

Analysis Of The Quran's Fasilah In Al-Fatihah And Al-Mulk

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Abstract

Al-Fawasil is a science related to the positioning of Quranic verses. Adad scholars have discussed this topic in detail, which has led to various views on the overall number of verses and how they determine the positioning (fasilah) of a Quranic verse. The purpose of this study is to provide an analysis of the verses or position of the verses, and how adad scholars determine the position of a Quranic verse in two surahs, which are al-fatihah and al-mulk. Qualitative methods are used to obtain the necessary data, which is referring to the primary books related to the ulum al-Quran. Comparative methods are also used especially when comparing the views of adad scholars regarding the position of a verse. This study is intended to provide the necessary information to the scholars of the al-Quran, especially in the field of tilawah and interpretation and can serve as a reference in scientific writing related to the knowledge of fawasil. In conclusion, the study of this chapter is a treasure of knowledge that must be preserved as it is one of the disciplines of ulum al-Quran that is one of the main pillars of the Quranic reading.

Keywords: *fasilah, Quran, al-fatihah and al-mulk*

Introduction

Fasilah and verses are related to each other. When a verse is categorized as fasilah, then it means that a verse of the Quran will end on that fasilah.

The Fasilah of a verse of the al-Quran despite of it does not seem to be of any importance to the reader of the al-Quran, but it is of great importance to the scholars of the al-Quran and is very relevant to the knowledge of dhabt (line placement, dots and markings of the Quran). It was a much-needed science especially at the beginning of the Quranic writing, where the Quran at that time did not have any specific markings fasilah of the verses.

This article will analyze the fasilah of the Quranic verses in surah al-fatihah and al-mulk. In addition, there are also several sub-topics to be discussed namely problem statement, objective, importance and methodology of the study, as well as other sub-topics including the understanding of fasilah and verses of al-Quran, the law on the order of Quranic verses, the introduction of adad scholars and the total

number Quranic verses based on their point of view, the position of the verse, the method of the scholars determine the meaning of the verse and the benefit of knowing the *fasilah* of the verse.

Statement of Problem

The Qur'an written in the time of Rasulullah SAW has no sign and marking to indicate a verse. Therefore, placing the number of the verse is an innovation that has only occurred in modern times. Thus, although there are hadiths that explain the number of verses of a surah such as surah *al-fatihah* containing seven verses, surah *al-mulk* containing 30 verses and so on, scholars still disagree to determine the position of each verse in the surah. Drawing on this issue, there is disagreement among scholars regarding the position of verses in all surahs of the Quran, especially surahs that are not explained by any hadith.

This knowledge of *al-fawasil* is a less well-known science, so the public does not feel it is important. People today only recite the Quran based on existing verse numbers, and most likely they only think that the verses have been around since the time of Rasulullah SAW, or since the Quran was compiled in the time of Uthman ra.

Most people today do not know that the position of the Qur'anic verses in most surahs in the Quran differs in opinion among scholars. This difference can only be seen by comparing some of the specific mashafs such as the mashaf narrated by Warsh, al-Duri and so on. This may not be the case in Malaysia, as the Quran read today is based on mashaf *kufi* from the narration of Hafs, which is no different in the number and position of its verses between the mashaf and other publishers.

There has been disagreement among scholars regarding the *fasilah* of a verse due to several factors. These were because they did not hear any direct reading from the Prophet himself, in addition there are no hadith of his own Prophet explaining the position of each verse of the Quran, as well as the mashaf they received at that time without any sign and indication on the position of Quranic verses. Therefore, the disagreement that arose among them was a sure thing to happen, and all the relevant debates were described in detail in the knowledge of *al-fawasil*.

Research objective

There are various topics discussed in this study on *fasilah*. The three main objectives of this study were (1) to understand the background of adad ulama and the number of verses of the Quran according to them, (2) to identify how scholars determine the position and number of verses in the Quran, (3) to identify how the scholars determine the *fasilah* of Surah *al-fatihah* and *al-mulk*, and (4) analyze the scholars' argument on the *fasilah* in the verses of *al-fatihah* and *al-mulk*.

Importance of Study

In general, this article discusses the *fasilah* of a Quranic verse and its focus on two surahs, *al-fatihah* and *al-mulk*. The importance of this study can be seen from several angles which (1) can be a valuable addition to those who read the Quran, (2) may serve as a reference to those who study *al-fawasil*, (3) can be aware of the differences that occur among scholars on all matters pertaining to the *fasilah* of Qur'anic verses, as well as their arguments concerning them, especially those relating to surah *al-fatihah* and *al-mulk*, and (4) may dispel any confusion regarding all matters related to the Qur'anic verses found in every surah, especially surah *al-fatihah* and *al-mulk*.

