

Structure of the Holy Qur'ān

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1.1.10 The Sūr'ahs and Their Names

The word sūr'ah is used for different chapters of the Holy Qur'ān.⁽¹⁾ There is difference among the Arab and Scholars of language and philology about the terminology of the word sūr'ah. According to some people, it is Mehmuz-ul-Aaīn i.e., it is originated from سَأْر. The word sūr'ah means the remaining part as if the Sūr'ah of the Qur'ān means a piece or a part of the Qur'ān. The Hamza of Sūr'ah happened to stop or silent due to abundant use.⁽²⁾ And only Sūr'ah left. Some people think that Sūr'ah is "Ajuff" i.e., it is originated from سَأْرِيْسُوْر in which the meaning of evaluation, standard and hesitation or hindrance is found⁽³⁾ as if the Sūr'ah of the Qur'ān means the prominent standard of Āyāt of the Holy Qur'ān which beginning and end have been differentiated from other Sūr'ah due to the divine revelation and order of Hazrat Muhammad (PBUH). In Arabic, Sūr'ah Al-Naba means wall of a building and Sūr'ah Al-Madina means the boundary wall of city. Sūr'a (plural of Sūr'ah) has been originated from the same terminology.⁽⁴⁾ The Qur'ān is consisted of 114 Sūr'ah⁽⁵⁾ among which the Sūr'ah Al-Fatīha is the first and Sūr'ah Wal-Nāss is the last. Except Sūr'ah Barā't, every Sūr'ah of the Qur'ān starts with Bismillah which is symbol of end of the Sūr'ah and beginning of other Sūr'ah. According to A.T. Welch, instead of division of Bismillah, many parts of the Sūr'ah of the Holy Qur'ān are connected e.g. the famous companion Ubba (RA) bin Ka'ab recited Sūr'ah AL-Qur'aīsh and Sūr'ah Al-fīl after combing them as a Sūr'ah.⁽⁶⁾ The terminology of Āyāt and Sūr'ah occurs in the script of the Qur'ān. Sūr'ah is consisted of at least 3 āyā and maximum 286-7 āyā.⁽⁷⁾ These chapters change according to their length and width. They are different views about the arrangement of other Sūr'ah after Sūr'ah 'Fātīhā' after decreasing their length. In a Hadīth Hazrat Muhammad (PBUH) said, "I have been Al-Saba' Al-Tawīl i.e., seven long Sūr'ahs e.g., Al-Baaqra, Al e-Imrān, An-Nīsā, AL-Maīdā, AL-Inām, Al-I'rāf and AL-Kehāf, in place of Turāt, Al-Mu'īn i.e., Sūr'ahs of 100 and more than 100 āyā in place of Zabūr and Al-Mathani i.e., the sūr'ahs which have āyā less than 100 in place of Injīl. I have been given superiority after bestowing Al-Mufasīl i.e., small and short sūr'ahs. On the basis of this Hadīth, the Scholars have divided the Qur'ān among four aspects or parts e.g., the longest sūr'ahs are Al-Tawīl the sūr'ah of more āyā than 100 are Al-Mā'ūn, the sūr'ah with less āyā than 100 are Al-Mufasīl and the last and fourth type of sūr'ah has been divided in further three parts, sūr'ahs till sura AL-Naba are Tawīl Mufasīl, sūr'ahs till sūr'ah Al-Dūhā or Zūhā till Usat Mufasīl and the last sūr'ahs are Qasar Mufasīl.⁽¹⁰⁾ The sūr'ahs before migration are called Meccan and sūr'ah after migration are called Madīnan, anyhow there are Medinan aya in Meccan sūr'ahs and Meccan sūr'ahs in Medīnan sūr'ahs. According to the research of some Jurists, sūr'ah Al-Alaq was the first and AL-Mutafīfīn was the last sūr'ah revealed in Macca whereas sūr'ah Al-Baqara was first and sūr'ah AL-Nasar was the last sūr'ah revealed in Madīna. Anyhow, there are various views of Scholars about this matter, which can be studied in detail in Al-Itqān.⁽¹¹⁾

As far as the recitation of Hazrat Ubbāī (RA) bin Ka‘ab after mixing sūr’ah Al-Quraīsh and sūr’ah Al-fīl is concerned, this is included among “Khabar-e-‘Āhād” and the continuous traditions are given importance after Ijmā.

According to orientalist, the Muslim scholars describe sūr’ahs with their names whereas not the numbers neither names of sūr’ahs were confirmed in the life of Hazrat Muhammad (PBUH). The names of sūr’ahs were not considered the part of the script of sūr’ahs. For example, in the translation of the Qur’ān by Pickthall, the XVIIth sūr’ah is sūr’ah Al-Isra, XXXVth sūr’ah is sūr’ah Al-Mmalīkā and sūr’ah Fātīr, XLth sūr’ah is sūr’ah AL-Momīnūn, LXXXIIIth sūr’ah is AL- Mutafīfīn and XCIVth sūr’ah is Alm Nashrā.⁽¹²⁾ Hāmīm has been used in various sūr’ahs e.g., sūr’ah Hāmīm Sajīdā and sūr’ah Al-Dehar. The word “Tabāt” in sūr’ah “Lahab” has been compiled in a complete detail of mysterious words of Qur’ānic literature the word sūr’ah had been used in Hebrew literature for special matter.⁽¹³⁾ The similes and rhythmic words were used for the names of sūr’ahs. According to A.T. Welch, one-third sūr’ahs’ name has been occurred due to basic terminology and 16 terminologies occurred. The name of sūr’ah occurred in the first āyā of 30 sūr’ahs. The names of two sūr’ahs have been used symbolically. The 18 names of sūr’ah have been used for basic terminology in first and second āyā. The seven names expose other terminologies,⁽¹⁴⁾ which occurred in other sūr’ahs are based upon the occurrence of Harūf. Some names of sūr’ah were selected for pointing out the message. The names of sūr’ahs are discussed in detail.

1.0.1 Sūr’ah Fatīhā

This is a Maccī sūr’ah and it is the first sūr’ah according to recitation. It has one Rakū, 25 words and 124 letters. It has been proved through traditions, it is the first complete sūr’ah several different āyā had been revealing before this sūr’ah which are included in sūr’ah Al-Alaq sūr’ah Muzāmīl, and sūr’ah AL-Mudasīr.⁽¹⁵⁾ This sūr’ah is also called Umm-ul-Kītab and Umm-ul-Qur’ān.⁽¹⁶⁾ There was difference about the cause of this sūr’ah. According to one tradition, the name Fatiha, was given to this sūr’ah due to the beginning of compilation of Mushaf and the recitation of this sūr’ah in Namaz before any other sūr’ah. Abu Ubbāida and AL-Bukhārī have described it in Kītab “Al- Bukhārī have described it in Kītab “Al-Mījaz” and “Al-Jame’ Al-Sahīh”.⁽¹⁷⁾

1.0.2. Sūr’ah Al-Baqara

Sūr’ah Al-Baqārā is the second sūr’ah according to recitation. It is Medinan sūr’ah. It has 40 rakū, 286 āyā, 6212 word and 26792 letters. The name of sūr’ah comes in 68 āyā.



1.0.3. Sūr’ah Ale-Imrān

Sūr’ah Ale-Imrān is the third sūr’ah according to recitation, and it is a Medinan sūr’ah. It has 20 Rakū, 200 āyā, 3542 words and 15326 letters. It has been given name Ale-Imrān as a symbol. Hazrat Imrān was the father of Hazrat Marīyam (AS) and grandfather of Hazrat of Hazrat Īsā (AS). This name of sūr’ah comes in āyā 33, 35, 36 of sūr’ah.



1.0.4. Sūr'ah An-Nīsā

This is forth sūr'ah according to recitation. It is a Madnīan sūr'ah and it has 24 Rakū, 176 āyā, 3720 āyā and 16667 letters. The name of sūr'ah is originated from 24th āyā of this sūr'ah: **من النساء** **والمحصنت**

1.0.5. Sūr'ah Al-Maidā

This sūr'ah is the fifth sūr'ah according to recitation and it is a Madnīan sūr'ah. It has 16 rakū, 120 āyā, 2842 words and 12464 letters. Its names Al-A'qūd and Al-Manqūd have been referred in traditions.⁽¹⁸⁾ Its name comes in 112th and 114th āyā of this sūr'ah:



1.0.6. Sūr'ah Al-Inām

This is 6th sūr'ah according to recitation. It is a Meccan sūr'ah. It has 20 Rakū, 165 or 166 āyā, 3100 words and 12935 letters. The sūr'ah's name has been originated from 136 āyā of this sūr'ah.



1.0.7. Sūr'ah Al-I'rāf

Sūr'ah Al-I'rāf is the 7th sūr'ah according to recitation. It is a Meccan sūr'ah. It has 24 rakū, 206 āyā, 3387 words and 14635 letters. The name of this sūr'ah comes in 46th āyā of this sūr'ah.



1.0.8. Sūr'ah Al-Infāl

This sūr'ah is on 8th position according to recitation. It is a Medinan sūr'ah. It has 10 rakū, 75 āyā, 1253 āyā, and 5522 letters. This sūr'ah was revealed in second Hijrī after battle of Badar.⁽¹⁹⁾ That's why, this sūr'ah is called sūr'ah Badar. The name of this sūr'ah comes in the first āyā of the sūr'ah. **يسئلونك من الانفال**

1.0.9. Sūr'ah Al-Tubā

This sūr'ah is famous with two names e.g., At-Tubā and Al-Barāt'. It is called Al-Tuba because there is declaration of forgiveness for the Al e-Imān and it is also called Al-Barāt' because it announces the disownment of pagans. It is 9th sūr'ah according to recitation. It has 16 rakū, 129 āyā, 2537 words and 11360 letters. The name of this sūr'ah has been originated from the first āyā of the sūr'ah.

