

Trends of Nazm-Al-Qurān in Tafsīr Literature in the Sub-Continent

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Sub-continent is the most important and unique part of South Asia, people of the region had been interconnected with Arabs since ancient times. Trade nexus had been developed between both for long ages. However, this region is enlightened with Islam by Muhammad bin Qasim's arrival in 91 AH. Indeed, Islamic teachings had been spread and promoted here with the arrival of Arabs. Although it is not known by authentic and certifiable sources that in sub-continent when the Holy Qur'an was first translated? Who wrote the first commentary? However, according to the available sources, we can say that Abd bin Humaid bin Nasr (d.249 AH)(1) was the first scholar who wrote the first Tafsir of Qurān in sub-continent as Ibne Hajar Asqalāni mentioned it in his renowned book "Tahzīb at Tahzīb"(2)

After that a series of translation and commentaries have been started in the region. This trend is still in progress. These tafāsīrs have been written not only in Arabic, Persian and Urdu but also in some local languages. It is worth mentioning, that Shah Waliullah Dehlavī (d. 1176 A.H.) and his family has contributed a lot and played a significant role to promote the Qurānic Sciences in Sub-continent. In the region commentaries and interpretations of the Holy Qurān have been written in both forms of tafsir i.e. commentary in the light of Qurān, Hadith and explanations of Sahaba (Tafsīr bil Mathūr) "تفسير بالمأثور" and the self explanatory interpretation of Qurān (Tafsīr bir Rai).

Here we do not intend to review the evolution of commentary in sub-continent. Our topic is related to appropriateness and coordination first in the verses and secondly in the surah of this Devine Book. The trend of linking surahs with one another of course became popular among Mufasssireen of the region through Arabic Tafāsīr.

We have divided our paper in the following parts:

1. Meanings of Nazm
2. Synonyms of the Nazm
3. Different Trends of Coherence of the Qur'ān
4. Prominent Commentators of Nazm
5. Conclusion
6. Bibliography

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1. Meanings of Nazm:

1.1 Literal meaning of Nazm:

Abu Tahir Mujid-ad-Din Ferozabādi (d. 817 A.H.) is defining of Nazm as under:

"النظم التاليف وضم شئ الى شئ آخر و نظم اللؤلؤ ينظمه نظما و نظمه الفه وجمعه فى سلك فانتظم وتنظم والنظام كل خيط ينظم به لؤلؤ و نحوه." (3)

‘Nazm means to organize and to link; it is the system in which one object is linked to another. نظم اللؤلؤ means: I wired the pearl in thread or something of this kind.

However, In literature of Tafsir, the terms other than “نظم القرآن” like: Munāsbah, مناسبة Tanāsuq, تناسق Rabt ربط Tawāfuq توافق are also used, and will be discussed later, but the most popular term is Nazm that means: “Coherence of The Holy Qurān”

Many commentators of The Holy Qurān and scholars wrote their books and named their books containing the same Term, some of these are as follow:

- i. Al-Jāhiz (d: 225 A.H.) Nazm al-Qur’ān.
- ii. Umar al-Baqā’i (d: 885 A.H.) Nazm ad-Durar Fī Tonāsub al Ayāt wa Sawar.
- iii. Hamīd ad Din (d: 1349 A.H.) Tafsīr Nizām al Qur’ān.

1.2 Terminological meaning of Nazm (Coherence) of Qurān:

Nazm of the Holy Qurān means that this Holy book is a coherent and systematic collection of words. It consists of a coordinated and systematic collection of words that are linked to one another. It does not have disconnected statements. Every surah of the book deals with a specific central theme and the book as a whole is also well structured.

Imam Burhānuddīn al-Buqā’ī defines the term of Munāsbah

as: “مناسبة”

"فعلم مناسبات القرآن علم تعرف منه علل ترتيب أجزائه وهو سر البلاغة لأدائه إلى تحقيق مطابقة المعاني لما اقتضاه من الحال وتتوقف الإجابة فيه على معرفة مقصود السورة المطلوب ذلك فيها ويفيد ذلك معرفة المقصود من جميع جملها". (4)

The science of coherence of The Holy Qurān, is to know the reasons and sources of interconnections between the parts of the Holy Qurān, and it is the secret of eloquence to convey its meanings according to the necessity of the situation. And the expertise of this science depends on understanding the central theme of the specific Part of (Surah), that is required in that Surah, and it is useful to comprehend the meaning of all the sentences of the Surah.

The famous commentator and interpreter of coherence of Qurān, Hamīdaddīn Farāhi (d. 1349 A.H.) lays the light on the concept of Nazm in Qurān by these words.

