CHAPTER III

AN OVERVIEW ON MAKKY AND MADANY SCIENCE

A. The Qur'an and *Ulu>m al-Qur'a>n*

The noble Qur'an was not revealed to the Holy Prophet suddenly and simultaneously. On the contrary, it was revealed, little by little, over a span of nearly twenty three years. At times, Jibril would come with a small verse, or even with some unit of a verse. Then, there were times when several verses would be revealed at one time. The smallest portion of the Qur'an which was revealed as such is al-Nisa' [4]: 94 which forms part of a long verse. On the other hand, the whole of al-An'am was revealed at one time.[1]

Rather than being revealed all at once, why was the Qur'an revealed little by little? The polytheists of Arabia had themselves put this question to the Holy Prophet. Allah Almighty has taken it upon Himself to answer the question in the following words:

> *"The disbelievers said, "Why has the Qur'an not been sent down upon him all at once?" "(We did) like this, so that We may strengthen your heart thereby, and We have recited it very distinctly. They bring not to thee any similitude but that We bring thee the truth, and better in exposition."*(Al-Furqan [25] : 32-33)

It is sufficient to understand a gist of the wisdom behind the gradual revelation of the Holy Qur'an as stated by Imam al-Razi in his explanation of this verse. He says:

1. The Holy Prophet was *ummy*, that is, being unlettered, he did not read or write. So, had the entire Qur'an been revealed at one time, it would have been difficult to remember and document. Contrary to this, Musa AS knew reading and writing, therefore, the Torah was revealed to him at one single time.

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[1] Ibn Kathir, *Tafsir li Ibn Kathir*, v. 2, p. 122

2. If the entire Qur'an had been revealed all at once, immediate compliance of all its injunctions would have become obligatory, and this would have gone against the wise graduation which has featured as a matter of concern in the *shari>'ah* of our Holy Prophet.

3. The Holy Prophet had to go through ever-new tortures inflicted by his people. That Jibril came, again and again, with the words of the noble Qur'an, made his stand against these tortures bearable, and gave strength to his heart.

4. A large portion of the Qur'an is devoted to answers given to people who posed questions, while some other portion refers to various particular events. Therefore, the revelation of those verses was appropriate at the time when those questions were asked, or those events came to pass. This increased the 'insight of Muslims and when the Qur'an unfolded that which was unseen, its truth became all the more manifest.[2]

In the meantime, since the Prophet was still alive and the process of revelation was still running, the Qur'an has undergone maintenance poses which include recitation, memorization and writing in various media that existed at the time. [3] Similarly, during the caliphate of Abu Bakr and 'Umar, memorization process, recording and accounting of the Qur'an continued to receive attention of the Companions, which was characterized by sequencing the scattered verses of the Qur'an, and collecting and compiling it in one package, later known as *al-Mus}h}a>f*. Furthermore, because everyone did the collection by their own way, this eventually leads to complex problems that forced to the enactment of the standardization of manuscripts.

At the time of Caliph 'Uthman, a special commission to handle the bookkeeping of the Qur'an is formed consisting of three men from the Quraysh tribe, and one as the commission chairman from Ansar, Zaid bin Thabit. The task of this commission is to select and classify whether or not a verse is part of the Qur'an (hadith of the Prophet, for example), to set the

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[2] Al-Razi, *al-Tafsir al-Kabir*, v. 6, p. 336

[3] The media used include palm midrib, stones, animal bones, skin, etc. See Muhammad 'Ali al-Sabuny, *At-Tibyan fi 'Ulum al-Qur'an,* Beirut: 'Alam al-Kutub, 1985, p. 49-53.

chapters based on a simple calendar system at the time, to name the chapters and noted with a number of verses in each chapter.[4]

To this extent, when the Qur'an had been compiled, there were almost no discourses such *Makky-Madany* or *Na>sikh-Mansu>kh* found among them. Finally, when the Muslims even further away from its source of *Tashri>'*, the problems of humanity became more complex that demands legal clarity on matters that have not appeared at the time of the Prophet. Then the *Ulama'* who put the concern on the Qur'an, step by step built a *system* of method of understanding and interpretation of the Qur'an. The system is called *Ulu>m al-Qur'a>n*, which consists of various sub-disciplines, one of which is Makky and Madany Sciences.

Qur'anic Studies (*Ulu>m al-Qur'a>n*) is a discipline that developed after the death of the Prophet and is concerned with the investigation of various Qur'anic topics, such as the compilation of the Qur'an, reasons for revelation, abrogating and abrogated *ayas*. The historical journey of Qur'anic Studies began when the attention of Muslim scholars was attracted to Qur'anic calligraphy dating to the period during and after the Caliphate of Uthman b. Affan, a style that later became known as Mushaf Uthmani. In the middle of the seventh century A.C., during the Caliphate of Ali b. Abi Talib, Muslim scholars were concerned with a grammatical analysis of Qur'anic discourse whose objective was to preserve the linguistic accuracy of the Qur'an and thus facilitate its exegesis.

In early development, *Ulu>m al-Qur'a>n* was struggling to solve two problems: textual and referential problems. Textual problem is an effort to understand the meaning from language of the text, while referential problem leads to acquire the meaning from relation between text and text's environment. The solution for the first problem is to formulate the auxiliary sciences of language such as Abul-Aswad Al-Dualy that arrange *I'ra>b* rules, followed by his successors with the formulation of *Nahwu*, *S}ara>f*,

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[4]W. Montgomery Watt, *Bell's Introduction to the Qur'an,* Edinburg: Edinburg University Press, 1991, p. 44.