1.0.10.Sūr'ah Yunūs

The story of Hazrat Yunūs (AS) has been described in the 10th rakū of this sūr'ah. That's why this sūr'ah was given the name sūr'ah Yunūs. It is the 10th sūr'ah of the Qur'ān according to recitation and it is a Meccan sūr'ah. It has 11 rakū, 101 āyā, 1861 words and 7733 letters. The name of the sūr'ah has been originated from 98 āyā of the sūr'ah **الا قوم يونس**

1.0.11.Sūr'ah Hūd

This is 11th sūr'ah according to recitation. It is a Meccan sūr'ah. It has 10 rakū, 123 āyā, 1936 words and 7924 letters. The name of this sūr'ah comes in the 58th āyā. **والى عاد اخاهم هودا**

1.0.12.Sūr'ah Yusūf

Sūr'ah Yusūf is the 12th sūr'ah according to recitation. It is a Meccan sūr'ah. It has 12 rakū, 11 āyā, 1808 words, and 7411 letters. The name of the sūr'ah has been originated from 4th āyā. *أذ قال يوسف لابيّه*

1.0.13.Sūr'ah Ar-R'a'd

Sūr'ah Ra'ad is 13th sūr'ah according to recitation. It is a Medinan sūr'ah. It has 6 rakū, 43 āyā, 862 words and 364 letters. The name of sūr'ah comes in 13th āyā of the sūr'ah:



1.0.14.Sūr'ah Ibrāhīm

This sūr'ah is 14th sūr'ah according to recitation and it has 7 rakū, 52 āyā, 845 words and 3601 letters. The name of sūr'ah comes in 35th āyā of the sūr'ah:



1.0.15.Sūr'ah Al-Hijar

This sūr'ah is on 15th position according to recitation. It is a Meccan sūr'ah. It has 6 rakū, 99 āyā, 663 words, and 2907 letters. The name of sūr'ah comes in 80 āyā of the sūr'ah.\



1.0.16.Sūr'ah Al-Nehal

This is 16th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 16 rakū, 128 āyā, 1871 words and 7974 letters. The name of this sūr'ah comes in the 68th āyā of the sūr'ah.



1.0.17.Sūr'ah Banī Isrāīl

This is 17th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 12 rakū, 111 āyā, 1872 words, and 6710 letters. The name of sūr'ah has been originated from the 4th āyā *بنی اسرائیل فی الکتب* Arabic . The topic of the sūr'ah is not Banī Isrāīl. The sūr'ah is called 'Al-Isrā' and it starts as *الذی اسرى بعبده* سبحن

1.0.18.Sūr'ah Al-Kehaf

This sūr'ah is 18th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 12 rakū, 110 āyā, 1608 words and 6620 letters. The name of the sūr'ah comes in the 16th āyā. *وما یعبدون الا الله فاوا الی الکهف*

1.0.19.Sūr'ah Marīyam

This is 19th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 6 rakū, 98 āyā, 968 words and 3986 letters. The name of the sūr'ah comes in the 16th āyā. *واذ کرفی الکتب مریم*

1.0.20.Sūr'ah Tāhā

This is 20th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 8 rakū, 135 āyā, 1251 words, and 5466 letters. The name of the sūr'ah comes in āyā 1 طه

1.0.21.Sūr'ah Al-Anbīā

This is 21st sūr'ah according to recitation and it is a Meccan sūr'ah. It has 7 rakū, 112 āyā, 1187 words and 5154 letters. The sūr'ah neither has been originated from any specific āyā nor it has been associated with any specific word or name rather there is description of many prophets, that's why the sūr'ah has been called سورة الانبياء

1.0.22.Sūr'ah Al-Hajj

The sūr'ah is 22nd according to recitation and it is a Medinan sūr'ah. It has 10 rakū, 78 āyā, 1663 words and 5432 letters. The name of sūr'ah comes in 27th aya of the sūr'ah. واذن في الناس بالحج

1.0.23 Sūr'ah Al-Mumīnūn

This is 23rd sūr'ah according to recitation and it is a Meccan sūr'ah. It has 6 rakū, 118 āyā, 1070 words and 4534 letters. The name of sūr'ah comes in āyā 1: قد افلح المؤمنون

1.0.24.Sūr'ah Al-Nōor

This is 24th sūr'ah according to recitation and it is a Medinan sūr'ah. It has a rakū, 64 āyā, 142 words and 641 letters. The name of sūr'ah comes in 35th āyā: الله نورا لسموت والارض

1.0.25.Sūr'ah Al-Furqān

This is the 25th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 6 rakū, 77 āyā, 906 words and 3919 letters. The name of the sūr'ah comes āyā 1: تبرك الذي نزل الفرقان

1.0.26.Sūr'ah Al-Shura'

This is the 26th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 11 rakū, 227 āyā, 1347 words, and 5689 letters. The name of sūr'ah comes in 224th āyā: والشعراء يتبعهم الغاوان

1.0.27.Sūr'ah Al-Namal

This is 27th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 7 rakū, 93 āyā, 1167 words and 4839 letters. The name of sūr'ah has been originated in the 18th āyā of the sūr'ah due to the description of Namal: حتى اذا اتوا على واد النمل

1.0.28.Sūr'ah Al-Qasas

This is 28th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 9 rakū, 88 āyā, 1454 words and 6011 letters. The name of sūr'ah comes in 25th āyā: وقص عليه القصص

1.0.29.Sūr'ah Al-An Kabūt

This is 29th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 7 rakū, 69 āyā, 990 words and 4410 letters. The sūr'ah's name comes in 41st āyā.



1.0.30.Sūr'ah Al-Room

This is 30th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 6 rakū, 60 āyā, 827 words and 3547 letters. In the first āyā, the conquest of 'Rome' has been described and the sūr'ah has been associated with it.

1.0.31.Sūr'ah Luqmān

This is 31st sūr'ah according to recitation and it is a Madniān sūr'ah. It has 4 rakū, 34 āyā, 554 words and 2217 letters. The name of sūr'ah comes in 13th āyā: **واذ قال لقمن لابنه**

1.0.32.Sūr'ah As-Sajda

This sūr'ah is 32nd sūr'ah according to recitation and it is a Madniān sūr'ah. It has 3 rakū, 30 āyā, 2274 words and 1577 letters. The topic of 'Sajda' has been described in 15th āyā and that's why, the sūr'ah has been given the same name. The 15th āyā **اذا ذكروا بها خروا سجدا**

1.0.33.Sūr'ah Al-Ahzab

This is 33rd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 73 āyā, 1210 words and 5909 letters. The name of sūr'ah comes in 20th āyā: **يحسبون الاحزاب لم يذهبوا**

1.0.34.Sūr'ah Al-Sābā

This is 34th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 6 rakū, 54 āyā, 896 words and 3636 letters. The name of sūr'ah comes in 15th āyā: **لقد كان لسبأ في مسكنهم اية**

1.0.35.Sūr'ah Fātīr

This is 35th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 5 rakū, 45 āyā, 792 words and 3289 letters. The name of sūr'ah comes in the first āyā: According to another tradition, the sūr'ah is also called "Al-Malīkā". **الحمد لله فاطر السموات والارض**

1.0.36.Sūr'ah Yāsīn

This is 36th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 5 rakū, 83 āyā, 739 words and 3090 letters the first word of the sūr'ah "Yasses" has been declared its name.

1.0.37.Sūr'ah As-Siffa't

This is 37th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 5 rakū, 182 āyā, 873 words and 3951 letters. The first word of the sūr'ah **والصفت** is its name.

1.0.38.Sūr'ah Suad

This is 38th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 5 rakū, 88 āyā, 738 words and 3107 letters. The sūr'ah starts with letter ص and this is the name of sūr'ah.

1.0.39.Sūr'ah Al-Zamer

This is 39th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 8 rakū, 75 āyā, 1184 words and 5965 letters. The name of the sūr'ah comes in the āyā no 71-73: وسيقالذ ين كفروا الى جهنم زمرا

1.0.40.Sūr'ah Al-Momīn

This is 40th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 9 rakū, 85 āyā, 1242 words and 5213 letters. The name of sūr'ah has been originated from 28th āyā: وقال رجل مومن من ال فرعون i.e., a specific story of a momin of Al e Phirūn and this sūr'ah is also called sūr'ah Ghāfir.

1.0.41.Sūr'ah Hāmīm Sajdā

This is 41st sūr'ah according to recitation and it is a Maccan sūr'ah. It has 6 rakū, 544 āyā, 809 words and 3406 letters. The name of sūr'ah is a blend of two words e.g., one 'Hāmīm' and second 'Sajdā', a sūr'ah which begins with Hāmīm and there is a Sajda on another place. It is also called sūr'ah Fusīlat.

1.0.42.Sūr'ah Ash-Shura'

This is 42nd sūr'ah according to recitation. It is a Maccan sūr'ah. In has 5 rakū, 53 āyā, 869 words and 3545 letters. The name of sūr'ah comes in 38th āyā: وامرهم شورى بينهم

1.0.43. Sūr'ah Al-Zukhrof

This is 43rd sūr'ah according to recitation and it is a Meccan sūr'ah. It has 7 rakū, 89 āyā, 843 words, and 3656 letters. The word زخرفا comes in 35th āyā of sūr'ah and the sūr'ah has been named with the same word.

