mumtahanah (60), Fussilat (41), Zalzalah (99), Hadid (57), Muhammad (47), Ra'd (13), Rahman (55), Insan (76), Talaq (65), Bayyinah (98), Hasr (59), Nasr (110), Nur (24), Hajj (22), Munafiqun (63), Mujadalah (58), Hujurat (49), Tarim (66), Saff (61), Jum'ah (62), Taghabun (64), Fath (48), Tawbah (9), Ma'idah (5). (zarkashi, 2012)

Opinion of scholars are differ on twelve out of the above mention *Suwar* as to whether they are revealed in *Makkah* or *Madinah*, these are; *Al-Fatihah, Ar-Rad, Ar -Rahman, As-Saff, At-Taghabun, Al-Mataffifin, Al-Qadr, Al- Bayinnah, Az-Zilzilah, Al-Ikhlash, Al-Falaq and An-Nas* but the remaining 82 are *Makkee*.

The knowledge of *Makkee* and *Madanee* would allow proper understanding and interpretation of the Qur'an. It is also a key to understanding the reason behind the revelation of the verse or surah for example verse 85 of chapter 28:

إن الذي فرض عليك القرآن لرادك إلى معاد

“Verily He who has given you (O Muhammad) the Qur'an will return
you back to the place of return (i.e *Makkah*)”.

The verse was revealed during the *Hijrah*, this situation help to understand that Allah (*Subhanuhu Wata'alah*) is consoling the Prophet (PBH) by assuring him of his return to Makkah. The knowledge of *Makkee* and *Madanee* verses would assist to identify abrogated verses of non-abrogated verses especially when two verses are dealing with the same subject matter with different ruling and one of such verses is *Makkee* and the other is *Madanee*. It is when someone acquire the knowledge how would be able to discuss on both verses.

Relevance of *Makkan* and *Madanah* Verses to *Islamic Scholars* in Nigeria

It is through the knowledge of *Makkan* and *Madanah* verses that Islamic Scholars who invite (*ad-Dur'at*) people to the righteous path would be able to trace and understand the method of *da'awah* adopted by Prophet Muhammad (PBH) and his companions to invite the people of *Jahiliyyah* to Islam. The knowledge would exposed them to the level of tolerance, endurance and perseverance that the Prophet Muhammad (PBH) and his companions have displayed over the intimidation and torture of the Unbelievers of *Makkah*, the hypocrites, the Jews and the Christians of *Madinah* and how Allah (SWT) keeps telling them to be patient with them despite their plot persecution against the Prophet (PBH) and his Companions. It is when the Islamic Scholars (who are Muslim Missionaries (*ad-Dur'at*)) have the knowledge of *Makkan* and *Madinah* verses that they would be able to understand and interpret the Qur'an properly and disseminate the picture of Islamic message to their students and people. it will assist them to display a role model acts in the area of humbleness, trust worthiness, sincerity tolerance, endurance and perseverance before the people and the learners as display by the prophet and his companions during the pre-Islamic Arabian era and in *Madinah*.

The knowledge of *Makkee* and *Madanee* verses will provide avenue for the Muslim Scholars as Missionaries (*ad-Dur'at*) ability to trace occurrences and applicability of sharia to these occurrences. It would provide for them the detail history of revelation, time and place of revelation. This knowledge, would open to them ability to differentiate which of the verses come before the others? and their characteristics; for instance *Makkee* verses deal with belief in Allah, the Prophet, the Angels, the Day of Judgment, Hell and Heaven and other related topics while *Madanee* verse focuses on issues pertaining to individual's rights, duties and obligations, family and state laws and the gradual process in the applicability and implementation of these laws.

