

Volume 1/Number 1/2017

Volume 2/Number 1/1443AH/2022

ISSN: 2672 - 4154



Journal of the NIGERIAN QUR'ANIC SOCIETY

Preliminaries

The Nigerian Qur'anic Society: Background, Mission and Vision

Journal Style

Editors' Introduction

Articles

- JACAFAR MAKAU KAURA Some Salient Developments in Qur'anic Education in Northern Nigeria LEAD PAPER..... 1
- SHEIKH SALEH OKENWA, Negative Trends in Oral Exegesis (*Tafsir*) of the Qur'an in Nigeria: A Critical Study and Suggestions for Improvement 12
- MUHAMMAD TANKO ALIYU, Purposes Of Qur'an Chapters According to Ibn Ashur in *Al-Tahrir Wa Al-Tanwir* 28
- NASIR ABDULHAMEED, The Qur'anic Account of Social Identities 42
- MUNIR ILYAS, The Concept of Poverty in the Glorious Qur'an 49
- USMAN SANI ABBAS, Notes on the Captivating Miracles of The Glorious Qur'an 62
- MUSA MUHAMMAD SANI, The Qur'an as Medicine: The Case of *Surat Yasin* And *Kundi* in Northern Nigeri..... 66
- A'ISHAH ABUBAKAR, An Analytical Study of Qur'anic Schools and Qur'anic Studies in Toro, Bauchi State, Nigeria. 78
- SA'ADATU HASSAN LIMAN, ABDULWAHAB A. IBRAHIM, ILIYASU ADAMU. An Assessment of the Contributions of Islamic Model Schools to the Promotion of Memorization of the Qur'ān in Southern Kaduna State..... 90
- A'ISHAH ABUBAKAR AND LAWAL AUWAL MUHAMMAD, Leprosy in The Qur'an: A Further Probe of Exegeses and Ordinary People's Understanding of The Qur'an..... 98

إبراهيم الحاج عيسى و محمد حسن :

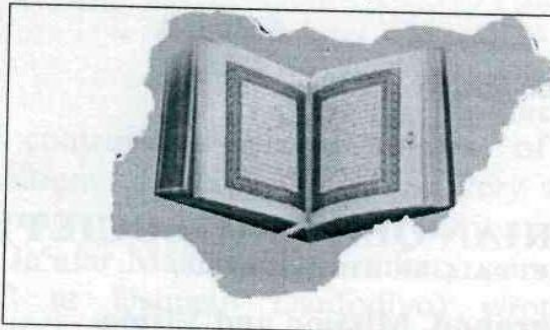
109 .

دور المدارس القرآنية الحديثة بمنطقة دال في انتشار الثقافة الإسلامية في كنو.

EDITOR

Ibrahim Haruna Hassan al-Wasewi

University of Jos



Journal of the NIGERIAN QUR'ANIC SOCIETY

Preliminaries

The Nigerian Qur'anic Society: Background, Mission and Vision

Journal Style

Editors' Introduction

Articles

- JA^CAFAR MAKAU KAURA Some Salient Developments in Qur'anic Education in Northern Nigeria LEAD PAPER.....1
- SHEIKH SALEH OKENWA, Negative Trends in Oral Exegesis (*Tafsir*) of the Qur'an in Nigeria: A Critical Study and Suggestions for Improvement 12
- MUHAMMAD TANKO ALIYU, Purposes Of Qur'an Chapters According to Ibn Ashur in *Al-Tahrir Wa Al-Tanwir* 28
- NASIR ABDULHAMEED, The Qur'anic Account of Social Identities 42
- MUNIR ILYAS, The Concept of Poverty in the Glorious Qur'an 49
- USMAN SANI ABBAS, Notes on the Captivating Miracles of The Glorious Qur'an 62
- MUSA MUHAMMAD SANI, The Qur'an as Medicine: The Case of *Surat Yasin* And *Kundi* in Northern Nigeri..... 66
- 'A^OISHA ABUBAKAR, An Analytical Study of Qur'anic Studies in Toro, Bauchi State, Nigeria.78
- SA^AADATU HASSAN LIMAN, ABDULWAHAB A. IBRAHIM, ILIYASU ADAMU. An Assessment of the Contributions of Islamic Model Schools to the Promotion of Memorization of the Qur'ān in Southern Kaduna State. 90
- 'A^OISHA ABUBAKAR AND AUWAL LAWAL MUHAMMAD, Leprosy in The Qur'an: A Further Probe of Exegeses and Ordinary People's Understanding of The Qur'an 98