1.0.44.Sūr'ah Al-Dūkhān

This is 44th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 59 āyā, 349 words and 1495 letters. The name of sūr'ah comes in the 10th āyā of the sūr'ah: يوم تاتي السماء بدخان مبين

1.0.45.Sūr'ah Al-Jāsīa

This is 45th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 4 rakū, 37 āyā, 492 words and 2131 letters. The name of sūr'ah comes in 28th āyā: وترى كل امة جاثية

1.0.46.Sūr'ah Al-Ahqaf

This is 46th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 4 rakū, 35 āyā, 750 words, and 2709 letters. The name of sūr'ah comes in the 21 āyā of the sūr'ah: اذا نذر قومهم بالاحقاف

1.0.47.Sūr'ah Muhammad

This is 47th sūr'ah according to recitation and it is a Medina sūr'ah. It has 4 rakū, 38 āyā, 558 words and 2475 letters. In the second aya, the name of the Holy Prophet (PBUH) comes and the sūr'ah has been named with his, (PBUH) name e.g. وا منوا بما نزل على محمد

1.0.48.Sūr'ah AL-Fatīhā

This is 48th sūr'ah according to recitation and it is a Madnīan sūr'ah. It has 4 rakū, 29 āyā, 5718 words and 2555 letters. The first sentence exposes the name of sūr'ah: **انافتحنالك فتحا مينا**

1.0.49.Sūr'ah Al-Hujrāt

This is 49th sūr'ah according to recitation and it is a Madnīan sūr'ah. It has 2 rakū, 48 āyā, 350 words and 1512 letters. The name of sūr'ah comes in the forth āyā of the sūr'ah: **ان الذين ينادونك من وراء الحجرت**

1.0.50.Sūr'ah Qa'af

This is 50th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 45 āyā, 376 words and 1525 letters. The sūr'ah starts with "Qāf" and the name of sūr'ah has been associated with the same words.

1.0.51.Sūr'ah Al-Zariyat

This is 51st sūr'ah according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 60 āyā, 360 words and 1559 letters. The sūr'ah starts with the word **والذريت** and the name of sūr'ah has been associated with this word.

1.0.52.Sūr'ah Al-Tūr

This is 52nd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 49 āyā, 319 words and 1334 letters. The name of the sūr'ah has been associated with the first word. **والطوركتب مسطور**

1.0.53.Sūr'ah An-Najām

This is 53rd according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 62 āyā, 365 words and 14590 letters. The first word **والنجم اذا هوى** has become its name.

1.0.54.Sūr'ah Al-Qamar

This is 54th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 55 āyā, 248 words and 1482 letters. The name of sūr'ah comes in the first sentence of the sūr'ah: **وانشق القمره**

1.0.55. This is 55th surah according to recitation. It has 13 rakū, 78 āyā. The name of the Sur'ah comes in the First sentence of the Sur'ah **الرحمن**

1.0.56.Sūr'ah Al-Wāqiyā

This is 56th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 3 rakū, 96 āyā, 384 words and 1765 letters. The name of sūr'ah comes in the first sentence: **الوقعة**

1.0.57.Sūr'ah Al-Hadīd

This is 57th sūr'ah according to recitation and it is a Madina sūr'ah. It has 4 rakū, 29 āyā, 586 words and 2599 letters. The name of sūr'ah comes in the 25 sūr'ah: **وانزلنا الحديد**

1.0.58.Sūr'ah Al-Mujadilah

This is 58th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 4 rakū, 22 āyā, 479 words and 2103 letters. The name of sūr'ah comes in the first āyā: **تجادلك**

1.0.59.Sūr'ah Al-Hasher

This is 59 sūr'ah according to recitation and it is a Medinan sūr'ah. It has 3 rakū, 24 āyā, 455 words and 2016 letters. The name of sūr'ah comes in the second āyā of sūr'ah من د يارهم لاول الحشر which means there is description of last judgment day in this sūr'ah.

1.0.60.Sūr'ah Al-Mumthīnā

This is 60th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 13 āyā, 370 words and 1593 letters. There is a divine order that the women who had migrated would be tested so that their loyalty with Islam must be proved, that's why; the sūr'ah has been given the same name. The word comes in the 10th āyā: فامتنوهن

1.0.61.Sūr'ah Al-Saff

This is 61st sūr'ah according to recitation and it is a Madnian sūr'ah. It has 2 rakū, 14 āyā, 223 words and 991 letters. The name of sūr'ah comes in the forth āyā: يقاتلون في سبيله صفا which mean there is description of صف in this sūr'ah.

1.0.62.Sūr'ah Al-Jumma

This is 62nd sūr'ah according to recitation and it is a Madnian sūr'ah. It has 2 rakū, 11 āyā, 176 words and 781 letters. The name of sūr'ah comes in the 9th āyā: اذا نودى للصلاة من يوم الجمعة

1.0.63.Sūr'ah Al-Munafiqūn

This is 63rd sūr'ah according to recitation and it is a Madnian sūr'ah. It has 2 rakū, 11 āyā, 183 words and 821 letters. The name of sūr'ah comes in the first āyā: اذا جاءك المنافقون

1.0.64.Sūr'ah A-Tāhā

This is 64th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 2 rakū, 18 āyā, 247 words and 122 letters. The name of sūr'ah comes in the 9th āyā: ذلك يوم التغابن

1.0.65.Sūr'ah At-Talaq

This is 65th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 2 rakū, 12 āyā, 298 words and 123 letters. The name of sūr'ah comes in the first āyā:



1.0.66.Sūr'ah Al-Tehrīm

This is 66th sūr'ah according to recitation and it is a Madniān sūr'ah. It has 2 rakū, 12 āyā, 253 words and 24 letters. The name of sūr'ah comes in the first āyā: لم تحرم ما حل الله

1.0.67.Sūr'ah Al-Mūlk

This is 67th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 30 āyā, 335 words and 1359 letters. The name of the sūr'ah comes in the āyā: تبارك الذى بيده الملك

1.0.68.Sūr'ah Al-Qalam

This is 68th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 2 rakū, 52 āyā, 306 words and 1295 letters. The second word of the first āyā **والقلم** is the name of the sūr'ah.

1.0.69.Sūr'ah Al-Haqaata

This is 69th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 52 āyā, 260 words and 1134 letters. The first word of the sūr'ah is its name.

1.0.70.Sūr'ah Al-Mua'rīj

This is the 70th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 2 rakū, 44 āyā, 220 words and 977 letters. The name of sūr'ah comes in the third aya: **من الله ذى المعارج**

1.0.71.Sūr'ah Nūh

This is 71st sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 28 āyā, 231 words and 974 letters. The name of sūr'ah comes in the first āyā. **انا ارسلنا نوحا الى قومه**

1.0.72.Sūr'ah Al-Jīn

This is 72nd sūr'ah according to recitation and it is a Maccan. It has 2 rakū, 28 āyā, 287 words and 1126 letters. The name of the sūr'ah comes in the first āyā:



1.0.73.Sūr'ah Al-Muzamil

This is the 73rd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 4 rakū, 20 āyā, 200 words and 864 letters. The word of the first āyā is the name of sūr'ah: **المزمل**

1.0.74.Sūr'ah AL-Mudasīr

This is 74th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 56 āyā, 256 words and 1145 letters. The name of the sūr'ah comes in the first āyā: **المدثر**

1.0.75.Sūr'ah Al-Qayamata

This is 75th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 40 āyā, 164 words and 682 letters. The first word of the first āyā **القيامة** is the name of sūr'ah.

1.0.76.Sūr'ah Al-Daheer

This sūr'ah is on 76th position according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 21 āyā, 246 words and 1099 letters. This sūr'ah is called "Al-Deher" and 'AL-Insān' also. Both these names come in the first āyā of the sūr'ah. **هل اتي على الانسان حين من الدهر**

1.0.77.Sūr'ah AL-Mursilat

This is 77th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 50 āyā, 181 words and 846 letters. The first word of the sūr'ah is the name of sūr'ah.

1.0.78.Sūr'ah An-Nābā

This is 78th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 2 rakū, 40 āyā, 174 words and 801 letters. The name of the sūr'ah comes in the second āyā **عننا لنبا العظيم**

1.0.79.Sūr'ah Al-Nazi'at

This is 79th sūr'ah according to recitation and it is a Maccan sūr'ah. It has two rakū, 46 āyā, 108 words and 791 letters. The name of sūr'ah comes in the first āyā: **والنزع**

1.0.80.Sūr'ah A'b'as

This is 80th sūr'ah according to recitation and it is a Meccan sūr'ah. It has 1 rakū, 42 āyā, 133 words and 553 letters. The first word is the name of the sūr'ah.

1.0.81.Sūr'ah Al-Takvīr

This is 81st sūr'ah according to recitation and it is a Meccan sūr'ah. It has 1 rakū, 29 āyā, 104 words and 436 letters. The name of the sūr'ah is the word in first v: **كورت**

1.0.82.Sūr'ah AL-Infītār

This is 82nd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 19 āyā, 80 words and 334 letters. The name of the comes in the first āyā: **انفطرت**

1.0.83.Sūr'ah Al-Mutafifīn

This is 83rd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 36 āyā and 172 words, and 758 letters. The name of sūr'ah comes in the first āyā: **ويل للمطففين**

1.0.84.Sūr'ah Al-Inshīqāq

This is 84th sūr'ah according to recitation. It has 1 rakū, 25 āyā, 108 words and 448 letters. The name of the sūr'ah comes in the first āyā: **انشقت**

1.0.85.Sūr'ah Al-Baruj

This is 85th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 22 āyā, 109 words and 475 letters. The name of the sūr'ah comes in the first āyā: **البروج**

1.0.86.Sūr'ah Al-Tārīq

This is 86th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 17 āyā, 16 words and 254 letters. The name of the sūr'ah comes in the first āyā: **الطارق**

1.0.87.Sūr'ah Al-A'lā

This is 87th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 19 āyā, 72 words and 299 letters. The name of the sūr'ah comes in the first āyā: **الاعلى**

1.0.88.Sūr'ah Al-Ghāshiyā

This is 88th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 26 āyā, 92 words and 384 letters. The first word of the first aya is the name of sūr'ah: الغاشية

1.0.89.Sūr'ah Al-Fajar

This is 89th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 30 āyā, 137 words and 485 letters. The name of the sūr'ah is the first word.

1.0.90.Sūr'ah Al-Balad

This is 90th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 20 āyā, 82 words and 347 letters. The word of the first āyā is the name of the sūr'ah. بهذا ليلد

1.0.91.Sūr'ah As-Shamms

This is 91st sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 15 āyā, 56 words and 254 letters. The first word is the name of the sūr'ah.