"مرادنا بالنظام أن تكون السورة كاملا واحدا ثم تكون ذات مناسبة بالسورة السابقة واللاحقة أو بالتى قبلها، أو بعدها على بعد ما، كما قدمنا فى نظم الآيات بعضها مع بعض، فكما ان الايات ربما تكون معترضة، فكذلك ربما تكون السور معترضة وعلى هذا الأصل ترى القرآن كلاما واحدا ذا مناسبة و ترتيب فى أجزائه من الاول الى الآخر". (5)

We mean by *Nizam* that the whole Surah is a complete unit in its meaning and has connection from its proceeding and following Surahs. As we have mentioned in coherence of verses that some verses are related to others and we have explained verses as the outcast of parenthesis. Similarly, there are some Surahs, having the same nature. When viewed from this perspective, the whole Qurān looks like one unit. In all components of the Holy Qurān from the beginning of the end, there is a special kind of connection and configuration.'

Finally the coherence in the Qurān is to search out such a coordination and link among all words, verses and surahs in the Qurān by which all components with the adjustments of their word sync looks like an organized and well structured speech. According to the concept of coherence, the Qurān is well organized book. It's every verse and every surah is entirely appropriate in its location. By its configuration the Holy Qurān indicates the fact that it is really the speech of such an Absolute Authority Who is Wise and Monitor of everything.

2. Synonyms of the word Nazm:

The Muslim Scholars have used four words as the Synonyms of the word Nazm;

1. Al-Munāsibah المناسبة

Literally means: to look same, to be relative.

In the literature when the word "المناسبة" is used, it means: literal, conceptual, or Synonymous meaning.

In the terminological meaning the word "al-munāsibah" means: "the knowledge of sequence of the chapters or verses of the Holy Qurān, and it discusses the nature of interconnection between chapters and verses of the Holy Qurān."(6)

Abu Jafar bin Zubair Gharnāti (d. 758 A.H.) had named his book "البرهان فى تناسب القرآن", Burhanu-al-din Buqā'ī (d. 885 A.H.) wrote

a book on the sequence and interconnection of the Holy Qurān, and named his book :

" نظم الدرر في تناسب الآيات والسور "

2. Rabt الربط :

In the literal meaning the word "ربط" is used in the meaning of "strong connection". Ibn e Manzur defined as:

ربط : "ربط الشيء يربطه و يربطه ربطا فهو مربوط وريبط شدة" (7)

To link or to combine something with a particular thing in a strong way, is called: coherence. Hussain Ali (d. 1362 A.H.) named his book on the topic of Nazm as: "بلغة الحيران في ربط آيات الفرقان" (8)

3 Tanasuq: التناسق

"تناسق" means: to be something in order, to be in a row, or to be the speech in a beautiful sequence.

Jalaluddin Sāutī (d 911 AH) wrote a book and named it as:

"تناسق الدرر في تناسب السور"

Ashraf Ali Thānvi (d. 1362 AH) wrote a book on the topic of coherence of the verses of the Holy Qurān and named it as:

"سبق الغايات في نسق الآيات"

4. Twāfiq: التوافق Means to unite and emerge each other.

3. Different trends of coherence of the Qur'ān:

There are three kinds of people opting this style.

3.1: Deniers of coherence

They do not prefer this type of arrangement in the Qurān. Ezuddin bin Abdal Salam (d.660A.H.) and Imam Shokani (d.1250A.H.) say the Qurān was revealed in twenty three years in piecemeal style according to the needs and necessities of the first addressees, so searching of such order is useless.

3.2: Supporters of coherence.

Such kind of commentators use the sense of order in the Qurān as a necessity. They, along with using traditional basic sources, observe coherence in Qurān consciously. It dominates in their explanation made. Most of the commentators in sub-continent belong to this category.

3.3: Strict supporters of coherence.

They are Sheikh Abubakr Neshāpuri (d.326A.H.), Abul Qāhir Jurjāni (d471A.H), Imam Fakhrud Din Rāzi (d.606A.H) along with this some commentators explain the Holy Qurān on the basis of this order. They stepped on more speedily in this respect than the others. They neglecting true sense of Tafsir base on the arrangement of Qurān the coming lines hold a depiction of this comparison in sub continent. Scholars of this genre hold the view that neglecting *Nazm* in the Qurān means the commentator cannot reach the intended meaning.

3.4: Nazm as the beauty of exegesis.

As the commentators of the Qurān observe that the Qurān contains some miraculous aspects under different aspects like its style, rhetoric, syntax, meaning etc. In the same pattern scholars who favour Nazm believe that it is the most important aspect in the beauties of the Qurān.

3.5: Era 'Question and Answer'.

During the late 19th century, orientalist raised an issue regarding the structure of the Holy Qurān, saying, 'unsystematic', 'disunited' etc. This became a sessions issue and scholars like Hamiddun Farabi took it up seriously and responded it with amazing confidence.