إبراهيم الحاج عيسى و محمد حسن :

109

دور المدارس القرآنية الحديثة بمنطقة دال في انتشار الثقافة الإسلامية في كنو.

EDITOR

Ibrahim Haruna Hassan al-Wasewi
University of Jos



NOTES ON THE MIRACLES OF THE GLORIOUS QUR'AN

Professor Usman Sani Abbas

usabbas.isl@buk.edu.ng/usmansaniabbas@gmail.com)

Centre for Qur'anic Studies

Bayero University, Kano, Nigeria

ABSTRACT

This paper aims at showing the uniqueness of the Glorious Qur'an as the Divine book of guidance which is full of thrilling miracles that are always being noticed. Allah the Most Exalted supported His last Messenger, Prophet Muhammad ﷺ with many miracles which prove that he is a true Prophet and messenger sent by Allah. Similarly Allah also supported His last revealed book, the Glorious Qur'an, with numerous miracles which prove that this Qur'an is the literal Word of Allah revealed to Prophet Muhammad through angel Jibril, and that the Qur'an was not authored by anyone but Allah. In highlighting the Miracles, this paper focuses on some scientific facts only recently discovered by the "modern scientists" which had been clearly stated in the Qur'an over one thousand and four hundred years ago. The methodology of the paper is analysis of relevant library materials. The paper concludes that scientific facts are not alien to Islam therefore scholars and students should engage in voracious reading and research in different disciplines of the Qur'an including its scientific aspects.

INTRODUCTION

The Qur'an is the literal word of Allah revealed to Prophet Muhammad ﷺ through angel Jibril. The Prophet ﷺ reviewed the Qur'an with the angel Jibril once each year, and twice in the last year of his life such that it was committed to his memory. Simultaneously, the Prophet ﷺ, dictated it to his companions who in turn wrote it down, reviewed it with the Prophet until many of them memorized the whole. Moreover, from generation to generation the memorization of the Qur'an became a constant phenomenon among Muslims. Thus from the time the Qur'an was revealed, to this day, there has always been a huge number of Muslims who have memorized all of the Qur'an, letter by letter. As such not one letter of the Qur'an has ever been changed over the centuries (Subkiy 4), and it is being recited in almost the same way.

As such, the Qur'an is the divining force upon which Islam was established. Allah (ﷻ), whose Word the Qur'an is, promised to preserve it (*Surat Al-Hijr: 9*) and to make it the reservoir of Divine guidance to humans and Jinns to the last Hour. This is why it contains numerous teachings, wisdom and miracles that are ever revealing to make humans and Jinns to easily succumb to Allah's laws and legislations at whatever time and place they study it. It is therefore pertinent to review its miracles again and again as this paper re-examines a few of the miracles of the Qur'an.

The Miraculous Nature of the Qur'an:

Probably, the first miracle that the Qur'an demonstrated and continues to demonstrate is its inimitability. From the time it was being revealed, the Qur'an challenged humans and Jinns to produce only like a single chapter of the Qur'an. Ever since then and over fourteen centuries of its history, no one has been able to produce like

that single chapter its contents, meaning, beauty, eloquence, wise legislations, true information, true prophecy and other perfect attributes. For instance, the smallest chapter in the Qur'an, i.e., Surah Al-Kauthar is only ten words, yet, no one has ever been able to meet this challenge. Some of the disbelieving Arabs tried to meet this challenge to prove that Prophet Muhammad ﷺ was not a true Prophet, but they all failed to do so in spite of the rewards so attractive to them. This failure was despite the fact that the Qur'an was revealed in their own tongue and dialect, and that the Arabs at that time of the Prophet ﷺ were very eloquent and composed beautiful and extraordinary poems. (Al-Zurqani 62-63)