1.0.92.Sūr'ah Al-Laīl

This is 92nd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 21 āyā, 71 words and 314 letters. The first word of the sūr'ah والليل is the name of the sūr'ah.

1.0.93.Sūr'ah Dūhā

This is 93rd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 11 āyā, 40 words and 166 letters. The first word of the sūr'ah الضحى is the name of the sūr'ah.

1.0.94.Sūr'ah Al-Inshrāh

This is 94th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 8 āyā, 27 words and 102 letters. The first word is the name of the sūr'ah.

1.0.95.Sūr'ah Al-Teīn

This is 95th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 8 āyā, 34 words and 165 letters. The first word والتين is the name of the sūr'ah.

1.0.96.Sūr'ah Al-A'laq

This is 96th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 19 āyā, 72 words and 290 letters. The word of second aya علق is the name of the sūr'ah.

1.0.97.Sūr'ah Al-Qader

This is 97th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 5 āyā, 30 words and 115 letters. The word of the first āyā رالقدر is the name of sūr'ah.

1.0.98.Sūr'ah Al-Baīnāt

This is 98th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 1 rakū, 8 āyā, 95 words and 413 letters. The last word of first aya البينة is the name of sūr'ah.

1.0.99. Sūr'ah Al-Zīlzāl

This is 99th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 1 rakū, 8 āyā, 37 words and 158 letters. The first word of first āyā **زلزالها** is the name of sūr'ah.

1.0.100. Sūr'ah Al-A'adīat

This is 100th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 11 āyā, 40 words and 170 letters. The first word of the sūr'ah **والعديت** is the name of sūr'ah.

1.0.101. Sūr'ah Al-Qarīya

This is 101st sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 11 āyā, 35 words and 160 letters. The first word of the sūr'ah **القارعة** is the name of the sūr'ah.

1.0.102. Sūr'ah Al-Tukāsīr

This is 102nd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 8 āyā, 28 words and 123 letters. The first āyā of sūr'ah **التكاثر** is the name of sūr'ah.

1.0.103. Sūr'ah Al-A'sār

This is 103rd sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 3 āyā, 14 words and 74 letters. The first word of first āyā is the name of sūr'ah.

1.0.104. Sūr'ah Al-Humzah

This is 104th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 9 āyā, 23 words and 135 letters. The word of the first āyā **لكلهمزة** is the name of sūr'ah.

1.0.105. Sūr'ah Al-Fīl

This is 105th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 5 āyā, 23 words and 94 letters. The word of first āyā **باصحبالفيل** is the name of the sūr'ah.

1.0.106. Sūr'ah Al-Quraīsh

This is 106th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 4 āyā, 17 words and 79 letters. The initial words **لايف قریش** is the name of sūr'ah.

1.0.107. Sūr'ah Al-Mā 'aūn

This is 107th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 7 āyā, 15 words **الماعون**

1.0.108. Sūr'ah AL-Kusār

This is 108th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 3 āyā, 10 words and 37 letters. The word of first āyā **الكوثر** is the name of sūr'ah.

1.0.109. Sūr'ah Al-Kafīroon

This is 109th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 6 āyā, 26 words and 99 letters. The name of the sūr'ah comes in the first āyā: **قل ياايها الكفرون**

1.0.110. Sūr'ah Al-Naser

This is 110th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 1 rakū, 3 āyā, 19 words and 81 letters. The name of sūr'ah comes in the first āyā: نصر الله

1.0.111. Sūr'ah Lahab

This is 111th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 5 āyā, 24 words and 81 letters. The name of sūr'ah comes in the first āyā: لهب

1.0.112. Sūr'ah Ikhhlās

This is 112th sūr'ah according to recitation and it is a Maccan sūr'ah. It has 1 rakū, 4 āyā, 17 words and 49 letters. The reason of its name is that the person who believes purely and whole-heartedly will get the forgiveness and liberty.

113. Sūr'ah Al-Falaq

This is 113th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 1 rakū, 5 āyā, 23 words and 73 letters. The name of the sūr'ah comes in the first āyā: الفلق

114. Sūr'ah Al-Nāss

This is 114th sūr'ah according to recitation and it is a Madnian sūr'ah. It has 1 rakū, 6 āyā, 20 words and 81 letters. There small sentences in the sūr'ah, which are called āyā according to Quranic terminology. The five āyā end with the word الناس and that's why the sūr'ah has been named with the same word.

After the analysis of sūr'ah, we get to know that the name of sūr'ahs are usually found and used in āyā. There are 2 or 3 sūr'ahs which names reflect the topic and aim of the Qur'ān. The discussion has been done with reference of āyā and sūr'ah in various places in the Qur'ān, as if words, āyā and sūr'ah have been derived from the Qur'ān itself.

During prophetic period, the second collection of script of Qur'ān was sūr'ah i.e., the Qur'ān had been divided between sūr'ah like āyā. There are some prominent features about sūr'ah:

1. The name (word sūr'ah) is the selection of Hazrat Muhammad (PBUH) (which in fact, had been derived from the Qur'ān itself).
2. The Qur'ān is consisted of 114 sūr'ahs and Hazrat Muhammad (PBUH) himself appointed this number.
3. The names of all sūr'ahs are Tūāqīfī i.e., Hazrat Muhammad (PBUH) has given them these names and he has also given other names to various sūr'ahs. Later on, people derived other names of sūr'ahs according to their topic. Anyhow, these are characteristic names, which are not written in the Holy Qur'ān as a caption. In various Asian, Arabic African Countries the substitute names of 16 sūr'ahs are used as topic.
4. The number of āyā in sūr'ah, the implementation of Bismillah before every sūr'ah (except sūr'ah Tu'ab'a) and the arrangement of sūr'ah according to recitation is tūāqīfī i.e., Hazrat Muhammad (PBUH) himself did it and the whole Umma has unanimously agreed upon it.

Verses of the Holy Qur'ān 2.0

According to the view of A.T. Welch, there was no division of in old scripts or versions of the Qur'ān and when the numbers of verses were implemented, they are different from old versions. There is different methods number of division of verses among Muslim class or group. Pickthall has made basis the tradition version "Hindī's translation in his English translation of the Qur'ān."⁽²⁰⁾ In 1834, Gustav Flugel presented the best translation of the Qur'ān.⁽²¹⁾ in which he did not follow any Eastern translation.

Richard Bell⁽²²⁾ and A.J. Arberry⁽²³⁾ have made the basis the number of ayat described by Flugel in his translation. According to Abdullah Yusuf Ali, there is only one formula and there has not been difference forever (24). Robert Paret⁽²⁵⁾ has translated the Qur'ān in German Language. The translation of Richard Blachere is in French language. The numbers of verses described by both of them are different. Paret has made basis the Egyptian translation where as Blachere has made basis the translation of Flugel. The Muslim scholars depend upon the script of Arabic books and their translation though Bismillah is not included among them where as Zafar-ul-Ilah Khan and M.G. Fared have included Bismillah the first verse while translating the Qur'ān. There is difference among Muslim translators about B considering letters or Bismillah the first verse⁽²⁶⁾. In grammar, the word verse is used for various meaning. These are: the meaning of verse is miracle, symbol, offspring, strange thing and argument and verse is used for all meaning in the Qur'ān⁽²⁷⁾.

According to terminology, the big or small parts of the Qur'ān which have resemblance or co-ordination among them are called verse.⁽²⁸⁾ The word verse is also used for a part of the book but it is always doubtful to call something verse except the verses of the Qur'ān. The preaching of Hazrat Muhammad (PBUH) is also called verse. This word has frequently occurred in the Qur'ān and it is frequently used in the Meccan paragraph.⁽²⁹⁾ Hazrat Muhammad (PBUH) had compiled the verse in the sūr'ah of the Qur'ān according revelation. The Qur'ān is according to this arrangement and the Scholars agree to it.

The authentic and independent belief is that the present arrangement of verse is Tuaqīfī and non-Ijtihādī. There are some arguments about it:

2.0.1 According to false logic, the sayings of the Scholars of Umma stress the view that the whole Umma has been considering the arrangement of verses Tuaqīfī.

2.0.2 Rationally, the point comes to light after going through the realities that the Qur'ān has been arranged according to order of Allah. The whole Umma agree to the point completely that the Prophet (PBUH) has himself arranged verse in sūr'ah⁽³⁰⁾.

If some one disagrees, it is about the arrangement of sūr'ah i.e., it has been occurred according to the suggestions of companions (RA). This view could not be accepted and this thing is unimaginable that the arrangement of sūr'ah is Ijtihādī and Tuaqīfī.

The saying of Allama Zarkashī is not acceptable that "the arrangement of some sūr'ah is not from Allah," rather it is based upon the Ijtihād of companions (RA) that's why, the arrangement of the Qur'ān is unique⁽³¹⁾.

The reason is that companions (RA) had arranged their own versions of the Qur'ān according to their (RA) Ijtihād, it was their (RA) own personal act and they (RA) had not tried to implement their arrangement upon any one. Companions (RA) never said that it was unlawful to oppose their personal arrangement because they (RA) had compiled their versions for themselves.

When the whole Umma agreed to the Uthmanīc version, companions (RA) also agreed to it, and left and wiped out their personal version. If they (RA) considered the arrangement of sūr'ah and verses based upon their Ijtihad, they (RA) were stick to their own personal versions and never agreed or accepted the Uthmanīc version.

Moreover, Zarkashī himself accepts that there is big oral difference or dispute among the people who believe the arrangement of sūr'ah based upon Ijtihad and those who believe in Tauqīfī arrangement.⁽³³⁾ He presents the saying of Imām Malīk for argument that companions (RA) arranged the Qur'ān as they listened from Hazrat Muhammad (PBUH).

Simultaneously, Imām Malīk also says that the arrangement of sūr'ah is based upon the Ijtihad of companions (RA). Now the dispute arouse that whether Hazrat Muhammad (PBUH) had himself arranged the sūr'ah or this arrangement was according to recitation practically⁽³⁴⁾. As far as this ideology is concerned, there are two types of arrangements:

- 2.1.1 Tauqīfī
- 2.1.2 Ijtihadī

In this division, the second type i.e., Ijtihadi type is not based upon any authentic logic, therefore this is a weak type and not trustworthy.