4. Prominent Commentators of Nazm:

Here we discuss the prominent commentators of *Nazm* in the sub-continent as under:

4.1 Alauddin Ahmad bn Ali Al-Muhā'imi (d.835A.H.):

'A'la ad-Din Ahmed⁹ interpreted the whole Qurān. Keeping in view its structural coherence and named his book 'tābsir ur Rehman wa Taisīr al Manān'. He in the very beginning, explained the Bismillah-al-Rahman-ur-Rahīm in such a detailed way that all the Surah can be understood easily, He writes:

"I gathered in my tafsir order of sentences and arrangement of verses and suras, they were not interpreted so before me. Allah Almighty blessed me particularly, that the unveiled aspects were made conspicuous by me, so I could explain the beauty and preciseness of the Holy Qurān." (10)

4.2 Mubarak Bin Khizar Nagōri (d. 1001 A.H.):

Nagōri(11) "wrote *Tafsīr* as Mumba 'Ayunul Ma'ani, wa Matla'" Shmusal Masani"منبع عيون المعاني ومطلع شمس المئاني". It has five volumes. Late Nagōri connects Sura Az-Zuha to its first Sura as. Sura al-Lail describes Hazrat Abu Bakar's praise and Zuha of Rasool Allah's (SAW) So one Surah is of praise and second of Na'at. Their interconnectness is very clear.

4.3 Manwar bin Abdul Hamīd Lahori (d. 1011 A.H.):

Manwar(12) wrote by the name of Durar-u-Tanzeem fi Tarteeb-ul Aai wa Sowr ul Karīm "درر التنظيم في ترتيب الآي والسور الكريم". When he was imprisoned at Gawaliyār in Akbar's period. He described the connection of verses and Suras, how they were arranged coherently.(13)

5 Shah Walli Allah Delhvi (1114-1176 A.H.):

The well known scholar and researcher of sub-continent Shah Wali Ullah(14) wrote down appropriateness and arrangement of the Holy Qurān by the name of (Al-Fuz-ul Kabir fi Asūl-e-Tafsir) "الفوز الكبير في أصول التفسير"

He differs in this context Ibnal Arabi and Imam Fakhar ud Din Razi. So he writes:

“The first addressees of the Holy Qurān are Arabs. They have been put forward so at every where the arranged manner is not necessary. He, then, explains why this connection and arrangement has not been observed. Though it was not altogether a difficult task before Allah, and nothing is impossible for Him, but He is present a certain wisdom in the Holy Qurān and this was for the concession for the Arabs, the first addressees of the Holy Qurān.(15) He compensates, saying this, it were not better revealing it in that manner, as it should impress the literary comprehension of the book.”

He writes, the knower (Allah Almighty) knows how to train people. He should get the knowledge of five sciences. Then he will confess, this manner is the best that has been opted by Qurān. There was no competitive or parallel other than Qurān.

He says, the Qurānic methodology is same from the beginning to the end. It is of like a letter or message. (16)

So Shah Walli Allah accepts the importance of arrangement but do not feel necessary that there should be arranged style at every Surah or verse nor this is the evidence of its examples. He declares that it contains the old literary style of the Arabs, so the then Arabs did not care for it.

His thought was followed by his son Shah Abdul Aziz (d: 1239 AH). His Persian Tafsir, Fatahul Aziz “فتح العزيز” is the fine example of relationship between the Suras and verses.

4.5 Abu Muhammad Abdul Haq Haqqāni Delhvi (d.1335A.H.):

The famous tafsīr of Haqqāni¹⁷ has been written in Urdu by the name of Tafsir Fatahul Mannan “تفسير فتح المنان المشهور به تفسير حقاني” commonly known Tafsīr-e-Haqqāni. He writes, grammatically, explanatory and also observes connection between the verses. Sometimes this is precisely and somewhere in details. For example he writes three kinds of relation between Sura Al-Lail and Surah As Shamas.

The beginning of the Suras contain same things like:

™ وَالشَّمْسِ وَضُحَاهَا، (الشمس: ١) وَاللَّيْلِ إِذَا يَغْشَىٰ - (الليل: ١)

First Sura contains the different kinds of men, some receive evils other piety this Sura relates same difference.

™ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا - (الشمس: ٨)

™ إِنَّ سَعْيَكُمْ لَشَتَّىٰ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ - (الليل: 4,5)

- This Sura reveals righteousness people and the second gives collection of wrongdoers.(18)

4.6 Hussain Ali (1285-1363A.H.)

Hussain Ali(19) wrote his Tafsīr, Balghut Hairān fī Rabet, Ayat ul Furqān “بلغة الحيران في ربط آيات الفرقان”.