Research methodology

This study utilizes the qualitative method, which is to refer to the ulum al-Quran books for the necessary data. The data were collected and analyzed manually to obtain and explain the facts of each topic discussed. Besides that, comparative methods are also used especially when comparing the views of *adad* scholars regarding the position of a verse.

Definition of the knowledge of *Al-Fawasil* and Verses

The knowledge of *al-fawasil* is a knowledge that deals with the surah al-Quran and its verses, from the point of view of each verse and the head of the verse (*ra'su al-ayat*) and its beginning (Abd al-Fattah al-Qadhi: 1977).

A verse can be defined in two aspects, namely literally and figuratively. On the literal aspect, it has many meanings, including "*jamaah*" as it is said that "the people have come with their verses (*jamaah-jamaah*) (Dr. Muhammad Salim Muhaisin : 1989). It also means "*al-alamah*" (sign) as the decree of Allah SWT in surah *al-baqarah* verse 248. (Dr. Muhammad Salim Muhaisin : 1988). It also means "*al-ibrah*" (lesson) as the decree of Allah SWT in surah *al-naml* verse 52. (Al-Zarqani : 1988). It also means "*al-burhan*" (proof) as the decree of Allah SWT in surah *al-rum* verse 20. (Al-Zarqani : 1988)

From the figurative perspective on the other hand, various definitions can be given, amongst them, a set of the Qur'an that is separate from what was before and after (Ibrahim al-Abyari: 1964). Also, a group of words that have a beginning and an ending in the surahs of the Quran (Al-Zarqani: 1988).

The Law of the arrangement of the Quranic Verse

The scholars agree that the arrangement of the verses of the Quran as found in today's mashafs is a *tawqifi* of Rasulullah SAW which he obtained from the angel Jibril as. from Allah SWT (Dr. Muhammad Salim Muhaisin : 1989). There are many dalil from the Prophet's hadith and the words of the scholars confirming this statement. Among the dalil from the Prophet's hadith is (1) the hadith narrated by al-Bukhari from Ibn Mas'ud, the Rasulullah SAW said which means: Whoever reads the last two verses of the surah *al-mulk* at night, will be protected. (2) Hadith narrated by Muslim from Abi Darda ', Rasulullah SAW said which means: Whoever memorizes the first ten verses of surah *al-kahfi*, he will be saved from Dajjal. In another explained utterance: Whoever recites ten verses from the end of surah *al-kahfi*. (3) Hadith narrated by Ahmad from Uthman bin Abi al-'As said; I was sitting next to Rasulullah SAW, suddenly his gaze became sharp, then turn back normal. Then Rasulullah SAW said which means, "Jibril as. came to me and ordered me to put this verse somewhere in this chapter, which is the word of Allah SAW from surah al-nahl verse 90 to the end. (Masnad Imam Ahmad: 4/218)

Dalil of the scholars, among them, (1) Qadi Abu Bakr al-Baqilani said: The order of the verses is a compulsory and necessary law because of Jibril as. has said "Put that sentence in that place". (2) Ibn al-Hasar said: The arrangement of the verses and the placement of the verses in their place is a revelation, it is Rasulullah SAW that said "put this verse in this place". (3) Al-Baghawi said: Indeed, their companions ra. have brought together the Qur'an which Allah Almighty revealed to His Messenger between the two covers, without making any addition or reduction in fearing that they would lose something. They wrote down what they heard from the Rasulullah SAW without first introducing or subsequenting anything, or placing its compilation which did not come from Rasulullah SAW.