“The arrangement of many sūr'ahs were known in the Prophetic period (PBUH) e.g. Sab'a' Ta'wīl (the seven longest sūr'ah which are in beginning of the Qur'ān) Hawamīm and Mufasīl sūr'ah”⁽³⁵⁾.

Abu Jaffer bin Zubair says, “The sūr'ah which Ibn e Abīyya has described, their arrangement was famous in the Prophetic period. It is known through evidence and research that the number of such sūr'ahs is more than the sūr'ah described by Ibn e Attīyya. There are a few sūr'ah about which there is difference”⁽³⁶⁾.

The a few sūr'ah about which doubts can be raised, are based upon a weak rather a baseless tradition. The presenter of this Hadith is Yazīd Al-Farsī, refers this Hadīth from Ibn e Abbas (RA). Imam Bukharī has included this Hadith or Yazīd Al-Farsī among weak and false referee⁽³⁷⁾ that's why, his unique tradition is not acceptable. In other words, this tradition became the cause of doubts about the sūr'ah, which have been proved through oral recitation and written Mushef. The script of Bismillah in the start of sūr'ah would be doubtful according to this Hadīth. So the hands of Hazarat Usman (RA) are free from hypocrisy. Actually, if this Hadith would be declared baseless or false, it is acceptable⁽³⁸⁾.

The Hadith as follows:



had been cancelled the second verse, therefore, it must not be written in the Qur'ān or must be left it, Hazrat Usman (RA) answered that I cannot change anything from its own place in the Qur'ān⁽⁴²⁾.

2.1.5 Hazrat Imām Muslim has referred from Hazrat Umer (RA). He (RA) said, "I never inquired frequently about anything except 'Kalalā', He (PBUH) said, the last revealed verse of sūr'ah Al-Nīsā is enough for this matter.⁽⁴³⁾ According to present arrangement, the last, verse of sūr'ah Al-Nisa is about 'Kalalā'. It is evident that he (PBUH) had himself arranged the sūr'ah and verse.

2.1.6 In this way, it is refereed from Hazrat Ibn e Abbās (RA) that when the verse

(44) ﴿لَا يَجْرِي فِي الْوُدِيِّ﴾

Hazrat Jibrāil (AS) said to Hazrat Muhammad (PBUH)

(45) ﴿لَا يَجْرِي فِي الْوُدِيِّ﴾

that he (PBUH) would arrange this verse after the 280th verse of sūr'ah Al-Baqara. The number of this verse in sūr'ah Al-Baqara is 281 in the present Qur'ān. We come to know that there are complete arrangement and serial numbers of sūr'ah and verse in the Qur'ān. This arrangement is Tuqifi i.e., from Allah.

2.1.7 In the Sunan Abi Dawood, there is written:

(46) ﴿لَا يَجْرِي فِي الْوُدِيِّ﴾

"Hazrat Muhammad (PBUH) never knew whether the sūr'ah completed or not until the Bismillah was not revealed".

2.1.7.2 Bismillah of every sūr'ah is a destination from Allah and Qur'ānic verse and the essential part of the sūr'ah.

2.1.7.2 Bismillah is the symbol of start and end of every sūr'ah whenever the verse of every sūr'ah should not be arranged specifically, the end of the sūr'ah cannot be known.

2.1.7.3 The origin of sūr'ah is oral revelation not Ijtihadī.

2.1.8 The matter of arrangement of verses and sūr'ah has been proved through the Qur'ān. The Qur'ān himself gives evidence that it has been written during revelation period and it has been proved through earlier traditions that Hazrat Muhammad (PBUH) himself dictated the Qur'ān systematically. It is not a new thing to write Qur'ān, Hazrat Muhammad himself dictated the Qur'ān⁽⁴⁷⁾.

2.1.9 The writer or Kātīb e-Wahī Hazrat Zaid (RA) says that

(48) ﴿لَا يَجْرِي فِي الْوُدِيِّ﴾

when I stop writing, Hazrat Muhammad (PBUH) asked to recite it, I recited, if I committed mistake, he (PBUH) corrected it.

2.1.10 Any reference of verses or sūr'ah has also proved that the present arrangement of the Qur'ān is from Allah. As Allah says in sūr'ah Hūd:

(49) ﴿لَا يَجْرِي فِي الْوُدِيِّ﴾

This order has been given in sūr'ah Hūd which is 11th sūr'ah according to arrangement and there are really 10 sūr'ah before sūr'ah Hūd. Allah says in sūr'ah Nīsā:

(50) 

The verse, which has been referred in this verse, it is:

(50)  Or (51) 

And all these verses are part of one sūr'ah. In sūr'ah Al-Hajj

(52) 

The animals, which have been prohibited in this verse, all these details, have been discussed in the earlier sūr'ah i.e., sūr'ah Al-Baqara, sūr'ah Al-Inām and sūr'ah Al-Nehal and there is no further discussion in later sūr'ah. After this, the Qur'ān was called the "received message". Therefore Allah says:

(53) 

According to the tradition of Hazrat Zaid bin Sābīt (RA)

(54) 

In this tradition, the arrangement of both sūr'ah and verses appears as Ajmālī,⁽⁵⁵⁾ because the verses would be arranged at the time when every aya is in its place, where Hazrat Muhammad (PBUH) asked to place it and the verses can be arranged at that time when the verses are managed.

According to the tradition of Hazrat Zaid bin Sābīt (RA), نولف القرن means (we combined the Qur'ān or talīf the Qur'ān), Talīf means to combine some various thing through such method, the mutual co-ordination and harmony should be created among them. If the harmony were not created, it would not be called Talīf. It is known that verses were collected according to a specific arrangement.

There is in Taj-ul-Arūs!

(56) 

The meaning of Talīf is that to create harmony and co-ordination between two different things as the different and separate essays are arranged during the combining of books⁽⁵⁷⁾. Hazrat Zaid bin Sābīt (RA) who was among the writers of divine revelation had a specific status among them and he was also a good Hafiz and knew the temperament and mood of Hazrat Muhammad (PBUH). During the arrangement of verses and sūr'ah, he (RA) kept aware Hazrat Muhammad (PBUH) about everything according to his (PBUH) mood, he (PBUH) corrected where it was necessary. As it has been earlier discussed that Hazrat Muhammad (PBUH) was much conscious and careful about the preservation of divine revelation and Hazrat Zaid bin Sābīt (RA) he knew it.

Hazrat Zaid bin Sābīt (RA) mostly lived in Madina and Hazrat Muhammad (PBUH) often called him (RA) to dictate revelation it is possible that some time Hazrat Muhammad (PBUH) him (RA) and he (RA) was out of city, he (PBUH) called another person to dictate revelation but he (RA) was so much devotee of writing revelation that he (RA) surely asked the persons what verses they had written and he would surely write these verses because Hazrat Zaid bin Sābīt (RA) tried to complete and accurate his (RA) Mushaf.

The tradition reveals the fact that I other persons were also there to write revelation along with Hazrat Zaid bin Sābīt (RA) it is referred from Hazrat Usmān (RA):

Hazrat Usmān (RA) said that verses of different sūr'ah were revealed at a time upon Hazrat Muhammad (PBUH) when that situation occurred he (PBUH) called some persons among the writers of revelation and asked to write these verses in the specific sūr'ah where these topics had been discussed.

This tradition reveals the fact that Hazrat Muhammad (PBUH) arranged the verses with revelation. Qāzī Abu Baker D, 403 A.H., has written in "Al-Intīsār" that the arrangement of sūr'ah and verses is Am e Wajīb and Hukam e Lāzīm. That's why, Hazrat Jabraīl (AS) informed Hazrat Muhammad (PBUH) where placed this verse.

Ibn e AL-Hassār D, 611 A.H., says that sūr'ah and verses were arranged according to divine revelation. Hazrat Muhammad (PBUH) ordered to place this verse on the specific place. The present arrangement has been the result of continuous recitation of Hazrat Muhammad (PBUH) and Ijm'a of companions (RA)⁽⁶⁰⁾.

According to Imām Zarkashī it is Tūaqīfī knowledge in which illusion and thinking⁽⁶¹⁾. All the Scholars have unanimously decided that the number of Salāt verses is six thousand. There is difference among them about the increasing number of verses. Some think that there is no increasement in verses and some have told two to four hundred verses more, and according to some, the verses may be increased to 14, 19, 25 and 26.

According to Al-Musīlī, this difference has three different types. The one type is that which has no difference among verses neither brief nor detail. The second type is in which there is no difference about the arrangement of sūr'ah. The third type reveals the difference between the number of sūr'ah and verses⁽⁶²⁾.

The second view about this difference that Bismillah was bestowed according to which letter recitation with sūr'ah among the rule of recitation of seven letters. Some persons included it an verse, whereas those who recite according to other letters do not consider it verse. In this way, some persons have included mysterious letters verses and some regard the whole word **ا ل م** as verse. Some persona has proved after researching the sayings of "Salaf" that there is no possibility of illusion, that **ق □ ن □ ص □** are the same letter and they cannot be considered verses⁽⁶³⁾. According to AL- Musīlī, some persons consider the as saying of Allah **ثم نظر** verse, anyhow there is no shorter sentence than it in the Qur'an e.g., **الضحى** and **عم والفجر**.⁽⁶⁴⁾

In fact, verse is the part of the Qur'an, which is detached from its origin, and subject and it is a part of sūr'ah. It has given this name because it is the symbol of truthfulness of its creator and the humility of its combiner. According to Wāhīdī, who has referred from companions (RA) that if the arrangement of the Qur'an was not Tūaqīfī, every smallest participle could be called verse. Some scholars say that the method of detecting verse is the way of sūr'ah (AS).⁽⁶⁵⁾ as sūr'ah are identified through Tūaqīfī, aya is the group of letters of the Qur'an which must be known through Tūaqīfī, e., it is from earlier message and later message of the Qur'an and it is not the example of detached message⁽⁶⁶⁾.