The knowledge of *Makkee* and *Madanee* verses would expose Islamic Scholars as Muslim Missionaries (*ad-Dur'at*) to techniques and methods of missionary activities (*Da'awa*) used by the Prophet and his Companions; for example: *Makkee* verses deal with the polytheist and there are ways and manners in which Qur'an deals and argues with them compare to *Madanee* verses that deal with Muslims or Hypocrite (*Munafiq*) in particular or *Madinah* as a whole, the Muslims, Hypocrites, Jews and Christian and sometimes. It focuses in the Jew and the Christian. They also discuss formation of sharia and gradual process of implementation and application. the knowledge of the way and manner in which these verses address each community in *Madinah* would assists

Islamic Scholars to understand how and when to adopt or adapt different methods and techniques in attending to issues or address learner or different categories of people, for example; through this knowledge, they would be able to differentiate and select appropriate approaches to use when addressing issues with learners or Muslim *Ummah* and when addressing matters with Christians or Jews or other faith in general because the themes and manner of addressing each of these categories are different from one another.

The knowledge would expose Islamic Scholar as Muslim Missionaries (*ad-Dur'at*) to dwell in to the effort of the Prophet on the proper documentation of the Qur'an and contribution of the *Sahabah* to the compilation of the Qur'an and the preservation of the Qur'an and allow them to marvel the wonderful work done by the Companions of the Prophet on the preservation and authentication of the Qur'an. The of *Makkee* and *Madanee* knowledge would expose the knowledge of how and when the verse was revealed and this would improve their understanding on the actual interpretation of the Qur'an verses.

The knowledge will expose the Islamic Scholar as Missionaries (*ad-Dur'at*) to identify which of the verses abrogate one another and which one is complementary to another, similarly it will assist them to identify hyperbolic statement (*Isra'iliyyat*) in the interpretation of the Qur'an so as to avoid such interpretation. Likewise the knowledge will assist them to understand interpretation of the Qur'anic verses which are of clear cut interpretation and does not need further explanation and the verses that are ambiguous that their interpretation need deep and further explanation.

Finally the knowledge would give the Islamic Scholars as Missionaries (*ad-Dur'at*) better understanding of the relationship between one verse and the other, two Muslim as well as relationship between Muslim and people of other faith and method to be employed when it comes to jihad. It is through this knowledge that they would understand what needed to begin jihad, how jihad should be done and the dimension jihad supposed to take.

Conclusion

The Paper examined the meaning of *Makkee* and *Madanee* Verses / Chapters, categorized the revelation of those verses based on time and place. Effort is made on how to identify *Makkee* and *Madanee* verses, the paper however concludes that scholars are different in their opinion due to the fact that they view the revelation at different angles and their source of information are different as regard

to the presence of the *Sahabah* (who happen to be the primary source of information on the teachings of Prophet Muhammad (SAW) during the revelation or syllogism. Therefore, the paper concluded that *Makkee* and *Madanee Suwar* is essential for every Muslim most especially the commentators and interpreters of the Qur'an or Islamic Scholars as Missionaries (*ad-Dur'at*) so as not to give wrong interpretation or connotation of the Qur'an otherwise wrong interpretation and commentary of the Qur'an may lead people astray.

Recommendations

Based on the discussion above, the following serve as recommendations:

1. That Islamic Scholars as Missionaries (*ad-Dur'at*) should take the knowledge of *Makkee* and *Madanee* verses as one of the prerequisite to their activities because this would enable them to interpret Qur'anic verses correctly to their invitees
2. Since the knowledge of *Makkee* and *Madanee* verses expose those who have the knowledge to the verses of the Qur'an in term of which one come before the other and which one abrogate the order. Therefore it is a necessary for Islamic Scholars to always bear this in mind and follow these verses the way they are and interpret it to to their listeners
3. That Islamic Scholars to strictly follow the knowledge of *Makkee* and *Madanee* verses while interpreting Qur'an or convey the message to their audience
4. They should avoid interpreting Qur'an to suit their own whims instead of the Allah's and his prophet desire on such verses
5. They should avoid emphasizing treating controversial issues that may generate argument and religious misconception during their admonition or sermon. They should try to avoid using hyperborical statement (*Isra'iliyyat*) during exhortation

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