Introduction of *Al-A'dad* Scholars as well as the Total Qur'anic Verse

Adad scholars are scholars who count the number of verses of the Quran. In the opinion of the mashhur as stated by Dr. Muhammad Salim Muhaisin (1989), the numbers are seven person, which are (1) *al-madani al-awwal*, as narrated by Nafi' from Yazid bin al-Qa'qa' and Syaibah bin Nusah. The numbers as were *naqal* by the members or *kufah* are 6217 verses, and the one that were *naqal* by members of *basrah* were 6214 verses. (2) *al-madani al-akhir*, narrated by Ismail bin Ja'far by Yazid bin al-Qa'qa' and Syaibah bin Nusah by means of Sulaiman bin Jammaz, the number is 6214 verses. (3) *al-makki*, narrated by al-Dani from Abdullah bin Kathir from Mujahid bin Jabir, the number is 6210 verses. (4) *al-basri*, narrated by Ata 'bin Yasar and Asim al-Juhdari, the number is 6204 verses. (5) *al-syami (al-Dimasyqi)*, narrated by Yahya al-Zimari from Abdullah bin Amir from Abi Darda ', the number is 6227 and there was an opinion stating 6226 verses. (6) *al-syami (al-himsi)*, based on Syarih bin Yazid al-Hadrami based on Khalid bin Ma'dan, the number is 6232 verses, and (7) *al-kufi*, based on Hamzah bin Habib al -Ziyyat and Sufiyan bin 'Uyainah, the number is 6236 verses.

There is another opinion as stated by Al-Zarqani (1988), the number of *adad* scholars are six people and they agree that the total number of Quranic verses is over 6200 verses. Only they disagree on the number of over 6200. What the *adad* ulama referred to was (1) *al-madani al-awwal*, narrated by Nafi ' ,

a total of 6217 verses. (2) *al-madani al-akhir*, which is narrated by the Syaibah is 6214 verses. And narrated by Abi Ja'far, the number is 6210 verses. (3) *al-makki* stated 6220 verses. (4) *al-basri*, narrated by Asim al-Juhdari, the number is 6205 verses, according to Ayub al-Mutawakkal al-basri, the number is 6204 verses, and the Qatadah narrated, the number is 6219 verses. (5) *al-syami*, narrated by Yahya bin al-Harith al-Zimari, the number is 6226 verses, and (6) *al-kufi*, narrated by Hamzah al-Ziyyat, the number is 6236 verses.

Indication on the Position of the Verse

The scholars had some disagreement in determining the position of a Quranic verse. There are two groups who discuss this issue: (First) some of them argue, that the determination of Quranic verses should not be through study or by thorough observation alone, but must be by fixity or *tawqifi* of Rasulullah SAW. (Al-Zarqani : 1988). Among the arguments that strengthen this point are (1) *adad* scholars consider *alif lam mim* as a verse, but they do not consider *alif lam ra*. Likewise they think of "ya sin" as a verse, whereas "to sin" not. (2) based on the hadith of Rasulullah SAW which means: *Indeed, al-Fatihah contains seven verses, and surah al-Mulk 30 verses.*

(Second) Others believe that in order to determine the position of the Qur'anic verse, some based on the *tawqifi* of Rasulullah SAW and some on the *qiyas* or *ijtihad* of the scholars (Al-Zarqani: 1988). Among these arguments is that (1) it cannot be *thabit* that when the Prophet (peace and blessings be upon him) recited a phrase, indicating that it was a *fasilah*, and so was the usual phrase that Rasulullah SAW *wasal*, it did not necessarily means it is not *fasilah*. (2) Thus a sentence which the Prophet (peace and blessings be upon him) *wakaf*, but he would *wasal* at other times, may because the Prophet *wakaf* because it is indeed a *fasilah*, or he is merely *wakaf tam* or resting (taking a breath). Likewise, the verse that the Prophet *wasal*, might because it is not a *fasilah*, or it may be a *fasilah*.

The Method that Scholars Used to Determine the Fasilah of Verse

Dr. Muhammad Salim Muhaisin (1989) states that some scholars believe that the method for determining the position of a verse is based on the *ijtihad* of the scholars. This view states that there are four ways to determine the *fasilah* position of a verse, namely (1) the similarity of a sentence before and after it, based on the length or the shortness of the sentence. Such as surah *al-kauthar* verses one to three. (2) the similarity of the last letter of one verse with the other verses. For example, verses ending with the rule of *mad aridh li al-sukun*, such as surah al-nas verses one to three. (3) The consensus of the scholars is regarded as one verse. For example, surah *al-fatihah* verse two that majority of *adad* scholars consider it as *fasilah*. (4) disruption of the narrative on each of the *kalimah*. For example surah *al-fatihah* verse five tells about the confession of the slave to the creator.