Bala>ghah, , *'Amm, Khas}s}*, and so forth. While the solution for the second problem was by arranging a few works about the historical context of the Qur'anic text. Among them were 'Ali ibn Madany (234 AH) wrote *Asba>bun Nuzu>l*, Abu Ubaid al-Qasim (224 AH) wrote *Ilm al-Qira>`at, Na>sikh Mansu>kh* and *Fadha>`ilul Qur'a>n*, Muhammad Ayyub al-Darras (294) wrote the verses revealed in Mecca and Medina, and so forth.[5]

During the second half of the first century of the Hijra, the focus in Qur'anic Studies was shifted to other topics, such as abrogation, semantic ambiguities in the Qur'an, exegesis, and Meccan and Medinan revelations. Muslim scholars were more interested in exegesis than anything else during the second century of the Hijra. Their research effort culminated in the emergence of comprehensive exegesis on the whole Qur'an by a distinguished scholar known as Ibn Jarir al-Tabari. Qur'anic Studies in the period from the third to the seventh century of the Hijra was characterized by thorough research of specific topics and the appearance of thesauruses of many volumes. The eighth century of the Hijra was marked by the thesaurus of Badr al-Din al-Zarkashi (1344–91) and the ninth century by work from Jalal al-Din al-Suyuti (d.1505). Research continued in Qur'anic Studies, but the focus was mainly on exegesis, as it still remains.[6]

To Nasr Hamid Abu Zayd's point of view, the emergence of the Ulum al-Quran was the efforts of Moslem scholars when the public was not aware of the textual problem, i.e. the Qur'anic text as a life guide should be placed as "text". At that time, people saw the Qur'an as a sacred text. So that the Quran was untouched and loss of function.[7]

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[5] Mamat S. Burhanuddin, *Hermeneutika Al-Qur'an ala Pesantren: Analisis Terhadap Tafsir Marah Labid Karya KH. Nawawi Banten*, Yogyakarta: UII Press, 2006, p.88-89

[6] Hussein Abdul-Raof, "Qur'anic Studies" in Oliver Leaman (Ed.), *The Qur'an: an Encyclopedia*, New York: Routledge, 2006, p. 522.

[7] Nasr Hamid Abu Zayd, *Tekstualitas al-Qur'an: Kritik terhadap 'Ulumul Qur'an,* Trans. Khoiron Nahdiyyin, Yogyakarta: LKiS, 2002, p. 13

B. Makky and Madany Science As Integral Part of *Ulu>m al-Qur'a>n*

As it is said earlier, Al-Qur'an that consists of 114 chapters over 6000 verses was not revealed in an instant as a package.[8] However, the revelation of the Qur'an in the form of chapters and verses was conducted gradually for approximately 23 years. As the two major cities in early spread of Islam, then the chapters and verses were mostly revealed in Mecca and Medina when compared with those chapters or verses which is revealed outside of Mecca and Medina. The peculiarity of both cities was then made both name was taken as the ratio for naming a sub-discipline of *Ulu>m al-Qur'a>n,* namely Makky and Madany Science. Then the chapters or verses in the Qur'an could be classified into two categories, namely Makky and Madany.

Makky and Madany science is one of the major topics in *Ulu>m al-Qur'a>n*. The importance of this science is affirmed by Abu al-Qasim al-Hasan ibn Muhammad ibn Habib al-Naisaburi. His sentence was mentioned in his book *Al-Tanbi>h Ala> al-Fadha>'il fi> `Ulu>m al-Qur'a>n*:

> *"The most precious among the sciences of Qur`an are the science of the revelation of the Quran and and its region, the order of revelation in Mecca and Medina, what was revealed in Mecca but the rule is Madany and vice versa, what was revealed in Mecca to the people of Medina and vice versa. What was similar with what had revealed in Mecca (Makky) but included in Madany and vice versa, and about what was revealed in Juhfah, Baitul Maqdis, Ta'if or Hudaibiyah. Moreover, what was revealed in the night and the daytime. What were revealed together (all the verses in one chapter), or revealed in partial, Madany verses in Makky chapters, Makky verses in Madany chapters, what were brought from Mecca to Medina and from Medina to Mecca, what were brought from Mecca to Abyssinia, what were revealed globally and what had been described, and what had been controversy so some people say Madany and others say Makky That's all twenty-five kinds. People*

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[8] The scholars differ as to the issue of the total number of verses of the Qur'an. For more details, see Jalaluddin Al-Suyuty, *Al-Itqan fi Ulu>m al-Qur'a>n*, Beirut: Dar al-Kitab al-Araby, 1999, p. 67

who do not know and cannot distinguish it; he had no right to talk about the Qur'an."[9]

1. Definition

The word Makky is etymologically derived from the word *Makkah* (the holy city of Mecca), which was given *ya' nisbah* (the character *ya'* has function to "make nature/classify). So the word Makkah after being given *ya' nisbah* becomes Makky and eventually became Makky, because it adjusts with a word that it charchterized for, namely *a>yatun* and *su>ratun* (a verse or chapter in the form of women / *mu'annats* will be added with *ta 'marbu>t}ah).*

As for the terms provided by the scholars on the Makky and Madany verses or chapters, in this case there are at least three different opinions. The *first* opinion says that the Makky verses are the verses that revealed in the city of Mecca and Madany verses are the verses that were revealed in Medina. The *second* view states that Makky verses is a form of dialogue to the residents of Mecca and Madany verses is a dialogue to residents of Medina. However, most scholars are more likely hold on the *third* term, namely the Makky verses is derived prior to the *hijrah* even tough revealed outside Mecca, while Madany verse is the verse that revealed after the *hijrah* even tough revealed at Mecca.