He precisely narrates the connection between Suras and verses in this Tafsir. Main points of his Tafsir are:

1. Every Sura has a central theme, it is described one time or more in this Surah, rest of the verses cover it.
2. The arrangement of Surah is not created or accidental, but from Allah’s commandment. It has a relationship between end and beginning verses of the Sura.
3. The meaning will be preferred that has been certified by Prophet (S.A.W), his companions and their successors. It should not be against prevailing laws of society nor Arabic culture.
4. Possibly such meaning should be given that has no exterior objection, nor need to be answered forcibly.
5. Some interpreter reject verse in the context of Nasakh (abrogation). But Allama Sautī accepts only twenty verses that has been changed. Shah Wali Ullah accepts merely five and Hussain Ali declares these verses Mukams not Mansūkh. He gives the reasons of these verses.(20)

Some examples of relationship between the verses;

Surat-al Fātiha, contains three groups, one: مغضوب عليهم second: الضالين and third one: الضالين *Surat-ul Baqra* tells three categories: Believers: this is from beginning to

™ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ – (البقرة: 5)

second : rejectors :

™ إِنَّ الَّذِينَ كَفَرُوا وَلَهُمْ عَذَابٌ عَظِيمٌ – (البقرة: 7,6)

and third one hypocrites from:

™ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ..... وَمَا كَانُوا مُهْتَدِينَ – (البقرة: 8-16)

Apparently they are Believers but indeed they are infidels.(21)

4.7 Ashraf Ali Thānvi (1220-1362 A.H.)

It is a great achievement of Ashraf Ali Thānvi(22) to find symmetry between Suras and verses. One can mention: Sabqal Ghayāt fī Nasqal Ayāt

"سبق الغايات في نسق الآيات"

It has been written in Arabic. It is consisted of on arrangement of Suras and verses. Thanvi narrated in it from Surat-al-Fateha to Surat-al-Nass the connection and explanation points. The topic shows not only does it declare the connection of verses but also provides the relationship of Suras. Though, he merely gives explanatory notes, but he added also. He gives its introduction as:

" هذا كتاب وجيز في بيان الارتباط فيما بين الآيات القرآنية والمعاني الفرقانية اشتدت إليه الحاجة في هذا الزمان لكثرة من يفتش عن هذا الشأن ". (23)

This is a comprehensive book on meanings and connections. It was smelt its dire need to be written as so many people were to be asked.

He did not divide his book into chapters and sub-chapters. Only gave topics regarding connections between them. Here are some examples. He gives the connectivity of Surat-al-Fatehah with Surah al Baqarā:

"وجه المناسبة بين آخر الفاتحة وأول البقرة أن العبد لما سأل الهداية من الله تعالى بقوله: ^مإِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - إلخ أجاب الله تعالى: سؤاله فقال: ^مذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ^ببَدَىٰ لِلْمُؤْمِنِينَ - أي خذ ما شئت من الهداية فهذا الكتاب هو الهداية." (24)

Beside this book Thanvi wrote a Tafsir named 'Bayān al Qurān. In this Tafsir he described Nazm between the Verses and Suras. He used the Term Munasabah for Nazm. His opinion about Nazm stands with Shah Wali Allah.(25)

4.8 Ubāidullah Sindhi (d.1365A.H.)

Ubaidullah Sindhi(26) mediated on the order of the Qurān for forty years. He says I set some objectives in the light of Shah Wali Allah's style, then found the arrangement of every verse and Surah. I succeeded the connection between Suras.(27)

His work has been brought to us by two of his students, one of them is Abdullah Laghāri who wrote *Almaqāmul Mahmūd* second is Musā Jarullah, who wrote *Amāli Tafsīrul Qurān*, one part of it is Tafsir Suratul Fatihā. He also wrote *Tarteebu Sowra ul Karima Fil Nazul Wal Masāhif*:
 "(28). "ترتيب السور الكريمة في النزول والمصاحف"

4.9 Sanāullah Amratsri (d.1367A.H.)

Sanallah Amratsri(29) is a well known religious scholar, debator and commentator. His Tafsir, Tafsir-e-Sanai is very important. He takes care between the relationship of Suras and verses. He explains in this way:

I have brought the whole topic based arrangement, that is different from the rest of scholars. Some say the narration of the Qurān is continuous. Some say it was revealed as and when needed the occasion it got revelation in accordance with the situation not revealed one time which is episodial.