3.0 The Use of Bismillah in Qur'an

Bismillah has been used before every sura of the Quran except sura 'Al-Tauba. The bismillah has been used in the Quran for 114 times, and it comes twice in 'sura Namal' and it is also the 30th aya of sura Namal. In bismillah, the two characteristics of Allah have been described. The word "Rehman" has been used in the Quran for 57 times and the word 'Raheem' for 33 times.

This line was not the part of the first revelation in which Hazrat Muhammad (PBUH) had been addressed with the name of Allah. It occurred with the word 'Bismi Rabika' in the Quran.

There are different views of the Muslim researchers about Bismillah. Some Muslims think that bismillah is the part of revelation and it was written in the start of sura, though the Meccan rejected to name Allah 'Rehman' whereas they knew that Allah is the greatest and superior. According to A.T. Welch, there is evidence of separate use of 'Rehman' in the Quran, and 'Raheem' made a combination with it as a complete name. The recent finding of A.T. Welch constructs the view that the origin of 'Rehman' was used in Arabic language for Allah and other supernatural species and the remaining events truly point out the fact that the Bismillah had been used for the division of names of discussion in the life of Hazrat Muhammad (PBUH). It is said that sura Fateha was recited without Bismillah in Basra, Kufa and Siyriya and gradually the use of Bismillah was begun to be common and there is no doubt that Hazrat Muhammad (PBUH) introduced bismillah before every part of the Quran and it was used for the division of every sura. After the death of Hazrat Muhammad (PBUH) Bismillah had been written before every sura in the Quran and it is present in the same way these days⁽⁶⁷⁾.

The occurrence of Bismillah in the Quran has been proved through Ijma and it is an aya of sura Al-Namal.⁽⁶⁸⁾ It has also agreed that bismillah does not come before sura Al-barata.

There is difference of using bismillah before every sura among the four religious facts.

1. Is this aya included in every sura except sura Al-Tauba?
2. This aya is not included in every sura rather it is written for praying before every sura.
3. It is a regular aya. It is included among the ayat of sura rather it has been revealed to differentiate between sura because the Quran has not been proved through Ahad.
4. This aya is specific for the beginning particularly and the division among sura is possible through it.

The last opinion is more authentic, strong and explain try and it is not conflicted. That it comes in the start of every sura except sura Tauba.

It is not included among ayat of most sura, except the aya of sura Namal and the aim of revelation of Bismillah is to separate every sura from other sura. The Hadith of Ibne Abbas (RA) is a strong evidence for it.⁽⁶⁹⁾ كان النبي لا يعرف خاتمه السورة حتى ينزل (بسم الله الرحمن الرحيم)

"When Bismillah was revealed, Hazrat Muhammad came to know the sura ended and next sura had started". The Ulama have great difference about sura Al-Anfal and sura Al-Tauba. Some Ulama think that they are one sura and the argument is that there is no Bismillah between these two sura. According to other view, they are two separate sura and it is not necessary to differentiate these two sura through Bismillah.⁽⁷⁰⁾ The evidence of this view is this Hadith in which Saeed bin Jabeer (RA) asked Inbe Abbas (RA) about sura Tuaba, he (RA) told that (ومنهـم) (ومنهـم) بل هي الفاضحة ما زالت تنزل until we thought that there was nothing left among them which we discussed, then the sura Al-Anfal was asked, he (RA) replied that it was sura Al-Badr, I said that it was meant the last judgment day and this sura was revealed upon Bani Nuzair⁽⁷¹⁾.

According to Ibn e Arabī, if people are doubtful about the Qur'ān, there is no doubt about Qur'ān, there is no doubt about Qur'ān the message of Allah⁽⁷²⁾.

According to knowned for jurists and Qārīs that Bismillah is not the verse of sūr'ah Fātīh rather it is used to separate one sūr'ah from other sūr'ah and it is also used for praying. The same view has been expressed by Imām Abū Hanīfā⁽⁷³⁾, Imām Mālīk⁽⁷⁴⁾ and other Imāms⁽⁷⁵⁾.

It is used before every sūr'ah except sūr'ah Al-Barā't. This is the belief of Imām Shāfāī⁽⁷⁶⁾ according to Imām Ahmed⁽⁷⁷⁾ is the 30th verse sūr'ah Al-Namal. All of them agree that it has been revealed by Allah.

The above discussed views reflect that one group of scholars deny the fact that Bismillah is the verse of the Qur'ān and Qāzī Abu Baker has Declared it a mistake of Imām Shaf'āī that the bismillah is the aya of the Qur'ān Which is in the sūr'ah Al-Namal as 30th verse. Bismillah is the verse of the Qur'ān, that's why, all the companions (RA) wrote in their Musāhīf rather if they did not include bismillah in their Musahif, it would be thought that it was not the part of the Qur'ān. We can say that it is the part of the Quran and it is written before every sūr'ah.⁽⁷⁸⁾ If it was not included in the sūr'ah, there are three authentic views about this problem.

1. It is said that it is equal to negate it or accept it. Neither to negate it or accept it. Neither it can be accepted nor it can be negated through Ijtahad rather a group of Scholars says that both these sayings are correct and it is a part of recitation of the Qur'ān. It is also used to separate one sūr'ah from other, and according to some recitation, it is not verse.
2. There is agreement upon its writing in the Musāhīf-ul-Imām and some have read with **بسم** and some have read with **ب** but it cannot be wiped out from Musāhīf.
3. It is agreed that the Qur'ān has been saved in the hearts and has been written in the Musahīf. It has been proved from traditions that the Qur'ān was collected by companions (RA) in the prophetic period (PBUH). The four Companions (RA) of Ansar are famous⁽⁷⁹⁾ and these are based on seven letters. They are not referred from Asim and Naf'e, rather it has been proved by Hazrat Muhammad (PBUH) and all the Scholars of have agreed to this.⁽⁸⁰⁾ As it has been described that these seven recitations are not based upon one letter rather they are based upon seven letters upon which the Qur'ān has been revealed. The authentic Scholars has agreed to this and the proved recitation. It is evident that the conflict is not between Jurists and Qur'ā' rather the conflict is in Mushif-ul-Imām on which all Companions (RA) and Successors agreed and the question had raised after their period that it was one of the seven recitations or 10 recitations or was proved through seven letters. There are two sayings famous about it. The first is of scholar of reknowned jurists and the second is of a group of scholar and Qur'ā' and all of them agree to the view that seven letters are not opposite to one another neither the translation is conflicting and sub standard rather it has been proved like verses which comes after one another. And there is enough Hadīth, which have proved the authenticity of seven letters⁽⁸¹⁾.

'Rehman' and Rahīm are the characteristic name of Allah. According to famous orientalist Arthur Jeffery, it can be said with certainty that this word had been derived from the Jews.⁽⁸²⁾ Mubard, Zūjāj, Syuttī and Sa'alb have used these words as characteristic names of Allah and they cannot be used as the personal names of Allah because characteristics of 'Rehman' and 'Rahīm' originated from the 'Reham' and 'Rehmat' are used for Allah. The function of these characteristics is same. They mean abundance. That's why; the Rehmat of Allah is superior and dominative **وسعت كل شئ رحمة** and in Bismillah, 'Rehman' and Rahīm are used for the reason of abundance of 'Rehmat'. It is referred from Ibn-e-Abbas (RA) that both of them were collected together because Rehman was Hebrew and Rahīm was Arabic. In this way, Ibn e Barbar⁽⁸³⁾ said that according to Juhri, Rahman was such a name, which could not be given to nay other except Allah⁽⁸⁴⁾.

4.0 Haroof – E – Muqata't

4.0.1 Haroof-E-Muqata't and the View Point of the A.T. Welch

There comes a sentence or some parts of the sentences after the Bismillah in 29 Surahs of the Holy Quran which are called in Arabic "Fawateh Al-Sawar" or initiative of Surah. In the beginning these words were called Haroof-e-Maqatat but in European language these letters are called abbreviation letters or mysterious letters. These are recited alphabetically. Various explanations are described for these letters and their e.g., non-abbreviated form its prominent aim to stimulate the attention of the listeners of the Holy Prophet and also to make them captivate⁽⁸⁵⁾. This theory i.e., these secret symbols are the important basis of symbols has been famous. Another theory is that Fawateh Al-Sawar are mysterious sentences and only Allah can know the meaning of these letters and their symbols.⁽⁸⁶⁾ The Muslim researchers of the later period began to accept this theory and the Philosophy of Haroof-e-Mukhafifat began to be popular. According to one theory, the Holy Prophet (PBUH) has been addressed in these sentences. According to another view, these sentences follow many ayat due to their importance.⁽⁸⁷⁾ Many western researchers have given challenge of explaining these sentences e.g., Noldeke says in the "History of the Holy Quran" that described these starting sentences the basis monogram during the compilation of the Holy Quran. The Haroof-e-Muqata't in the beginning of surahs are the initial or last letters of the name of Sahaba, who had the particular version of the Holy Quran and these are just an increase in the real Holy Quran, e.g., ج from Zubair, م from Mughiera and ح from Huzifa etc.⁽⁸⁸⁾

Bhull and Hirschfeld very promptly favoured this theory⁽⁸⁹⁾ and never thought that this theory was beyond rationality whereas Schwally rejected Noldeke view point and said that if Muhammad (PBUH) really explained any symbol, he would be no doubt the author of secret creations. Schwally skipped the theory of Noldeke in the second edition of the 'History of Quran'.⁽⁹⁰⁾ and expressed the view that these sentences are interiorly connected. Later Noldeke clarified these sentences were part of the revelation but they were used as the secret sentences which had no specific meaning. The famous Orientalist O' Loth says that these are symbols of alphabetic letters.⁽⁹¹⁾ Another Orientalist Blachere made comparison of different views and Philosophies in this regard, at last he came to the conclusion that the best and the most accurate view was that which the Muslim scholars presented. He himself skipped meaningless and baseless sayings.⁽⁹²⁾ Goosen presented the view suggested by Moorson Seal i.e, these sentence severed as the translator and they were included in Surahs and their context. According to Ballmy, Hazrat Muhammad (PBUH) described Bismillah as Muqata't at its first advent, and the later compilation failed to introduce it. It is an important thing that their existence since the advent and compilation of Surahs and the Holy Quran and it was felt awkward to skip them during the revised version because they were considered the part of revelation. According to the objection of A.T. Welch, if they are alphabetical letters, on the other hand, the Holy Quran claimed that it was bestowed in clear Arabic language. Many Orientalists e.g.,

Noldeke, Schwally, Bell and Allen Johnson considered these sentences the part of the revelation.⁽⁹³⁾ Whereas Bell thinks that these sentences were consisted of the introductory formula during primitive Modinain Period and the versions written by Hazrat Muhammad (PBUH). This thing is noticeable that Muhammad (PBUH) included these sentences in the Surahs, these sentences are important for understanding the meaning, explanation and history of the surahs.⁽⁹⁴⁾

4.0.2 Haroof-e-Muqatat and the View Point of the Muslims

According to the arrangement of Surah, Haroof-e-Maqtat are use in the following 29 surahs.