The Benefits of Knowing the Fasilah of a Verse

Abd Fattah al-Qadhi (1977) states that there are various benefits to the efforts of the scholars to place the *fasilah* in every verse of the Quran. Among them are (1) to maintain the purity and integrity of the Quran so that it can be read correctly. If a reader does not know the *fasilah* of a verse, then he or she may decide to stop the recitation on a word that is not suitable or not reaching its meaning. If that happens, then the sanctity and glory of the Quran will be lost. (2) may determine whether or not the prayer is valid. The *Fuqaha'* have stated that one who does not memorize surah *al-fatihah*, should replace it with seven other verses. Therefore, if one does not know the end of a verse, then surely he cannot determine the seven verses. (3) Know the number of recited verses after reciting surah al-Fatihah during prayers. According to mazhab al-Syafi'ie, it is a sunnah to read at least one long verse or three short verses such as surah *al-kawthar*. So if a reader does not know the position of the end of a verse, it is difficult to obtain the sunnah reward. (4) may determine the validity of the Friday sermon. *Jumhur* scholars, including al-Imam al-Syafi'ie, have explained that the sermon is invalid unless khatib recites a perfect verse. Therefore, if a khatib does not know the end of a verse, it can have a negative effect on the sermon he is reading. (5) be aware of sunnah places of *wasal*. The scholars agree that the end of a verse is a sunnah because it is an act of the Messenger of Rasulullah SAW, as according to the meaning of a hadith narrated by al-Tirmidhi of Umm Salamah: *Indeed, the Prophet SAW stopped (wakaf) his recitation of one verse to the other.* (6) be aware of places or sentences that must be read with *al-imalah*. There are among the *qurra'* who have to read *al-imalah* or *al-taqlil* at the end of the verse of eleven surah namely surah *taha*, *al-najm*, *al-syams*, *al-a'la*, *al-lail*, *al-dhuha*, *al-'alaq*, *al-nazi'at*, *'abasa*, *al-*

qiyamah and *al-ma'arij*. If one does not know the end of the verse in any of these verses, then surely they will not know the words that are read in the Qur'an with *taqlil qaulan wahidan* or the *khilaf* for Warsh and Abu Amru.

The part of *al-Fawasil* in the Quran.

Al-Zarqani (1988) states that scholars divide the *fawasil* into four sections, namely (1) *al-fawasil al-mutawasilah*, which is the end of a sentence with similarities. Such as, the rule of *mad asli* ending in *alif al-maqsurah* like surah *al-dhuha* verses one to eight. (2) *al-fawasil al-mutaqaribah fi al-Huruf*, which is the end of the sentence near the letter. For example the rule of *mad aridh li al-sukun* ending with the letter *mim* and *nun* like surah *al-fatihah* verses one to seven. (3) *al-fawasil al-mutawazi*, which is the word similarity from the aspect of the scales (*wazan*) and letters. For example, letters ending in *ha* and *alif* like surah *al-syams* verses one to fifteen. (4) *al-fawasil al-mutawazi*, which is the word similarity from the aspect of the scales only and not the letters. For example the letter ending with *ya* and *ta al-marbutah* with *ain* and *ta al-marbutah* like *al-ghasyiyah* verses one and two.

Analysis on the *Fasilah* of Verses in Surah *Al-Fatihah* and *Al-Mulk*

Surah *al-fatihah* and *al-mulk* were selected in this study because it is one of the surahs mentioned by Rasulullah in his hadith as a surah with a certain number of verses. This is in accordance with his saying that means: *Indeed al-Fatihah contains seven verses, and surah al-Mulk 30 verses.* (al-Suyuti: 1987).

In the surah *al-fatihah*, there are several places or sentences that raise disagreements among adad scholars whether it is a *fasilah* for a verse or not. The following is explained about their disagreements along with explanations as to whether they are verses or not (Abd al-Fattah al-Qadi: 1977).

Num	Kalimah / Related Verse	Scholars Who Regarded	Scholars Who Did Not Regard	Taujih
1.	(<i>al-rahim</i>) On the verse <i>bismillahi al-rahman al-rahim</i>	<i>makki</i> and <i>kufi</i>		<ul style="list-style-type: none"> • There is a similarity to the <i>fasilah</i> (last letter) in this surah. • According to the hadith narrated by Ummu Salmah, the Prophet (peace be upon him) counted the word (<i>al-rahim</i>) as a verse.
			Besides <i>makki</i> and <i>kufi</i>	<ul style="list-style-type: none"> • Based on hadith qudsi narrated by Abu Hurairah ra. From Rasulullah SAW, that Allah Almighty says "I divide <i>al-solah</i> (surah <i>al-fatihah</i>) into two parts, one for Me and one for My servant. So when My servant said (<i>al-hamd</i>), I said "My servant praised Me". And this hadith does not mention the <i>basmalah</i> which is located at the beginning of the surah. • There are <i>athar</i> that said Abu Bakr, Umar and Uthman opened their prayers by reading (<i>al-hamdu lillahi rabbi al-'alamin</i>).
2.	(<i>a'laihim</i>) (first place, in verse) <i>sirat al-lazina an'amta 'alaihim</i>		<i>makki</i> and <i>kufi</i>	There is no similarity to the <i>fasilah</i> (last letter) in this surah.