I think both above mentioned thoughts are correct. No doubt the Qurān revealed according to the situation and it is obvious that the Qurān was not written down according to its revelation order, but we observe it was Prophet Muhammad who gave order to his scribe to write the revealed verses on such and such place in the Qurān. Hence, it differs from the revelation order. This leads us to this conclusion that it must have some significance that cannot be ignored in the interpretation of the verses and Surahs of the Quran.(30)

4.10 Ahmed Ali Lāhorī (d.1381A.H.)

Ahmed Ali Lāhorī(31) translated the Qurān, in Urdu and wrote glosses. He gave it the name of connection of verses “ربط آيات”. He suggested report topic of every Surah and this was derived from the subjects of that Surah. He then provided the summary of that chapter (Rukū). This also contained the central verse’s subject. For example he made the topic of the Sura Noor, “law of nipping the moral evils” and then connected all verses and other parts of this Sura. (32)

He also gives the next coming relation of the summary of Sura. For example he tells the relationship between Sura Noor and Al-Furqan “Sura Noor was preaching towards light which are hurdle to eternal light its centre is in Sura al-Furqan.(33) The relation between all the Suras has not been written but connection between all the verses has been written he opted the apparent meaning of the verses.

4.11 Abul A’la Maudūdī (1903-1979 A.D.)

Maudūdī(34) wrote a Tafsir as Tafhīmul al Qur’an. This Tafsīr ranks first by many reasons among its contemporary commentators. One of them is Nazm-al-Qurān’s new concept. He narrates the connection between topic, central idea, subject to the Qurān and its parts. He shows it is vivid not a single smallest part differs with each other. They are connected and arranged like a necklace. This commentary adds new concept in this respect. It searches relationship from the topics of Surah and subjects of verses and proselytizing style of Qurān. It comes out without any difficult.

He attempts to show connectivity in Suras, and their important places, he so declares three central subjects of the Qurān.

1. Every partial or collective topic of the Qurān in every Sura or verse get in it.
2. The central topic of Surah has a connection with every verse.
3. The central subjects of different address and its topic with the Surah.

He describes the relationship of Surah Fatihā in this way. This Surah is a pray from man’s side, the Qurān is its answer. When a man prays Allah Almighty replies it in the form of whole the Qurān. This is the reply you asked.(35)

Maudūdī writes the Qurān is a unit. It is a source of light so every verse, Sura, word is connected with each other. It reflects its central approach. Maudūdī, narrates about the verse.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ - (البقرة: 238)

Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr).

The cultural aspects and, social descriptions show the end product of prayer. It produces piety and obedience. It keeps a man on right path. Without prayer a man cannot remain on God's given laws. He is misled as the Jews gave up the right path.(36)

4.12 Hamīd ad Dīn Farāhi (1280-1349 A.H.):

The person who founded trend of coherence of the Holy Qurān in the sub-continent was Hamīd ul Dīn Farāhi.(37) He strengthened this trend and became a leader of constant school of thought. Farāhi founded this type of tafsīr on strong footings in the sub-continent. He was a scholar of Arabic and Persian but the Holy Qurān was his central motive of attention. He meditated on the Holy Qurān deeply verse by verse in its structural coherence as it deserved.

He is considered an expert in this field. He spared his life for this purpose. He spent forty years for this purpose. He topped his contemporary scholars in this field by his deep studies, and intelligence. He concluded his points in these books:

- 1: Tafsīr Nizāmal Qurān wa Taweel ul Furqān bil Furqān.
- 2: Mufr dāt al-Qur'ān.
- 3: Usūl at-Taweel.
- 4: Dalail al-Nizām.
- 5: Asaleeb al-Qurān.
- 6: Hijaj al-Qurān(38)

How he initiated this order to answer? The Almighty Allah opened His blessing on me by Surat al Fatiha and Qisas. It was gifted from the inner side not the outside. I used to recite the Holy Qurān regularly. This is my favorite book. I used to heard the Qurān was revealed in piecemeal under different circumstances as was the need. On the basis of its revealed order it seemed to me that it is a disunited book. But after a thorough study, I found symmetry in two Surahs and this led me to ponder over the rest of the Surah of the Quran.(39)

To Hamid al Din Farahi every Surah of the Holy Qurān has Central Theme which combine the meanings of that Surah and makes beautiful chain by combining scattered beads. The central theme of the Surah changes different aspects into 'one unit' in spite of different meanings of verses of Surah simultaneously.(40)

He writes:

By the grace of Allah I explained the coherence of verses of the Holy Qurān. I affix the meaning of a verse according to the verse having the similar meaning and understood the true sense of that verse.(41)

About the central theme of the Qurān he writes.

"اعلم أن تعين عمود السورة هو اقليد لمعرفة نظامها ولكنه أصعب المعارف ، ويحتاج الى شدة التأمل والتمحيص وترداد النظر في مطالب السورة المتماثلة والمتجاورة ، حتى يلوح العمود كفلق الصبح ، فيضيء به السورة كلها ويتبين نظامها ، تأخذ كل آية محلها الخاص ويتعين من التأويلات المحتملة أرجحها . " (42)

"If someone found this central theme he can easily pick this system of order. This is like a key though not easy to grasp. So, one should think over it time and again. The One and its follower Surah and under discussed Surah should be meditated keenly. So many times meanings should be repeated, without this, order cannot be found. When one gets the central theme, the whole Surah enlightened like the gem in the ring. In the presence of this key nobody needs to provide weak meanings.