The advantage of the last definition compared with the other two definitions is the inclusion for all verses of The Qur'an in this term. If we took the aspect of time, every verse in the Qur'an that revealed before *hijrah* are Makky, otherwise, every verse that revealed after *hijrah* are Madany. So that there are no any verses that is covered by this inclusion.

However, the time of revelation before the *hijrah*, starting from the first revelation until the *hijrah* of the Prophet are spanned 12 years 5 months 13 days. While the revelation of the Qur'an, starting from after the *hijrah* until the final revelation was 9 years 9 months 9 days. Thus he has

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[9] Jalaluddin Al-Suyuty, *Op. Cit.*, p. 54. Statement from Abu al-Qasim is widely cited by various parties that conduct studies on Makky and Madany.

the task of the apostolic period, when the calculation started from before the *hijrah* to Medina, for approximately 22 years 2 months 22 days. [10]

However, for Subhi al-Salih, although the classification between Makky and Madany by considering on the time is more likely to be selected and can include all the verses and chapters in the Qur'an, when it conducted an analysis, it does not mean do not consider the issue of place the theme of conversation, and the addressee of dialogue (*khit}a>b*).[11]

Makky and Madany science have its own concept in their study. The issues discussed therein-included definition, classification, methods or means used to identify and determine its category, the terminology of the Makky and Madany chapters and verses, characteristic or criterion, and the benefits of knowing Makky and Madany verses or chapters. The object of study in this science is the entire chapter and the verses of the Qur'an from the beginning of revelation until the final revelation. Thus Makky and Madany science presupposes knowledge of historical data as well as the chronology of revelation (*Tarti>b al-Nuzu>l Al-Wahy*) from the first revelation until the final verse(s) revealed to Prophet Mohammad.[12] In the meantime, one of the results of Makky and Madany scientific studies is to provide information about the category of verses or chapters. The category is used to classify whether or not a chapter or verse is considered Makky or Madany.

The definition that mostly used by scholars is that Makky and Madany science is a science which deals with state of a verse or a chapter in the Qur'an, concerning the time and place it's revealed, whether or not a

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[10] Muchatab Hamzah, *Studi Al-Qur'an Komprehenshif*, Wonosobo: Gema Media, 2003, p. 72. Lihat juga dalam K.H.Munawar Chalil, *Kelengkapan Tarikh Nabi Muhammad Saw.*, Jakarta: Gema Insani, 2006, p. 407

[11] Dr. Subhi Al-Shalih, *Membahas Ilmu-ilmu Al-Qur'an* , Trans. Pustaka Firdaus team,Jakarta: Pustaka Firdaus, 1985, p. 208

[12] There were some reviewers of Makky and Madany science who also discuss the problem of the chronology of revelation of the Qur'anic verses at the same time even by showing the phases (*marhalah*) of each. See Prof. Drs. H. Masjfuk Zuhdi, *Pengantar Ilmu-ilmu Al-Qur'an*, Surabaya: Karya Abditama, 1997, p. 76-170.

chapter and a verse is included in Makky or Madany, by using particular method or approach.[13]

Not only limited to such identification, this science even elaborates all verses in the Qur'an in 14 categories. The categories are: 1) What was revealed in Mecca, 2) What was revealed in Medina, 3) Controversial verses and chapters, 4) Makky verse(s) in Madany chapter, 5) Madany verse(s) in Makky chapters, 6) Verse(s) which revealed in Mecca but the rule was in Medina, 7) Verse(s) which revealed in Medina but the rule was in Mecca, 8) What had similarities with what had revealed at Mecca, 9) What had similarities with what had revealed at Medina, 10) What were brought from Mecca to Medina, 11) What were brought from Medina to Mecca, 12) What were revealed at night and day, 13) What were revealed in winter and summer, 14) What were revealed on residence time and on travelling time.[14]

From the explained definitions above, the writer could conclude the definition of Makky and Madany as a science that discuss about the status of Qur'anic verses and chapters in relation with the time, the place, and the addressee (interlocutor) either as Makky or Madany using certain method.

Makky and Madany science is also as knowledge of the sequence of time (chronology) about the revelation of verse or chapter, the certainty of the place, the classification of the theme, and the target that.[15]

Makky and Madany science nearly overlap *Asba>b Al-Nuzu>l* science. However, the science of the latter only covers specific problems concerning verse(s) related to individual or social events, and do not include detail of parts of the Qur'an which was originally revealed for no

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[13] Dr. Subhi al-Shalih, *Op. Cit*., p. 207-208.

[14] Khalil Manna' Al-Qattan, *Mabahits fi Ulu>m al-Qur'a>n*, Riyadh: Mansyurat al-Ashr al-Hadith, 1973, p. 54

[15] Usually reviewers of Makky and Madany e.g. Jalaluddin Al-Suyuty, always said all the Makky and Madany verses and chapters at the end of the discussion. There also some who provide various information like disputed verses and chapters by many. They listed the verses and chapters in accordance with the existing order of manuscripts and in accordance with the chronology of revelation of the Qur'an gradually. See Jalaluddin Al-Suyuty, *Op. Cit.,* p. 62-71

reason whatsoever. Different from Makky and Madany science that really needs the knowledge of the entire verses and chapters of the Qur'an.

It is difficult to determine when this term is firstly appeared in the discussion among Muslims. What was agreed upon is that the study of the Makky and Madany is important to set the trend of meaning related to the context of the beginning and the end of the Qur'an in a dialogue with social reality and human culture at the time and to provide solutions in case of a controversial meaning among Muslim scholars, because the solution was existential and casuistic, then the solution also contains a temporary and limited meaning than what are needed by the human dynamics.