	Besides <i>makki</i> and <i>kufi</i>	Because they do not consider <i>basmalah</i> as verse, whereas <i>al-fatihah</i> contains seven verses.
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There are three facts that can be summarized in surah *al-fatihah*, namely, (1) there are only two places or sentences that raised disagreements among the scholars of *adad*, whether to view it as a *fasilah* (one verse) or not. (2) *adad* scholars agree that surah *al-fatihah* contains seven verses, only that they disagree on the position of the *fasilah* in the two places (sentence) which was explained. (3) In determining the *fasilah* in the other verses, they are based on three things which are in agreeing to consider it as a *fasilah*, also based on the perfect narrative of the sentence, and the similarity of the final letter of one sentence with another (rule of *mad aridh li al-sukun*).

In surah *al-mulk*, there is only one word that raises disagreements among *adad* scholars whether it is a *fasilah* for a verse or not. The following is explained about their disagreements along with explanations as to whether they are verses or not (Abd al-Fattah al-Qadi: 1977).

Num	Kalimah / Related Verse	Scholars Who Regarded	Scholars Who Did Not Regard	Taujih
1.	(<i>nazir</i>) second place in verse <i>qalu bala qad ja'ana nazir</i>	<i>madani al-awwal, madani al-akhir and makki</i>		There is a similarity to the <i>fasilah</i> (last letter) in this surah.
			<i>basri, syami and kufi</i>	<ul style="list-style-type: none"> • It relates to the word / verse after it. • It is not the same from the viewpoint of the length and shortness in comparison to other verses in the surah.

There are four facts that can be summarized in surah *al-mulk*, namely, (1) there are only a place or sentence that raised disagreements among the scholars of *adad*, whether to view it as a *fasilah* (one verse) or not. (2) There are two *mazhab* that *khilaf* in regarding the number of surah *al-mulk*, according to *madaniyyan* (*al-awwal madani and alani-al-akhir*) and *makki* is 31 verses, while *basri, shami* and *kufi* are only 30 verses. (3) *Syami* scholars consist of *himsi* and *dimasyqi* both agree on the words that are the contentions of surah *al-mulk*. (4) In determining the *fasilah* on the sentence in the other verses, they are based on four things which are agreeing to include it as *fasilah*, also based on the perfect pronunciation of the sentence, as well as the similarity of the final letter of one sentence to another (rule of *mad aridh li al-sukun*) and the similarity of a verse before and after it, based on the length or the shortness of the verse (on the opinion that states the first "*alaihim*" word is a verse *fasilah*).

Conclusion

The difference in the number of verses among *adad* scholars is because they disagree about the *fasilah* of a verse. Some of them think a word as a *fasilah*, but not for other scholars. Not all surahs of 114 raised disagreements among them. There are several surahs that they agree on in their numbers, such as surah *ali imran* (200 verses), surah *yusuf* (111 verses), surah *al-nahl* (128 verses) and others, but they still differ in determining the *fasilah* of some of the verses in the surah. For example in *alif lam mim* at the beginning of surah *ali imran*, there are *adad* scholars (*kufi*) who regard it as one verse and others (other than *kufi*) do not say it as one verse.

There are also several surahs that have been agreed upon by the *adad* ulama because of the *dalil* that they contain either from al-Quran or hadith explaining their number. For example, surah *al-fatihah*

agreed upon with seven verses in evidence of the word of Allah Almighty in surah *al-hijr* verse 87 which means: *We have given thee seven of the (recited) oft-repeated (al-fatihah) and the great Qur'an.* Besides that, dalil based on hadith narrated by Ummu Salmah which means : *Rasulullah SAW regarded al-fatihah as seven verses.* However, adad scholars still disagree in determining the position of some of their verses.

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