Farāhi put an interesting question and answered it himself.

If this coherence in the Qurān was very useful why the companions of the Prophet (S.A.W) remained and quiet and, not explained this. The answer is this that they knew the context of every verse. It was according to their needs and culture. If we were luckily in those days, it was very clear for us too. This is why they explained the Qurān a few. The Qurān was in their language, style and they know every matter and circumstances. Not even a single thing is common between them and us. In this perspective, so how understanding of this order can be common between us?(43)

4.13 Amin Ahsan Islāhi (1906 – 1997 A.D.):

Practically introducing of Hamīd ad Dīn Farāhi is Amīn Ahsan Islāhi,(44) who wrote a complete *Tafsīr* on the footings of his teacher named *Tadabbur e Qurān*.

He writes about his Tafsir. "It comes my forty years labour and the fruits of thirty five years endeavours of my teacher. I would proud if I could announce it is all due to my teacher, and indeed it is a fact. I feel fear to attach this to his name lest my fault goes to his name.(45)

Amin Ahsan Islāhi wrote four principles of his commentary one of them is the order of the verses which is prevailing everywhere in the Qurān. This is the casting thing to understand the Qurān It means every surah has its central theme or with a particular order that has been arranged. Repeated studies uncover veil. This also reveals the system of vividness of verses in a Surah and all the verses are resulted in one Surah. It concludes as a central unit.(46)

To Understand the Qurān, this coherence is very necessary. Without it one cannot pick the true meaning of a verse or surah. All the surahs can be explained with this well knitted framework."(47)

Arguing on this coherence Islāhi writes "the Qurān was revealed in different suras big and small, it shows there is a systematic arrangement in this. If the situation would be otherwise there was no need to send these surahs differently.

Moreover he explains the Qurān is a superior revelation, without order no narration can be the best one. The true and precious core of a writing is its arrangement, removing it, it became useless and meaningless.

Islāhi suggests two sources for this order.(48)

1- Interior - (Language, order and observation to the Qurān)

2- Exterior (Hadith, History , Last Revelation and Tafsir)

Beauty of an exalted narration implies in its order and syntax structure. Whosoever recites the Quran without its structural integrity, he will get maximum some isolated decrees and guidance.(49)

Group of Suras:

He divided the Qurān's Surah as following order:

- Group I** Al-Fatiha to Al-Māida. (Al-Fatiha Makki Surah and four others Madni)
- Group II** Al-an'am to Taubah. (First two Makki and other two Madni)
- Group III** Yunus to Noor (First 14 Surahs are Makki and last one is Madni)
- Group IV** Al-Furqan to Al-Ahzab. (First 8 Surah Makki and last one is Madni)
- Group V** Saba to Al-Hujrat (First 13 Makki nad last 3 are Madni)
- Group VI** Qāf to Al-Tahreem (First 7 Makki and 10 Madni)
- Group VII** Al-Mulk to An-nas (Al-Mulk Makki Surah and four others Madni)

The obvious aspect of the Qurān is it that seven groups have been told in a few of Makki and Madni suras. It gets start from one or more than one Makki Suras and ends on one or more than one of Madni Suras.(50)

Islāhi writes the secret of this wisdom in suras is not seen obviously but one needs of hard strive to uncover it. He points out this as under:

1. Like every surah this group also has a centre. Meanings are present in every group but some particularity is there in every group individually.
2. All the Madni suras fellow with the rest of all groups .These suras agree the collective merit of rest surahs.
3. Every Sura is in pair form. This arranged form is like spouse. If some one learn some the other covers. Collecting it they become sun and moon alike .
4. Law and jurisprudence providing suras have been put dominated on all the other suras.

In short Amin Ahsan Islāhi practically explained the Qurān on the footings of his teacher Hamid ad din Farāhi.(51)

5. Conclusion:

Studying order in the Qurān in sub-continent shows the commentators not only put forward Arabic traditions but also gave some beneficial.

5.1 Commendable Features of Coherence:

- I. It shows positive aspects the order of Qurān i.e some orientalist declare Qurān disunited.
- II. The inimitability of Qurān comes to mind, so Qurān challenged people to bring even a single sura like this.
- III. Understanding of Qurān is easy one can find the meanings from verses and suras easily ,and according to Islāhi only this order explores true meanings.
- IV. Order searching needs wisdom and reasoning. For this one needs to adopt a new *Ijtahadi* opinions. This way opens the door of (*Tafseer bi-Raey*) and explores new horizons of Quranic sciences.

