Al Bayaan, the Qur’anic Concept

The above word َبَيْانَ, Al Bayan, is from the Arabic Root ُبِيِّنَهُ, and from it ُبِيِّنَ, Al Baynu, means separation, to separate or to become separated; according to Ibn Faris it refers to the space between to gardens, thus, تَلاَاقُونَ بَيْنَهُنَّ, means the complete separation of the husband and wife during Talaq process. Using the above explanations َبَيْانَ 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 ِبِكَانَتْ لَهُمْ كُتُبَ مُبِينَةَ, “those who conceal” is used in opposition to ِبِكَانَتْ لِلإِنْسَانِ مَا كُتِبَ مِنْ ظُنَبٍ, “what was made clear for mankind” and in Surah 3 Verse 186, ِبِكَانَتْ لِكُلِّ نَفْسٍ مَا كُتِبَ مِنْ ظُنَبٍ, “not to conceal what was Revealed” is opposite to ِبِكَانَتْ لِكُلِّ نَفْسٍ مَا كُتِبَ مِنْ ظُنَبٍ, “but to expound it” (but they created their own “Shari’ah”), and in Surah 5 Verse 15; ِبَالْيَدِ الَّتِي كَانَتْ مُبِينَةً, “you (all) concealed” is used to show the difference with, ِبِيْلَالِ الْيَدِ الَّتِي كَانَتْ مُبِينَةً, “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 that Allah Himself. This is what is mean’t by َتِبْيَانُ, Tibyanun, and the Truth of the Qur’an is referred to as, َتِبْيَانُ, 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.

Thus in Surah 16 Verse 44:

ِبِكَانَتْ لَهُمْ كُتُبَ مُبِينَةَ, 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;
2. But this Book is for ALL mankind;
3. It is the responsibility of the Nabi Muhammad AS not to keep this Message to himself but to reveal it to all;
4. In Surah 2 Verse 159, a warning against hiding the Wahi, Revelation:

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

1. That it is in Surah 16 Verse 89: “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:

\[\text{وَقَدْ أَرْسَلْنَا إِلَىٰ أَيْوَادٍ نُبِيَّةَا نُعِيدُهَا لِيُبَيَّنَنَا لَهُمْ مَا كُنَّا نَعِيدُهَا}
\]

“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:

\[\text{وَمَا أُرْسِلْنَا إِلَىٰٓ أَيْوَادٍ نُبِيَّةَا لَعَلَّهُمْ يَتَّقُوا}
\]

\[\text{وَمَا أُرْسِلْنَا إِلَىٰٓ أَيْوَادٍ نُبِيَّةَا لِيُبَيَّنَنَا لَهُمْ مَا كُنَّا نَعِيدُهَا}
\]

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

Some idea can be deduced from “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:

\[\text{وَمَا أُرْسِلْنَا إِلَىٰٓ أَيْوَادٍ نُبِيَّةَا لَعَلَّهُمْ يَتَّقُوا}
\]

And in Surah 25 Verse 59: 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

\[\text{فَانَّمَا يَتَّقُونَ الْمَلَأِ الْخَيْرَةَ}
\]

\[\text{فَانَّمَا يَتَّقُونَ الْمَلَأِ الْخَيْرَةَ}
\]

\[\text{فَانَّمَا يَتَّقُونَ الْمَلَأِ الْخَيْرَةَ}
\]

\[\text{فَانَّمَا يَتَّقُونَ الْمَلَأِ الْخَيْرَةَ}
\]

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: “That is, a clear Book” and in Surah 15 Verse 79: “an open road”.

3. The correct and incorrect paths have become clear. Surah 2 Verse 256:

\[\text{مَا أُرْسِلْنَا إِلَىٰٓ أَيْوَادٍ نُبِيَّةَا لَعَلَّهُمْ يَتَّقُوا}
\]

4. This Revelation is
5. This is the light (Noor) Surah 5 Verse 15: “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: “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 which 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.

In Surah 55 Verse 3 the Qur’an clearly states about man: “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 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 a Hadith 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).