The great challenge to all humanity at large is continuously recited in the following Words of Allah (ﷻ):

And if you are in doubt about what we have revealed (the Qur'an) to Our servant (Muhammad SAW), then produce a chapter (Surah) like it, and call your witnesses (supporters and helpers) beside Allah if you are truthful. And if you do not do it, and you can never do it, then fear the fire (Hell) whose fuel is men and stones, prepared for the disbelievers. (*Surat al-Baqarah: 23-24*)

Say: If all mankind and the jinn would come together to produce the like of this Qur'an, they could not produce its like, even though they exerted all their strength in aiding one another. (*Surat al-Israa: 88*)

It is very important to note that Allah favored His messengers not only with revelation, but also with miracles clearly proving to their people the Divine origin and truthfulness of their messages. The inability of the people to imitate the miracles of the prophets made them willingly to bear witnesses to Allah's Unity and to obey the commandments dictated by the prophets. For example, Prophet Musa (AS) was raised up among the Egyptians, who were well noted for their mastery of the occult arts, sorcery and magic. Thus, Allah gave him the miracle of being able to place his hand in his cloak and extract a brilliantly shining hand. Therefore, when magicians were gathered to challenge Prophet Moses and the staffs which they had cast appeared to the audience as snakes, Allah turned Prophet Musa's staff into a huge snake that devoured the "snakes" of his opponents. That defeat was sufficient proof for the magicians who knew that no one could change the nature of a stick as Prophet Musa apparently had done. They, then believed in the Allah of Prophet Musa, in spite of the threats on their lives uttered by the Pharaoh. (*Bilal 91*)

Another example is that of Prophet Isa (AS) who was chosen by Allah from among the Jews. The Jews were then especially noted for their exceptional abilities in the field of medicine. Jewish doctors were highly respected for their magical ability to mend bones and cure sick. Thus, Allah favored Prophet Isa with the miraculous ability to make the blind see, the lame walk and to bring the dead back to life. These abilities were clearly beyond those of the Jewish doctors of those days and they knew that no regular man could do that. Hence, they also surrendered. (*Bilal 91-92*)

One of the greatest miracles and distinctive features of the Qur'an is that it affirms and completes the total process of revelation which has come from Allah for the Divine guidance of the human race. This is because the Qur'an consummated the messages of the earlier scriptures. That is why in all the earlier scriptures references are to be found to the advent of Prophet Muhammad ﷺ as stated by Abdulmajid Al-Zindāni:

Allah has given the Prophet an everlasting miracle (the Qur'an) as a supporting proof. If we ask a Jew or a Christian to show us the miracles of

Prophet Moses or Jesus, they will both submit that it is not within human power to re-demonstrate any of those miracles now. Moses' stick cannot be re-created and Jesus cannot be involved to raise people from the dead. For us, these miracles are nothing more than historical reports. But if a Muslim is asked about the greatest miracle of Prophet Muhammad, he can easily show the Qur'an as the everlasting miracle. (www.islam.com).

Ahmad Shauqī also said about the miraculous nature of the Qur'an:

Various Prophets came with *āyāt* (signs) and perished. And you brought to us the imperishable Book. Its verses are always fresh. Its beauty and dynamism are always increasing. (Al-Sabuni 7)

According to two distinguished Professors of State University of New York, Sachico Murata and William C. Chittick:

... Muslim and most Western scholars of Islam believe that the Arabic Qur'an that exists today contains the same Arabic that was transmitted by Muhammad. This often surprises scholars of the Bible, Judaism and Christianity ... In other words, while scholars of the Bible in the West have largely succeeded in convincing the community of scholars that the Bible we have today was not the very same "word of Allah" that was revealed through the prophets and which was spoken by Jesus, scholars of Islam have generally not come to similar conclusions about the Qur'an. (www.islam.com)

A recently discovered miracle of the Qur'an concerns the Qur'anic articulation of the nature of the deep seas and internal waves as follows:

Or (the unbelievers' state) is like the darkness in a deep sea. It is covered by waves, above which are clouds. Darkness, one above another. If a man stretches out his hand, he cannot see it. (*surah al-Nur: 40*)

The above verse mentions the darkness found in deep seas and ocean, where if a man stretches out his hand, he cannot see it. 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 (Ibrahim 20).