ذ لك الكتاب لا ريب فيه⁽⁹⁵⁾ الم

(96)	الم	الله لا اله الا هو الحي القيوم
(97)	المص	كتب انزل اليك
(98)	الر	تلك آيات الكتب الحكيم
(99)	الر	كتب احكمت آيته
(100)	الر	تلك آيات الكتب المبين
(101)	المر	تلك آيات الكتب
(102)	الر	كتب انزلنه اليك لتخرج الناس من الظلمت الى النور
(103)	الر	تلك آيت الكتب وقران مبين
(104)	كهيمص	ذكر رحمت ربك عبده
(105)	طه	ما انزلنا عليك القرآن لتثمي
(106)	طسم	تلك آيات الكتب المبين
(107)	طس	تلك آيات القرآن وكتاب مبين
(108)	طسم	تلك آيات الكتب المبين
(109)	الم	احسب الناس ان يتركوا
(110)	الم	غلبت الروم
(111)	الم	تلك آيات الكتب الحكيم
(112)	الم	تنزيل الكتب لاريب فيه من رب العالمين
(113)	يس	وا لقران الحكيم
(114)	ص	والقران ذى الذكر
(115)	حم	تنزيل الكتب من الله العزيز العليم
(114)	حم	تنزيل من الرحمن الرحيم
(117)	حم عسق	كذلك يوحى اليك والى الذين من قبلك
(118)	حم	والكتب المبين
(119)	حم	والكتب المبين
(120)	حم	تنزيل الكتب من الله العزيز العليم
(121)	حم	تنزيل الكتب من الله العزيز العليم
(122)	ق	والقران المجيد
(123)	ن	والقلم وما يسطرون

These Haroof-e-Muqata't are consisted of one letters, they come in the beginning of only three surahs. There are ten surahs which start with two letter words. Among the, there is surah 42 which begins with "عسق" and it is also connected with these seven Surahs (though in there are three letters) and thirteen surahs start with three letters. There are four letters words in the beginning of two surah of the Holy Quran and only surah "Mariyam" starts with four letters Haroof-e-Maqtat.

This detailed discussion exposes the fact that the Haroof-e-Muqata't which come in the beginning of the Holy Quran and they are of thirteen different types of forms. The Haroofs or letters which come in the beginning of most surahs, they are listed following according to the repeated recitation⁽¹²⁴⁾:

"Alif", "Lam", "Miem", "Ha", "Alra", "Al-Taa", "Al-Saad", "Al-Ha", "Al-Yaa", "Al-Aein", "Al-Qaf", "Al-Kaaf", "Al-Noon".

The following details exposes that the letters which come in the beginning of the surahs, they are fourteen in number after skipping as there are lesser in numbers than Alphabet.⁽¹²⁵⁾ Some Philosophers / Scholars give argument that Haroof-e-Muqata't have been put in the initial position in the surahs because they should be proof of the fact that the Holy Quran is the manifesto of these alphabetic orders or letters which are commonly used.

These Haroof-e-Muqata't are separate even in the start of the surahs and they are also in the compound form so that Arab would come to know that the Holy Quran is consisted of the letters which are familiar for them. That's why they are helpless to create even a single example.⁽¹²⁶⁾

Among scholars, Zamakhshari⁽¹²⁷⁾ and Baizvi⁽¹²⁸⁾ have described it with details- Shiekh-ul-Islam Ibne Taymia⁽¹²⁹⁾ and his student Hafiz Al-Mazi⁽¹³⁰⁾ have also supported it.

Ashab-e-Ray say after warmly supported this theory that Allah had given challenge to the Arab to bring example of the Holy Quran and this thing enhances the strength of the Holy Quran. We notice that the Quran did not present the fact only that the Haroof-e-Muqata't which have been used in the start of the surahs and they are equal in number with alphabetical letters rather they are consisted of the every genre of the Haroof-e-Muqata't have derived from the Fawateh of the surahs. The details are following:

- 4.0.2. 1) Haroof-e-Halq⁽¹³¹⁾ are Ha', Aein H'a'
- 4.0.2. 2) Haroof-e-Mehmoosa⁽¹³²⁾ are Seen, Ha', Ka'f, Sa'd, H'a'
- 4.0.2. 3) Haroof-e-Majhoora are Hamza, Miem, Lam, Aein, Ra', La', Tua', Qa'f, Ya', Noon.
- 4.0.2. 4) Haroof-e-Sha'fwia are only two and only 'Miem' is among these Fawateh.
- 4.0.2. 5) Haroof-e-Qalqla⁽¹³³⁾ are Qa'f and Tua' till end.

These Haroof or letters are some singular, some plural, some three, some four and some five because the Arabic language constitutes through these letters and there is no letters more than five.

We are living in the rationalized 21st century, that's why our view is that the collection of these Haroof in the Fawateh of the surahs is just the game of chance. Early Jurists thought that these Haroof were arranged in the start of the surahs since beginning so that the Fawateh of all surahs were consisted of all Haroof or letters which example could not be created by man in spite of all mutual co-operation.

The belief of f eternity of Haroof-e-Muqata't has given them status of the most modest and respectable place, that's why it is very dangerous to express views about the Tafseer and Taveel of these Haroof-e-Muqata't. They belong the group of those doubtful letters about which only Allah know.⁽¹³⁴⁾ Imam Sha'bi says that "these are mysterious elements of the Holy Quran."

Hazrat Ali bin Abi Talib says that "Every Divine book has its own specific selected thing and the specific and the most prestigious thing of the Holy Quran is its alphabetic letters."⁽¹³⁵⁾

The saying Hazrat Abu Bakar Siddiq is that, "every book has a secret and Haroof-e-Muqata't are the secret of the Holy Quran."⁽¹³⁶⁾

Ahel-e-Asar have refered from Khulfa-e-Rashidin and Abdullah bin Masood that "Haroof-e-Muqata't is a secret knowledge which no one can know except Allah."⁽¹³⁷⁾

Those Ulama who have tried to explain the meaning and Tafseer of the Holy Quran, they did express any authentic and specific view rather they left for Allah for the real Taveel of Haroof-e-Muqata't after expressing their view point about Haroof-e-Muqata't. These letters had been a mystery due to their eternity and many types of interpretation about them. That's why they were hidden under the veil of Ghamuz and Khafa' which was not needed and never reliable.

Every thing which has been described in the explanation of these Haroof, the most ambiguous sayings of those people who count these Haroof according to “Jumel”, they draw the conclusion from these Haroof after skipping numbers from these letters that Islamic Umma would be alive till this time or some man or nation would be prestigious of this scale. ⁽¹³⁸⁾

Imam Sahabi says that those letters have come in the beginning of the surahs, perhaps they are a signal of the time period of the Umma’s existence after skipping repetition (Mukarrat). ⁽¹³⁹⁾

Another tradition Ibne Ishaq has from Ibne Abbas in which a number of Jews have explained to Hazrat Muhammad (PBUH) that these letters have been pointed out in different traditions and this circle had been completed till many years. First of all, they heard him (PBUH) recited **الم** (H-30+40=71) and said that they were completed within 71 years and then suggested that **الر** was completed during 231 years. ⁽¹⁴⁰⁾ At the end, they draw the conclusion that this matter had been canceled. Sauti said after discussing this matter that these Haroof are simply mysterious letters like other possibilities and Fawateh of surahs and only Allah can comprehend their meaning and symbol. ⁽¹⁴¹⁾

Allama A-Nuhwi says that some Ulma prophesied from the aya i.e., the Muslims would conquer Jerrusilam in 583 A.H ⁽¹⁴²⁾ and heir prophecy was fulfilled completely. ⁽¹⁴³⁾

Allama Al-Aaz bin Abdulslam says that Hazrat Ali had wiped out confusion in the mind of Hazrat Ma’viya about the event of **حم عسق** ⁽¹⁴⁴⁾

Some Shiya scholars say that if the Haroof in the start of the surahs would be collected and Mukarat would be skipped, this collection constitute the following script:

⁽¹⁴⁵⁾ **صراط على حق تمسكه**

Hazrat Ali is on the right path and we follow his path. In the argument of opposition of this theory, some humorous Aehl-e-Sunnat constitute another scrip from the same collection:

⁽¹⁴⁶⁾ **صح طريقك مع السنة**

To follow the Sunnah

4.0.3 Those Who Rejected Abjad Method

The calculative method is called the method of “Abi Jad known as method of Abjad. Ulma have strictly forbidden from it. Hafiz Ibne Hajr Asqalani has declared this method false and untrustworthy. ⁽¹⁴⁷⁾

Hazrat Ibne Abbas forbade to trust this method of Abjad and called it magic. It is no doubt a right view because there is no place or base for the method of Abjad in Shariya.

