

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al Bayaan, the Qur'anic Concept الْبَيَانُ

The above word الْبَيَانُ, Al Bayan, is from the Arabic Root ب ي ن and from it الْبَيَانُ, Al Baynu, means separation, to separate or to become separated; according to Ibn Faris it refers to the space between to gardens, thus, Talaqun Ba'inun, طَلَّاقٌ بَائِنٌ means the complete separation of the husband and wife during Talaq process. Using the above explanations الْبَيَانُ would mean for something to become fully evident, without any hindrance; according to Cowan and Lane the meanings are to come to light, to be clear, to announce, show, expound, elucidate, clearness, obviousness, manifestation, illustration, eloquence of the Qur'an, self-evident, self-explanation and as "Bayanul Haqiqat" would mean "correction journal".

Using the above explanations and the Lughat-ul-Qur'an we can safely come to the conclusions, not as the traditional translations have led us to believe, but as follows:

In the Qur'an in Surah 2 Verse 159 يَكْتُمُونَ, "those who conceal" is used in opposition to مَا بَيَّنَّاهُ لِلنَّاسِ, "what was made clear for mankind" and in Surah 3 Verse 186, وَلَا تَكْتُمُونَ, "not to conceal what was Revealed" is opposite to لِنُبَيِّنَهُ, "but to expound it" (but they created their own "Shari'ah"), and in Surah 5 Verse 15; تُخْفُونَ, "you (all) concealed" is used to show the difference with, كِتَابٌ مُبِينٌ, "a clear Book". The Qur'an has taken the responsibility to explain and expound its Message directly to man and no one can explain it better than Allah Himself. This is what is meant by تَبْيَانٌ, Tibyanun, and the Truth of the Qur'an is referred to as, بَيِّنَاتٌ that is that Truth that is explained by Allah Himself and if He had not brought it forward than it would have remained hidden from mankind. The only way to do this is through Wahi, Revelation.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
لِنُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ④

Thus in Surah 16 Verse 44: يَتَفَكَّرُونَ, meaning, "We sent those Messengers with clear arguments and Revelations; in the same way We have given you the Reminder (Book) so that you may clearly expound and inform mankind as to what was (already) sent to them, so that they may think about it"

Thus the Qur'an has stated:

1. Allah had sent a Book to the Nabi Muhammad AS; أَنْزَلْنَا إِلَيْكَ ;
2. But this Book is for ALL mankind; مَا نُزِّلَ إِلَيْهِمْ
3. It is the responsibility of the Nabi Muhammad AS not to keep this Message to himself but to reveal it to all; لِنُبَيِّنَ لِلنَّاسِ, but not by his explanation but the Qur'an itself as stated in Surah 5 Verse 67, بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ; "Deliver that which has been Revealed to you by your Rabb"; and
4. In Surah 2 Verse 159, a warning against hiding the Wahi, Revelation:

[159] Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allāh curses, and those who curse, curse them (too).⁴

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ
وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي
الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللُّعُنُونَ ④

And in Verse 160 of the same Surah It is stated that they will find Allah Merciful towards them if they make manifest the Message of the Qur'an:

160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

The Book that was sent to the Nabi AS, in it is:

1. That it is in Surah 16 Verse 89: **وَأَنزَلْنَا عَلَيْكَ الْكِتَابَ تَزْيِينًا كَلِمَاتٍ شَرِّحًا** “That which was necessary to Reveal via Wahi has been done, i.e. the concept of Wahi and its duties in the Quran have been fulfilled and now man has to use his intellect to go forward and thus nothing is hidden anymore and in this way in Surah 2 Verse 187:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لِيَعْلَمُوا بِتَقْوَىٰهِ “ Thus does ALLAH make His Messages clear for mankind so that they may keep their duty. (The responsibility of the recipient of the Wahi is thus to pass it on). But we did not do this. Allah has prescribed Laws for all events in the universe and He does not infringe upon these Laws even though He has the power to do so, as it is stated clearly In Surah 2 Verse 20:

And if Allāh had pleased, He would have taken away their hearing and their sight. Surely Allāh is Possessor of power over all things.

وَلَوْ شَاءَ اللَّهُ لَذَرَبْنَا بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرُونَ ﴿٢٠﴾

Some idea can be deduced from **أَشْيَىٰ** , “As Shay”from the above verse, but it is necessary for a more detailed explanation. Furthermore to take this argument forward the Qur’an requires one to ask those who know or have a better understanding of the Qur’an in Surah 16 Verse 43:

43 And We sent not before thee any but men to whom We sent revelation — so ask the followers of the Reminder if you know not^a —

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِيهِمْ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

And in Surah 25 Verse 59: **فَسْأَلْ بِهِ حَكِيمًا** ask someone who (in the light of Allah's Wahi) utilises his wisdom and is knowledgeable (about the innermost secrets of the universe). And in Surah 39 Verse 9

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

a differentiation is made between the knowledgeable and the ignorant:

“Ask them if the two, namely those who have the knowledge of the reality (about the aim and objective of life) and those who are unaware of it, ever be alike? Only those who utilise their wisdom and rationale can derive benefit from these admonitions (but not those who only follow their own desires).

2. Thus Wahi is the Revelation of the Truth from Allah to mankind, Surah 3 Verse 138: **بَيِّنَاتٍ لِّلنَّاسِ**
3. The correct and incorrect paths have become clear. Surah 2 Verse 256: **قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ**
4. This Revelation is **كِتَابٌ مُّبِينٌ** , “That is, a clear Book” and in Surah 15 Verse 79: **إِنَّمَا هِيَ سُنَّةٌ لِّلرُّسُلِ سَوَاءٌ مَّجِئَتْ مِنْ رَبِّكَ أَوْ مِنْ بَيْنِ أَيْدِيهِمْ** , “an open road”.

5. This is the light (Noor) Surah 5 Verse 15: **قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ**, “Indeed there has come to you from Allah a Light and a clear Book”; Light is not dependent on anyone for light, it is itself light that makes others to “see” better, and in this way everything manifests itself clearly. And in Surah 12 Verse 111: **تَفْصِيلَ كُلِّ شَيْءٍ**, “a distinct explanation of all things”

Thus this is the Book of Wahi that has been sent for all of mankind, that through the concept of Tasreef, the Qur’an brings forth the Tibyaan of the Truth of the Qur’an awchich is further explained in Surah 6 Verse 105:

105 And thus do We repeat the messages, and that they may say, Thou hast studied; and that We may make it clear to a people who know.

**وَكَذَلِكَ نَصْرَتُ الْآيَاتِ وَلِيَقُولُوا
دَرَسْتَ وَلِيُبَيِّنَنَّ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾**

In Surah 55 Verse 3 the Qur’an clearly states about man: **عَلَّمَهُ الْبَيَانَ**, “Gave him the ability to express his thoughts (power of speech); this differentiates, man from all other creations especially from animals.

Lastly the meaning of **قَالَ اللَّهُ يَحْكُمُونَ بَيْنَهُمْ** in Surah 2 Verse 113 means, “So Allah will judge (decide matters) between them”

(When one looks at the above explanations from different sources then it becomes futile to explain that Bayanun etc means that the Nabi AS was instructed to “explain” the message; this is done to give credence to aHadith literature that came 250 years after the demise of the Nabi AS. The question one needs to ask is “how did the people from AH 12 to AH 250 understand the Qur’an, if not by way of the above explanations that elucidate that the Qur’an explained itself, and the duty of the Nabi AS was to pass the message and to make it manifest to all. It is unfortunate that many scholars have fallen prey to the influences of Persian and Urdu interpretations).