Human beings are not able to dive more than forty meters without the aid of special equipment. Human beings cannot survive unaided in the deep dark part of the oceans, such as at a depth of 200 meters. Scientists have only very recently discovered this darkness by means of special equipment. (*Ibrahim. 21*). Howeverm that darkness was well articulated in the verse above and the one below:

"....In a deep sea. It is covered by waves, above which are waves, above which are clouds", we understand that the deep waters of seas and oceans are covered by waves, and above these waves are other waves. The second set of waves are the surface waves that we see; this is because the verse mentions that above the second waves there are clouds. (*Ibrahim 21*)

William W. Hay, a Professor of Geological Sciences at the University of Colorado, USA after presented with the Qur'an's mention of recently discovered facts on seas, said:

I find it very interesting that this sort of information is in the ancient scriptures of the holy Qur'an, and I have no way of knowing where they would come from, but I think it is extremely interesting that they are there, and that this work is going on to discover it, the meaning of some of the passages. And when he was asking

about the source of the Qur'an, he replied: "Well, I would think it must be the divine being. (Ibrahim 30)

CONCLUSION AND RECOMMENDATIONS

The paper discussed some miraculous nature of the Qur'an. Mankind and *Jinn* were seriously challenged to bring something even similar to the shortest chapter of the Qur'an, i.e, Surah al-Kauthar. In fact, they all failed to do so. Ever since that time, the superiority of the Qur'anic miracles have been emerging constantly; even some Non-Muslim scholars from the West, for example, Prof. Sachico Murata and Prof. William Chittick from State University of New York, USA have asserted the genuineness of the Qur'anic revelation, hence, its miraculous nature.

The paper also discussed some scientific miracles of the glorious Qur'an with particular reference to verse 40 of *Surah al-Nur* which discussed among other things "deep seas and internal waves", and scientifically, the Qur'anic presentation on these issues, have been proved precise and correct by a non-Muslim scholar, Dr. William W. Hay as quoted earlier in the paper.

The paper, therefore, recommends that:

- i. Muslims should always read, understand, memorise, interpret, reflect and apply the teachings of the Qur'an in their daily life situations.
- ii. It also recommends that more Centres for Qur'anic Research and Studies be established in Nigerian Universities
- iii. The already established Centres for the Qur'anic Studies should be well funded by philanthropic, organizations in order to achieve the goals and objectives for which they were established.

WORKS CITED

- Al-Hilal, Muhammad Taqi'uddin and Khan, Muhammad Muhsin, *Interpretation of the Meanings of the Noble Qur'an*, Riyad, Saudi Arabia: Darussalam Pub., 2007.
- Al-Sabuni, Muhammad Aliyu, *Al-Tibyan fi Ulum al-Qur'an*, Makkah, 1997.
- Al-Zarkashi, Badarudden, *Al-Burhan fi Ulum al-Qur'an* Vol.I, Cairo: Isa al-Babi al-Halabi, 1957.
- Al-Zurqani, Muhammad Ahmad, *Manahil al-Irfan*, Vol. I, Cairo: Dar al-Ma'arif 1942.
- Bauchi, Al-Mushgul, *A Practical Approach to the Science of the Qur'an*, Kaduna, Nigeria: Merchant Yeoman International Limited, 2011.
- E-SOURCE:** www.islam.com *The Qur'an and Qur'anic Interpretation*. Retrieved in 2004.
- Ibn Kathir, Isma'il Ahmad, *Stories of the Qur'an*, Egypt: Dar al-Manarah, 2001.
- Ibrahim, I.A, *A Brief Illustrated Guide to Understanding Islam*, Second Edition, Texas USA: Darussalam Pub.. 1997.
- Subkiy, Al-Amin, Muhammad. *Al-Tabsirah fi Ulum al-Qur'an*, Madinah: N.P. 1420 AH.