5.2 Critical analysis of coherence approach:

- i. Basic sources i.e. A hadith and Asbab-e-Nazul have been neglected as Islāhi wrote two sources interior and exterior windows he put Hadith on exterior sources. This opens the door of neglecting sayings of Prophet (S.A.W)
- ii. Our respected predecessors are considered unreliable. The Tafāsir by Qurān is considered interior. If new generation minimize the importance of this precious material this is not good.
- iii. Such kind of commentators exaggerate where there is no order they try to arrange order, this is not fair.
- iv. The natural style of the Qurān gets changes. It was Revealed according to Arabs circumstances and their culture so their language usage and overall culture cannot be overviewed. As nature has a natural beauty in its scatteredness so the Qurān does have.
- v. This form of commentaries opens new debater, like wise Moatazals (rationalist), explained rationally and made differences in the Ummah so is the case with neglecting Ahadith. This kind of attempt is liable to be rejected
- vi. Scholars who prefer coherence introduces, some principles. Everyone comes up with some new points, even Hamiduddin Farahi selected nine group and his pupil grouped them seven. If they themselves are not united how the late comes can be gathered at one point the explanations forwarded by them cannot be unified.

Anyhow it can be said coherence should get balance when it is introduced this order is a miracle of the Qurān. Moreover being forwarded this relatively the sayings of the Holy Prophet (S.A.W) should not be neglected at any cost!

References

- ¹ The full name of Abd bn Humaid is Abdul Hamīd, and as an abbreviation is called Abd bn Humaid. He was born in the era of Sind “Kach / Kas” in the 2nd century of Al-Hijrah. He traveled to the Arab for the sake of knowledge, where he got the knowledge from the most renowned scholars, and Imam Muslim and Imam Tirmadhi also became his students. Please see: Zahid Al-Husaini , Qazi: Tazkiratal-mufassirin, Darul-Isha’at Attok, Pakistan,1425 AH. p. 86
- ² Imam ibn e Hajar al-asqalani had seen this Tafsīr that was written by Muhammad bn Muzahim and mentioned his “Sanad” . please see: Ibn e Hajar al-asqalani: Tahzīb-al-tahzīb, 6/456
- ³ Ferozabadi, Majduddin, Al-Qamus-al-muhīt, Word Nazm
- ⁴ Baqāi, Burhāad din, Nizam ad Durai Fi Tanasib al Ayat Wa Sowar. Dar al Kutab Al-Ilmiya, Beirut, 1415.AH., 1/6
- ⁵ Farahi, Hameedudin: Rasail Imam al-farahi, Lahore: Anjmun Khuddāmūl Qurān, 1393/1973. p.87
- ⁶ Manan’ al-qattan: Mabahith fi Ulumil Qurān, p.97
- ⁷ Ibn e Manzur al-Afriqi: Lisanul Arab, 5/112 “ربط”
- ⁸ Zahid al Hussaini: Tazkiratu-mufassirin, Daral Isha’āt, Attock-Pakistan, 1425AHp.326
- ⁹ He was Born at Mahāim near Mumbair, India so he called Mohaimi.
- ¹⁰ Al-Mahaim, ‘A’la ad-Din Ahmed, Tabsir ar-Rehman wa Taysir al-Manan Tazkarh tal Mufassrin, p.22, 227
- ¹¹ Nagoor, a famous city of India.
- ¹² Qidwai, Muhammad Salim, Hindustani Mufasssireen Aur Arabi Mufasssirin, p.54.
- ¹³ Tazkarah Tal Mufssirin, p. 264.
- ¹⁴ Shah Wali Allah is well known reformer, religious scholar and Muhadīth was born in Delhi India. Alongwith other services he translated Qurān in Persian as Fathul Rahman. He also wrote a book on principles of Tafsīr as Al-Fuzul Kabir fi Asōl-e-Tafsir. (Nadvi, in Abul Hassan. Tārīkh Dawat-o-Azee’mat – vol.5.
- ¹⁵ Shah Wali, Allah. Al-Fauz-ul-Kabir fi Usoolat Tafsir,p.12
- ¹⁶ Ibid.
- ¹⁷ Abdul Haq is the well known mufassar, philosopher and debator of the sub-continent. His Tafsīr is Fathul Manan is in eight volumes. First is about Muqadma. Comprising 128 pages. Muqqadma contains the origin of philosophy of it. Its language is old pattern of Urdu see for detail Haqqani, Tafsīr-e-Haqqāni,Al-Faisal Nashirān o Tajrān-e-Kutab, Lahore
- ¹⁸ Ibid. VIII, p.100.
- ¹⁹ Hussain Ali was born at Wan Batchran near Mianwali in Pakistan. He got primary education from the same city. He got admission in 1302 AH in Darul Ulum Daoband in India, got certificate from Rasheed Ahmed Gangohi. He learnt Tafsir from Mahmood Mazhar Nanootvi who was a student of Shah Abdul Aziz. His prominent pupils are, Ghulam Allah Khan Sarfraz Khan, Analyt Ullah Shah Gujrati and Qazi Noor Muhammad etc. For details, Neelvi, Muhammad Hussain, Nasharul Qurān, Adra Qulstan Islam Sargodha; ‘Tuheedi Muhammad Ishaq, Hālāt Muhammad Hussain Ali,