2. Method of Identification

A great attention and care had been given by the Companions for the Qur'an relating with the problems of verses chapter that had been revealed to the Prophet. They put chapters in order in accordance with the place of revelation. They say, for example: "*This chapter was revealed after that chapter.*" even more carefully that they distinguish between what was revealed at night and in daytime, what was revealed in summer and in winter, and what was revealed on residence time and on travelling time. [16]

In this context, we can find some signs or instructions about the Companions, that they were very careful concerning the place, time and target of the conversation (*khit}a>b*) of certain verses. They could show the time and place where a verse was revealed. Their caution was a strong foundation in Islamic historiography. [17]

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[16] In this context, Jalaluddin al-Suyuty discussed and explained in detail about the places and time of the revelation. Jalaluddin Al-Suyuty, *Op. Cit.,* p. 85-105.

[17] Please note that we can find in the expression of such friends of RA Ali, Ibn Abbas and Ibn Mas'ud, who guarantee the authenticity of the Qur'an with detailed knowledge about the place and time of revelation of the Qur'an. Drs. Kahar Mashur, *op. cit.*, p. 66. See also. Prof. Dr. Tengku Muhammad Hasbi Al-Siddiqiy, *Ilmu-ilmu Al-Qur'an*, Semarang: Pustaka Rizqi Putra, 2002, p. 75-76.

One of the difficulties for a reader of the Qur'an is the general lack of chronology in the sequence of its chapters. Many of the chapters are mixtures of verses from Muhammad's years of preaching in Mecca and his years as leader of the Muslim community in Medina. The shorter chapters generally come from the Meccan period and the longer verses of the later chapters from the Medinan period.

In distinguishing Makky and Madany chapters, most reviewers relied, at first, on *riwa>yah* (narrations) and *al-Nus}u>s} al-Naqly* which tells about verses or chapter, or which shows on the time or place of revelation, and also relied on events that are the causes of the revelation of the Qur'an. The further step undertaken by the reviewer in distinguishing Makky and Madany was using classical methods, namely by identifying characteristics of Makky and Madany chapters, and then classify them so the different between Makky and Madany chapters is visible.[18]

Thus formed two methods to identify Makky and Madany verses: *Firstly,* deduction, namely the method that based on the *dali>l naqli*, which is often called *sima>'iy* method. *Secondly,* induction (*istinba>t}y),* namely the method that based on rational arguments. [19]

The adherents of deductive relied their method on *riwa>yah* (narrations), *nas}s}* and events that give instructions and tell the chapters and verses, so that in this way can be known and verses or chapter Makky Madany.[20] While the adherents of induction method relies on the

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[18] Dr.Dawud Al-'Aththar, *Mujaz Ulu>m al-Qur'a>n*, trans. Afif Muhammad and Ahsin Muhammad into Indonesia *Prespektif Baru Ulu>m al-Qur'a>n*, Bandung: Pustaka Al-Hidayah, 1994, p. 141

[19] Al-Ja'bari as quoted by Jalaluddin Al-Suyuty said: *"There are two ways to be able knowing the Makky and Madany verses or chapters, namely, Sima'iy and Qiyasy."* Jalaluddin Al-Suyuty, *Op*, *Cit*., p. 82

[20] In this case, al-Qadi Abu Bakr al-Baqilaniy in his book of *Al-Intishar*, as quoted by Jalaluddin Al-Suyuty, giving a very clear statement. The statement is:

"Knowledge about Makky and Madany is entirely based on memorization of the Companions and Tabi'in. Therefore, there is no any information that comes from the Prophet, on this matter, and the Prophet was not instructed in this matter, because during his lifetime he was never recorded or codified the difference between Makky and Madany. God Almighty did not make this knowledge as an obligation for each of His servants to

characteristics of which they knew from *uslu>b* (layout and style of language) and *maudhu>* ' (theme) of chapter or verses, and then distinguish between them based on their individual interpretation.

The most appropriate method to distinguish between a Makky and Madany, as proposed by Dawud Al-Attar, is to combine the two methods. Through the merger, it would be concluded scientifically more objective and avoid hesitation and conjecture. Deductive method is relatively weak in distinguishing many Makky chapters and verse, because Makky chapters and verses has no important events and *nas}s}* which could help differentiate it from Madany chapter and verses. The plentiful historical data in our hands in the form of sayings of the Companions and Successors (*ta>bi'u>n*) was not enough and not final. Meanwhile, induction method (*istinba>t}y*) is a method of analogy, where the characteristics of the induced verses are only in a "strong possibility", and not a special certainty for Makky and Madany verses. Therefore, there will be corroboration from each other by combining both methods.[21]

The general practice of classifying entire chapters as either Meccan or Medinan has caused some difficulties in determining when a particular verse was revealed. Some Muslim scholars have suggested that verses can be identified by considering certain stylistic features as well as their content. Elements for consideration include the length of the verse, the nature of the issues dealt with, the language used to address people, the type of people mentioned (such as Jews, Christians, religious hypocrites or pagans), and the events referred to.

The terms Makky and Madany as such could only be applied fully on the Qur'anic verses and cannot be applied on its chapters, because in

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know. Although this science has also become a liability for some scholars to know and understand in detail about the history of Nasikh and Mansukh. Therefore, it is understood that science Makkiy and Madaniy have no assessment (nash) or a word from the Prophet of God."

Jalaluddin Al-Suyuty, *Op, Cit.*, p. 56.

[21] Dr.Dawud Al-'Aththar, *Op. Cit.,* p. 141

chapter not all verses are directly revealed at once from the first verse until the very end.