4.0.4 The Views of Mystics (Sufiya) about the Haroof-e-Muqata’t

The Mystic (Sufiya) have expressed some unique and strange views and theory about the Haroof-e-Maqtat. In this matter, Shiekh Muh-ud-Din Ibne Arabi has written in “Al-Fatuhant-e-Al-Macciya” seems the most reliable. There is a short survey of the views of Ibne Arabi:

We should come to know that common people are unaware of the reality of Haroof-e-Muqata’t. There are 29 surahs in which these letters have come in the beginning. The 29th number is the symbol of the fact that it is the pote on which the sky has been constituted. In the Holy Quran, **الم** in surah Ale Imran is the Qutub. If this Qutub is not in the Holy Quran, the other 28th surahs could not be in their own place. ⁽¹⁴⁸⁾

Harooof-e-Maqtat are 78 after skipping Mukarrat. Hazrat Muhammad (PBUH) has said ⁽¹⁴⁹⁾ وستون شعبة الإيمان بضع i.e there are 70 branches of Iman. Here بضع means 08.

Harooof-e-Muqata;t are also 78 like branches of Iman. That ‘why man can not be aware of the joys of Iman until he is aware of the reality of Harooof-e-Muqata’t. ⁽¹⁵⁰⁾

4.0.5 The Fawateh-e-Surahs Are the Names of Allah:

The Mazaumat of the mystics are the transparent of their views or ideology. They are originated from their mysteries and mastathat that’s why the ideas of the mystics do not infer the meaning of these mysterious letters according to true Islamic Point of View.

Some people who are not the companion of the mystics and neither accept the method of Abjad. Their view is that every letter of these Fawateh is originated from the names of Allah. ⁽¹⁵¹⁾ Or, they explain the motives and topics of the surahs in which they are in, e.g., Hazrat Abbas says that in كهيعص Kaaf from Karim, Ha’ from ha’ Ya from Hakeem, Aein from Aleem and Sa’ad from Sadiq, in this way, الر means انا الله ارى (I am creator and is aware of every thing). ⁽¹⁵²⁾ The meaning of المص is that انا الله افضل (I am creator and explains every pors and corns of every thing). ⁽¹⁵³⁾ Some Ulama regard طسم as seena’ and Musa because the two surahs in which طسم has been used, these surahs are full of the description of the event of Hazrat Musa which he faced in the valley of Seena on the Mountain of Toor. ⁽¹⁵⁴⁾

It is evident that these views and ideas are vacant from logic and are the manifesto of just idealization and allusions. The proof of this is that there are various and paradoxical ideas have been expressed about all these sayings:

4.05.1 The view of Hazrat Ibne Abbas about that it is meant Kaaf, Haad, Ameen, Alim and Sadiq. ⁽¹⁵⁵⁾

4.0.5.2 The second saying of Hazrat Ibne Abbas that Kaaf is originated from Malak, Ha’ from Allah, Ya and Aein from Aziz and Saad from Musawar. ⁽¹⁵⁶⁾

4.0.5.3 The third saying is that it is a signal toward Kabir Haad, Amin, Aziz and Sadiq. ⁽¹⁵⁷⁾ There are similar and opponent views about كهيعص from differnt Ulamas.

Kirman writes in his book Ajaib that according to “الم” means انا الله اعلم وارفع ⁽¹⁵⁸⁾ (I am Allah, possesses great knowledge and superior to all) Hazarat Ibne Abbas mixed “الر” with حم and ن. According to him, the word of Al-Rehman have come in the beginning of various surahs. ⁽¹⁵⁹⁾

In this way, there are various traditions about the meaning and explanation of

4.0.5.4.1 Its meaning is انا الله الصادق (I am the true Allah). ⁽¹⁶⁰⁾

4.0.5.4.2 It is referred to المصور which is the name of Allah.

4.0.5.4.3 Three different names are referred i.e., Alif from Allah, Miem from Al-Rehman and Saad Al-Samad. ⁽¹⁶¹⁾

The most ridiculous thing has been referred with the most famous orientalist Springer who says that طسم is a open reference to لايمسه المطهرون because their prominent letters are same, طا is prominent in المطهرون and ميم, سين are prominent in يمسه ⁽¹⁶²⁾ and all these three letters are in طسم Renown orientalist Plado has written in his book “Al-Madkhal Ila Darasa Al-Quran” and Orientalist Loth has followed Springer based oipinion in spite of much carefulness.

It is fact that this kind of lame explanations about the meaning and Tafseer of Harooof-e-Muqata’t (Mysterious letters) never end. It is personal type of explanations which motive and centre is personal liking and disliking and choice.

The question is that why we should not think that Kaaf is originated from Qanir, Al,Quds, Al-Qadir or Al-Qavi, the letter Aein is originated from ق and why not from Aziz, and from 'E' Aleem Noon is originated from Noor why not from Nasir and Saad is originated from Sadiq why not from Samad⁽¹⁶³⁾ what is logic in the view that الم are the prominent letters in الرحمن and they are neither in Al-Rehman nor in Al-Hum.⁽¹⁶⁴⁾

Some people do not think that Haroof-e-Muqata't (mysterious letters) are originated from the names of Allah rather they say that these letters are Ism-e-Azam.⁽¹⁶⁵⁾ They have been presented in different styles and Ibne Attiya has referred this ideology.⁽¹⁶⁶⁾

Another view is similar to this view i.e., they are oath, Allah has taken Oath or swear with these letters.⁽¹⁶⁷⁾ because they are names of Allah in the beginning of surahs. It is also possible that they are names of the Holy Quran due to some reason or these letters are the names of surahs in which they have come.⁽¹⁶⁸⁾

The true and rational Muslims who regarded every effort of solving the mystery of the Fawateh of surahs, condemnable. Undoubtedly it has been proved that this type of Muslims are original and real rational and wise Ulama. The way of discussion of Muslim Ulama is simple and is more evident and explanatory in describing the starts of surahs. Their views and ideas became a stable and undaunted ideology after three different periodic reign. Muslim Ulama had expressed the view that some surahs started in the same style in which Arabic stories started with لا , and بل . Initially, they affiliated these letters with Fawateh.

Their view was that Allah had put these letters in the beginning of surahs and He could anything which He wanted and nobody could objected it and Mujahid among Tabaein, was of the same opinion.⁽¹⁶⁹⁾ Afterwards, this view expanded and some Ulama declared these letters threatening or forbiddance but in this threatening the specific letters الا and اما had not been used. That's why, they are common among folks and the Quran cannot be similar with the language of common people. That's why, such letters were not brought in the Holy Quran, were not familiar among people for threatening and awareness.⁽¹⁷⁰⁾ Imam A-Nuhwi⁽¹⁷¹⁾ says that the aim of these letters is to aware Hazrat Muhammad (PBUH). It is possible that the words الم and حم would be recited near him and he (PBUH) would come to know that Hazrat Jibrail has come.⁽¹⁷²⁾

“The aim of these ayat was to awake the pagans of Mecca and the Ahel-e-Kitab of Madina. Syed himself never knew that anybody had given this type of Taveel before him, later he copies from Ibne Radak and Qatrab of twelve sayings in the ‘Tafseer Kabeer’ of Imam Razi: “ when Pagans of Mecca said, “Do not listen Quran rather make noise during its recitations, it is possible, you will dominate and they advised one another to derived different various meanings from the Holy Quran, Divine authority regarded that such message would be bestowed upon the Holy Prophet (PBUH) which they never know so that they would become silent after hearing these words and listened the Holy Quran, Haroof-e-Muqata't (mysterious letters) were bestowed when the pagans of Macca listened these letters, said with curiosity, Listen what Hazrat Muhammad (PBUH) recited, when they listened with full attention, the Holy Quran criticized or satirized them.⁽¹⁶⁶⁾ The consequence was that they began to get profit from it.”⁽¹⁶⁷⁾

Imam Zarkashi⁽¹⁶⁸⁾ and Al-Sauti⁽¹⁶⁹⁾ have pointed out the same. In this way, Ibne Jareer⁽¹⁷⁰⁾ and Ibne Kaseer⁽¹⁷¹⁾ have mentioned in their Tafseer. The people who were the addressee of the Holy Quran, the validity and application of the logical description of their condition, convince us to adopt this view that the surahs which have Haroof-e-Muqata't (mysterious letters) in the beginning due to great wisdom and strategy, started with topics of Quran, Prophet-hood and messengers.

It is apparent that except surah Al-Baqra and Ale-Imran, all such surahs are Maccan and in these surahs, the pagans of Macca have been invited to embrace Prophethood. Surah Al-Baqra and Ale-Imran are They are the embodiment of "Jidal-e-Ahsan" better preaching style with Ahel-e-Kitab. Ibne Kaseer has tried to tell about these surahs that the pagans of Macca are not their addressee.⁽¹⁷²⁾ The answer of this is that, the aim and motive of bringing these letters in the beginning of surah is eternal and immortal. Therefore, it is a warning for every one not only for pagans. These letters had been warning both pagans of Mecca and Ahel-e-Kitab so that they must comprehend the Holy Quran perfectly, and never make mistake.

There are both Muhkam (order) and Mutshabehat (Mysterious) ayat in the Holy Quran. Muhkan means the thing which meaning and motive is evident and eventually logical, and no taveel or explanation should be derived for it and never to be cancelled it and no body can astray, short list it or explain it with his own liking, the example of Muhkan are⁽¹⁷³⁾ *قل هو الله احد* and⁽¹⁷⁴⁾ *والله بكل شئ عليم* and it is opposite from Mutashabehat which is not evident and it can be further explained or short listed and no one can cancel it and their example is Haroof-e-Muqata't (Mysterious letters).⁽¹⁷⁵⁾

Anyhow, Haroof-e-Muqata't (Mysterious letters) will have been inviting people and their sense of curiosity. Apparently, Haroof-e-Muqata't are the perpetual warning which were bestowed on earth from the heaven.

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