- Nashr Muhammad Ishaq Tuheedi ‘Hussain Ali, Bulghatul Hairān Fi Rabṭ Ayat al Furqan, Maktaba Akhwat Urdu Bazar Lahore.
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- 21 Ibid., p. 10.
- 22 Ashraf Ali was born at Thana Bhawan Muzaffar Nagar, India. He was famous by Hakīm al Umāt and wrote many books. Please see.
- 23 Ashraf Ali, Sabqal Ghayāt Fi Nasqal Ayāt.
- 24 Ibid
- 25 Ashraf Ali Thanvi, Biyān ul Qurān, Taj company Ltd, Lahore.
- 26 Ubāidullah was born in Sialkat 1289 AH. He was Sikh by birth and converted Muslim by reading book, “Tuhfatal Hind”. Then he got admission in Daral ūloom Deoband. He was promoter of Shah Wali Ullah’s thought and wisdom. See: Tazkrah tal Mafssirin. p.325
- 27 Sindhi, Ubaidullah, Shah Wali Allah Aur Un ka Falsfa, p. 16
- 28 Ibid
- 29 Amratsri is a famous city of Inda. He wrote a number of books on Ilmul Kalām. He was debated a lot of with cristians, Hindus and Qadiyanies. See Tazkara tal Mufsrine, P:325
- 30 Amratsri, Sanaullah, Tafsirul Qurān Kalamul Rahman, Preface p. 11-12.
- 31 He was born at Lahore. He delivered the dars-e-Qurān a long tiem on pattern of Shah Wali Allah.
- 32 Its translator is *Mutrajam Qurān-e-Aziz Mahsā*. It contains the terms of Shah Waliullah. It has been published by *Annjuman-e-Khuddam Din Sheranwala Darvaza Lahore*, Pakistan in 1963, p. 558
- 33 Ibid. 573
- 34 Mauddudi was born Aurangabad-India. He worked as journalist in many weekly and monthly journals. Hence he started his own journal ‘Tarjaman al-Qurān in 1932. He promoted his thoughts by this journal. He fondered Jamat-e-Islami in 1941. He wrote a lot of books. See: Abad Shahpuri, *Tarikh-e-Jamat Islami*. Part I, II.
- 35 Tafheem-ul-Qurān 1/42
- 36 Tafheem-ul-Qurān 1/182
- 37 Farāhi was born in Phreha (hence the name ‘Farahi’, a village in district of Azamgrah (U.P- India). He belonged to a distinguished Family, and was a maternal cousin of the famous theologian- historian Muhammad Shibli Numani (d:1914) after studying the Arabic, Persian and Islamic Sciences, he got admission in Aligrah Muslim College on the recommendation of Sir Sayyid Ahmad Khan (d:1897). Farahi Taught Arabic at various institutions including Aligarh and Dar-al-uloom Hyderabad. Then he came Sarae Mūr, a town in Azamgrah and took charge of Madras at al-Islāh. See for details: Islāhi, Amin Ahsan, *Majmu’a Tafāsīr farahi*, Faran Foundation, Lahore, 1991. P:7-24
- 38 Farāhi, Hamid ad Din, *Majmoah Tafasir e Farahi*, translated by Amin Ahsan Islahi, Faran Foundation Lahore, Pakistan, 1412/1991. p: 21-24
- 39 Farāhi, Muqaddima Tafsir Nizam al Qurān, p:28
- 40 Ibid, p:47
- 41 Ibid, p:27

⁴² Ibid, p:77

⁴³ Ibid, p:32

⁴⁴ Amin Ahsan Islāhi was born in Bumbore, a village in Azamgrah-India. He was the graduate of Madrassat-al-Islah, known as 'Islāhi'. He has written a large number of books and articles diverse Islamic subjects but his major work is Tafsīr, Tadabbur al Qur'ān in 8 volumes. See: Mustanvi Mir, Coherence in the Qur'ān 'American Trust publications, 1986, p.8,9.

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⁴⁶ Islami, Mubad-e-Tadabbur Quran, p:194-195

⁴⁷ Islāhi , Ibid, P:194-195

⁴⁸ Ibid, p.201-202

⁴⁹ Ibid, p.206

⁵⁰ Islāhi, *Tadabbr-e-Quran*, 1/14-34, Also see, *Mustasir Mir Coherence in the Quran*.

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