In fact, that in a chapter, the entire verses were not revealed at the same time. A chapter is sometimes revealed partially, and later revelations are part of the chapter. This is a lot happening in chapters of the Qur'an, either in long-chapters *(al-s}uwa>r al-t}iwa>l)* or in short-chapters *(al-s}uwa>r al-qis}a>r)*. Al-'Alaq, for example. The number of verses in this chapter is 19 verses. This chapter is included as short chapter. Some verses in this chapter, namely the first until five were revealed at the time of the Prophet was received the first revelation in the cave of Hira in Mecca. But, subsequent revelations until the last of these chapters were revealed during the Prophet's mission has been widespread among the Quraysh and Quraysh's insult against the Prophet.[22]

The definition of Makky and Madany chapters is little different from Makky and Madany verses, because sometimes in a chapter, all the verses including are Makky like Al-Muddaththir. There is also a chapter which all the verses are included Madany, such as Ali Imran. In addition, there is also a chapter in which not all verses are included Makky or Madany, i.e. most are Makky verses and some others are Madany, such as al-A'raf. Otherwise, most verses in a chapter is included Madany and others are Makky like Al-Hajj.[23]

Furthermore, if all verses in a chapter are included Makky, the chapter is called Makky chapter. On the contrary, if all verses in a chapter are included Madany, the chapter is called Madany chapter. However, if all verses in a chapter are not included Makky or Madany, then the scholars determine it by using two ways:

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[22] Dr. Wahbah Al-Zuhaily, *et. al.*, *Al-Mausu'ah Al-Qur'an'iyyah Al-Muyassarah*, Beirut: Dar Al-Fikr, 2004, p. 599

[23] All the verses of Al-A'raf are Makky except verse 163 is Madany, another opinion that says verse 172 also includes Madany. All the verses of Al-Hajj are Madany except verse 52 to 55 are Makky. Usually they said "this chapter is Madany except for this verse and this." In this context, Jalaluddin al-Suyuty explained these differences. Jalaluddin Al-Suyuty, *Op*, *Cit*., p. 64 and 73.

Firstly, based on the most verses. When the most verses in the chapter are included Makky, the chapter is called Makky. Otherwise, if the most verses in the chapter are included Madany, the chapter is called Madany.

Secondly, based on the opening or the beginning of the verses in a chapter. When a chapter, some of which became the opening verses of the chapter is included Makky, the chapter is called Makky, although the next verses are either Madany or Makky. Conversely, when a chapter, some of which became the opening verses of the chapter is included Madany, the chapter is called Madany, although the next verses are either Madany or Makky.[24]

3. Characteristics of Makky and Madany Verses and Chapters

The attentions given by scholars Makky and Madany verses are in very deep. It can be seen from the results of research that has been done. The research intended not only to determine the status verses or chapters in either Makky or Madany. More than that, the scholars also have examined carefully the characteristics and features contained in each Makky and Madany chapters or verses. These characteristics are either in the form of style, theme of a verse or chapter, the use of words, or the existing provisions in their respective Makky and Madany chapters and verses.[25]

The early Makky chapters concentrate on issues that must have made a striking impression on Muhammad, such as the lack of faith his audience showed in his message, the judgment to come, and the destiny of all humanity to end up in either heaven or hell. In these early verses, Muhammad communicates messages in his role as someone sent to call his people to the right path and to warn them about the punishments awaiting (evil-doers). "*Innama> anta mundzi>r*" (Verily you are but a warner) (Al-Nazi'at [79] : 45) is the address found in various forms in these verses (see

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[24] Muhammad Abdul Adzim Al-Zarqaniy, *Manahil Al-'Irfan fi Ulu>m al-Qur'a>n*, Beirut: Dar Al-Kutub Al-Alamiyah, 1988, p. 201-203.
[25] Al-Qattan, *op. cit.*, p. 88

also chapters Al-Muddaththir [74] : 2 and Al-A'la [87] : 9). The contrast and indeed conflict between pagan Arab religion and the absolute unity of God, between *ja>hiliyyah* (ignorance) and Islam, between *shirk* and *tawhi>d*, only come out explicitly in the later Makky chapters. Allah, the name for God, only begins to appear with regularity in these later Makky chapters as well, with the rather impersonal *al-Rabb* (the Lord) being generally used in the very earliest chapters. In Muhammad's earliest preaching, the warning about the Day of Judgment is much more frequently mentioned than the issue of the unity of God, and it was these revelations about the afterlife that his opponents bitterly criticized during the first twelve years.

A contrast is often made between the mainly prophetic character of the Makky chapters and the legalistic style of most of the Madany chapters, and the earlier chapters are sometimes regarded as more moving and personal than those that come later. Of course, the Prophet was in a different position earlier on, surrounded by enemies and with few supporters, and with little scope to turn the message into actuality, whereas in Medina he could establish a political authority and organize the city along the line specified by God.

One of the contrasts between the two periods is the style of address, which is much more personal earlier on and impersonal later. The Makky verses usually speak to Muhammad himself for to people generally, the Madany verses are often addressed to Muhammad's followers with the introduction) *"Ya ayyuhalladzi>na a>manu>"*. What follows is often about law, which is of its nature impersonal, and the laws of Islam are found mainly in the verses dating from Muhammad's period in Medina. It is found in Madany verses details on campaigns, confiscations, customs, contracts (Al-Baqarah [2] : 282) and behavior, the abolition of usury (Al-Baqarah [2] : 278), the laws of inheritance (Al-Nisa' [4] : 11–12), the prohibited degrees of relationship (Al-Nisa' [4] : 23), the property of orphans (Al-Nisa' [4] : 6–10), the prohibitions on wine and gambling (Al-

Ma'idah [5] : 93–94), comments on public events, statements of policy, criticism of those who did not see eye to eye with the Prophet (mainly the Jews), and some detail about his domestic problems, how he resolved them, and so on.

The scholars of *tafsi>r*, after having made a thorough investigation into the Makky and Madany chapters, have come up with a set of characteristics that tell right off if a chapter is Makky or Madany. Some of these characteristics are recognized as universal rules while others hold good most of the time. The universal rules are as follows:

a. Every Surah in which the word "*kalla>*" (never) appears is Makky. This word has been used 33 times in 15 chapters, and all these verses are in the last half of the noble Qur'an.

b. Every chapter in which (according to the Hanafiyyah) there appears a verse of *Sajdah* is Makky.

c. Every chapter, with the exception of al-Baqarah, in which the story of Adam and *Ibli>s* finds mention, is Makky.

d. Every chapter in which a permission of jihad or a description of its injunctions has been given is Madany.

e. Every verse which mentions the hypocrites is Madany.

The following characteristics are general and mostly frequent, that is, sometimes, the contrary may happen, but usually and mostly it follows the said pattern:

f. In Makky chapter, generally, the form of address used is "*ya ayyuhanna>s*" (0 people), and in Madany chapter it is "*ya ayyuhalladzi>na*" (0 believers).

a. The Makky verses and chapters are generally short and brief while the Madany verses and chapters are long and detailed.

b. The Makky chapter mostly consist of subjects such as, Oneness of Allah, Prophet hood, affirmation of the Hereafter, the panorama of the Resurrection, words of comfort for the Holy Prophet and events relating to the past communities. And in these, the number of injunctions and

laws taken up is much less as compared with the Madany: chapters where family and social laws, injunctions of jihad and expositions of limits and duties appear frequently.

c. In Makky chapter, most of the confrontation is against idolaters while in Madany chapter it is against the people of the Book and the hypocrites.

d. The style of Makky chapter is more majestic. It has profusion of metaphors, similes and allegories, and the vocabulary used is extensive. Contrary to this, the style of the Madany chapter is comparatively simple.

The following is an example of one of the earliest complete Meccan chapters, which reminds the reader of the consequences of the paths people choose in their lives, and stresses God's guidance and warning:

By the enshrouding night, by the radiant day, by the creation of male and female! The ways you take differ greatly. There is the one who gives, who is mindful of God, who testifies to goodness – We shall smooth his way towards ease. There is the one who is miserly, who is self-satisfied, who denies goodness – We shall smooth his way towards hardship and his wealth will not help him as he falls. Our part is to provide guidance – this world and the next belong to Us – so I warn you about the raging Fire, in which none but the most wicked will burn, who denied [the truth], and turned away. The most pious will be spared this – who gives his wealth away as self-purification, not to return a favour to anyone but for the sake of his Lord the Most High – and he will be well pleased.

An example of a typically Medinan text is as follows:
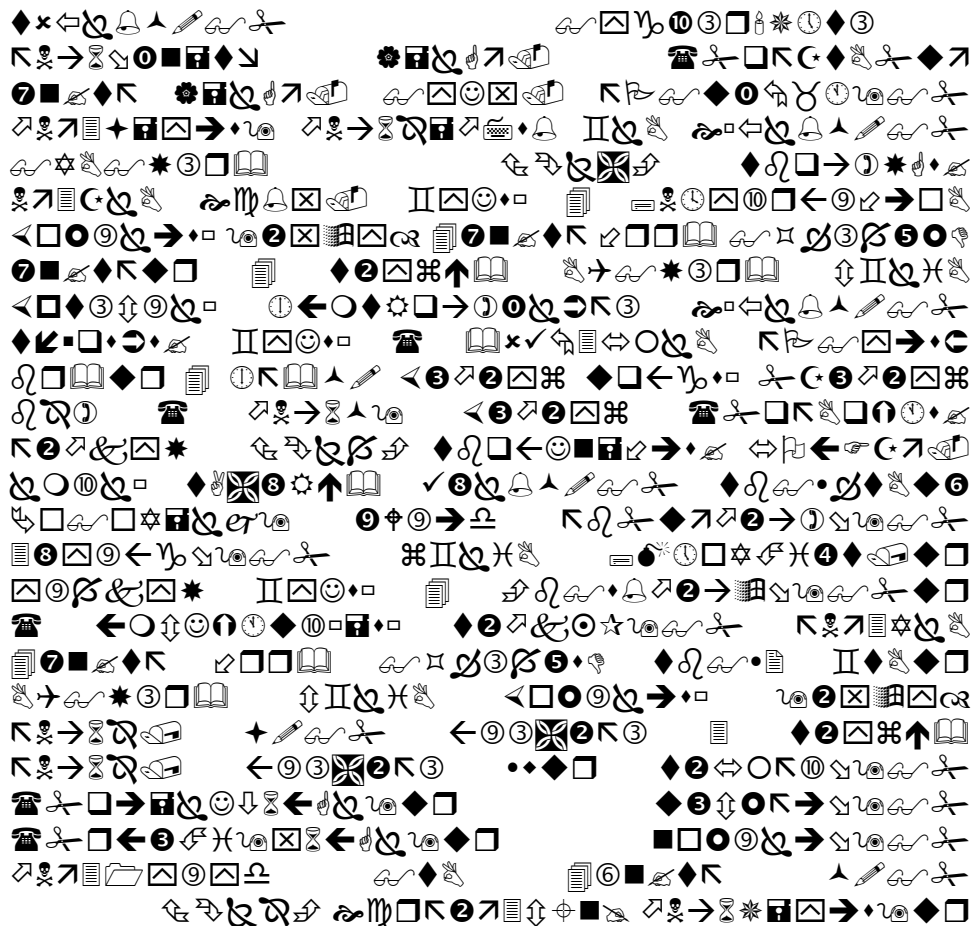
You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God. Fast for a specific number of days, but if one of you is ill, or on a journey, on other days later. For those who can fast only with extreme difficulty, there is a way to compensate – feed a needy person. But if anyone does good of his own accord, it is better for him, and

fasting is better for you, if only you knew. It was in the month of Ramadan that the Qur'an was revealed as guidance for humankind, clear messages giving guidance and dis tinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful.

This difference in the style of Makky and Madany chapter initially owes its origin to a variety of conditions, circumstances and addressees. Muslims had to deal mostly with the idolaters of Arabia during their Makky life. No Islamic state was born yet. Therefore, during this period, more emphasis was laid on the correction of beliefs, reform of morals, and logical refutation of the idolaters and the miraculous nature of the noble Qur'an. Contrary to this, an Islamic state had risen in the Holy city of Medina. People were rushing into the fold of Islam, group after group. Idolatry stood refuted intellectually. The ideological confrontation was now wholly against the people of the Book. Therefore, greater attention was paid to education in injunctions, laws, limits and duties, and on the refutation of the people of the Book. The style adopted matched these objectives.[26]

Characteristics and features contained in Makky and Madany verses and chapters already described are some of the characteristics and traits in general but not certain. If those characteristics are generally applied in a chapter, then it does not mean that all the verses are either Makky or Madany. Because, sometimes there is an exception that in Madany chapters there are Makky verses, and vice versa.

On the other hand, sometimes partially verses or chapters are included Madany, but therein will be found some Makky style in the

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[26] Khalil Manna' Al-Qattan, *Op. Cit.*, p. 63-64.

chapter.[27] On the contrary, some characteristics that applied in Madany chapter can be found in the Makky chapter.[28]

Meanwhile, it is said that among the privileges of Makky verses and chapters is a short and shallow form of expression, while at the Madany verses and chapters used long form of expression. Then it does not mean that all Makky and Madany are as such rigid characterization. This chapter consists of three verses. Al-Zalzalah is also included a short chapter, consisting of eight verses, and Al-Bayyina that consists of eight verses. But all of them are included in Madany chapters. On the other hand, Al-An'am and Al-'Araf are included in Makky chapters whereas both chapters are very long and the verses in it are long too.

The Qur'an dealt with a variety of subjects over a period of more than two decades. It is natural that it should come to have considerable stylistic variety. Still, in a certain sense, the Qur'an is marked by a unity of content and style that admits of taking a synchronic approach, especially in a study like the present. First, historically as well as theologically, the Qur'anic revelation was mediated through a single individual, Muhammad. Second, it is generally agreed that the compilation of the Qur'anic text was finished, or nearly finished, in a short period of time - within Muhammad's lifetime, according to some authorities. On these two counts, the Qur'an comes to possess a unity that would justify taking the Qur'an in its finished form as the starting point of a literary investigation. To the argument that the Makky-Madany division of the Qur'anic chapters calls for a diachronic approach since the Makky chapters (revealed from 610 to 622) are more poetical and rhetorical and the Madany (622-632) more

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[27] For example Al-Baqarah. This chapter is Madany but inside there is verse 21 that reads:

[Qur'anic verse rendered in symbol font]

[28] For example Al-Hajj. This chapter is Makky but inside there is verse 77 that reads:

[Qur'anic verse rendered in symbol font]

discursive and matter-of-fact, one could reply by saying that many literary devices (such as ellipsis) are as characteristic of the Madany chapters as they are of the Makky.

C. The Urgencies and Chances of Review

One of the benefits of studying Makky and Madany science is to know the chronology Qur'anic texts. For example, in relation to ethico-legal issues, the chronology of Qur'anic texts is important because several instructions given to the Muslim community earlier in the Prophet's mission were modified by later revelations. Consequently, if we read some of the Qur'an's instructions on the same issue without being aware of their chronology, they may appear to be in conflict. For instance, in the case of the consumption of wine, the Qur'an seems to give three different instructions: *firstly*, there is some benefit and some sin in its consumption (Al-Baqarah [2] : 219); *secondly*, if one is intoxicated one should avoid prayer (Al-Nisa` : 43); and *thirdly*, a believer must not consume wine at all (Al-Ma`idah : 90-91). Unless one is aware of the chronological order of these instructions it is difficult to determine which should be given priority over, or should supersede, the others. Such considerations led early Muslims to discuss the chronology of the Qur'anic texts and the impact it had on their interpretation.

Here are among the advantage of knowing the history of revelation, which belong to the category of al-Makky and al-Madany.

a. Strengthening the belief that the Qur'an is the words of Allah that contains miracles. It was gradually revealed have a dialogue with the first recipient of all humankind in various events, situations and conditions, day and night, in conditions of war and peaceful. Every time the unit of revelation was revealed, then the Prophet SAW said the to writer of the Qur'an, "Put this verses after that verses this chapter". Thus the processes went on so that the Qur'an is so neatly arranged and interconnected without any contradiction between one parts to another.

b. Make it easier to understand the contents of the Qur'an and be an invaluable tool in interpreting the Qur'an, because by knowing where, when and in what units the event of revelation was revealed, would appear its purpose, its content of law and its meaning.

c. By knowing the parameters and specifics of each Makky and Madany will easily understand the main theme of each chapter, with which it would also appear the meaning of the verses.

d. Absorbing up the language style of the Qur'an and use it as the method of *al-Da'wah al-Isla>miyah*, because each situation has its own language and style expression. Noting what is desired by the situation of revelation is the most special in the sense of rhetoric. Makky and Madany language style in Al-Quran also provided to those who are studying it a method of *Da'wah* in accordance with the psychology of the opponents, speaking and mastering the mind of the opponents, and mastering what the *Da>'i* had in him/her with great wisdom.

e. Knowledge about Madany and Makky can provide benefits related to the legal decision. For example, to distinguish between *Muqayyad* and *Mut}laq* [29] and easily distinguish which one is *Na>sikh* and which one is *Mansu>kh*. So that what are classified as Makky are *Mansu>kh* because they were revealed earlier, and that what are classified as Madany is *Na>sikh* because they were revealed later.

f. Through this science, we could know the gradual process of Islamic *shari>'ah* so that it can easily be carried out, whereby if the Qur'an is revealed at the same time will undoubtedly become a very heavy burden and difficult to be carried out.

g. Understanding the history of the Prophet travel through the verses of the Qur'an. From part of the Qur'an that were revealed during Mecca period, the missionary journey of the apostle will be illustrated at the time before the *hijrah* to Medina, and part of the Qur'an that were revealed in Medina

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[29] Abdul Mun'im Al-Namr, *Ulu>m al-Qur'a>n Al-Karim*, Kairo : Dar Al-Kutub Al-Mishriy, 1983, p. 79

the Prophet would illustrate the preaching of Islam after *hijrah*. From both illustrations, the lessons contained are so beneficial. Especially on how the Prophet' method in spreading *al-Da'wah al-Isla>miyah*.

h. Strengthening the faith of the truth of the Qur'an without any doubt in it, because through Makky and Madany science would be evident how the companions appear to really maintain the authenticity and safety of deviations.

Discourse on Makky-Madany, as part of *Ulu>m al-Qur'a>n* studies, need some attentions because of the emergence of transformed perspective in Qur'anic Studies. The established study in some extent appeared lack of importance and irrelevant compared to the interests of human beings today. This is where most of the contemporary discourse of hermeneutics to take a foothold.

The contemporary discourse of interpretation of the Qur'anic text has established various trends in accordance with the situation and condition of the interpreter, and social, cultural and political background that surrounded him/her. There is *"double movement"* model of Fazlur Rahman,[30] human liberation model of Hassan Hanafi,[31] pluralism and liberation model of Farid Esack,[32] feminism model of Amina Wadud,[33] or what so-called humanistic hermeneutics model by Nasr Hamid Abu Zayd.[34]

The important issue that appears behind the existing controversies, for reasons of incomplete supporting historical data and full of controversy, [35] is

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[30] See Fazlur Rahman, *Islam and Modernity: Transformation of Intellectual Tradition* Chicago: The University of Chicago Press, 1982, p. 5-7.

[31]Hassan Hanafi, *Dirasah Islamiyyah*, Kairo: Maktabah Anglo-Misriyah, 1981, p. 74.

[32]Farid Esack, *Qur'an Liberation and Pluralism* Oxford: OneWorld Publication, 1997.

[33]Amina Wadud Muhsin, *Qur'an and Women*, Kuala Lumpur: Fajar Bakti SDN. BHD., 1992.

[34]Nasr Hamid Abu Zayd, *Rethinking the Qur'an: Toward a Humanistic Hermeneutics* Amsterdam : SWP Publishers, 2004, p.

[35]Just an example the controversy concerning the sequence of Makky and Madany chapters is between Ibn 'Abba s in one side and 'Ikrimah and al-Husein on the other side. Ibn Abbas record the sequence of 10 initial Makky chapters: al-'Alaq, al-Qalam, Al-Muzzammil, al-Muddatstsir, al-Lahab, al-Takwir, al-A'la, al-Lail, al-Fajr, and al-Dhuha. Similarly with the version of 'Ikrimah and al-Husein. While Ibn' Abbas record the sequence of 10 initial Madany: al-Baqarah, al-Anfal, 'Ali Imran, al-Ahzab, al-Mumtahanah, al-Nisa', al-Zalzalah, al-Hadid, Muhammad and al-Ra'd. But the sequence of 10 initial Madany *ala* 'Ikrimah and al-Husein is al-

how the Muslims today can capture the momentum of Makky and Madany[36] as a standard fact of past Muslim scholarship that need to review its benefit aspects for Qur'anic studies both in the history of standardization and bookkeeping as well as the contents of the Qur'an itself so that the Muslims do not dwell just in the unproductive controversy, but what is obtainable in terms of the practical aspects of the function of the revelation of the Quran as a guidance for mankind, then and now.

The study of Makky-Madany in contemporary discourse, different from the past study, is guided and directed toward the search for the universal and principal meanings more than to see the literal ones. Some kinds of effort, though partly contradicts to the conventional and traditional concepts, is now seen more favorable because the latter functionalizes the notion of Makky-Madany's concept more clearly, to make Qur'anic guidance explicit especially for Muslims and generally for human beings and more compatible with the current situation which endorses human right and equality of human beings without any discriminations. Some breaking down principles are needed to be introduced to sustain these endeavors.

Mutaffifin, al-Baqarah, Ali 'Imran, al-Anfal, al-Ahzab, al-Ma'idah, al-Mumtahanah, an-Nisa', al-Zalzalah, and al-Hadid. See Jalaluddin Al-Suyuty, *Op*, *Cit*., p. 11. Also compare with a very good description of Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an*, Yogyakarta: FKBA, 2001, p. 85-105.

[36]The current *Mushaf* have undergone standardization process as well as convincingly been accepted as a copy of the official canon, including its classification into Makky and Madany. Badruddin al-Zarkashy, *al-Burhan fi 'Ulu>m al-Qur'a>n,* (Cairo: 'Isa al-Baby al-Halaby wa Syurakah, 1972), Vol. I, p. 191.