



Historicity Review of Verses and Chapters in the Qur'an

Idil Hamzah^{1*}, Bustanul Karim²

¹Universitas PTIQ, Jakarta

e-mail: ¹didilhamzahsengkang@gmail.com, ²bustanul-karim@mhs.ptiq.ac.id

*Corresponding Author

ARTICLE INFO	ABSTRACT
<p>Article History: <i>Received: Feb 26, 2024</i> <i>Revised: May 10, 2024</i> <i>Accepted: Jun 22, 2024</i></p> <p>Kata Kunci: Historisitas Al-Qur'an; Ayat Al-Qur'an ; Surah Al-Qur'an. Type equation here.</p> <p>Keywords: <i>Historicity; Al Qur'an; Verses; Chaptes.</i></p>	<p>Al-Qur'an terdiri dari surah, ayat, kalimat,kata, dan huruf. Dari kesemuanya disusun dengan sangat mengagumkan. Dahulu para ulama tidak terlalu banyak menelisik susunan al-Qur'an tersebut, akan tetapi belakangan struktur ini menjadi bagian yang menarik untuk dikaji para ulama'. Termasuk apakah susunan ini ditetapkan oleh nabi atau tidak. Tulisan ini menelaah historisitas penentuan ayat dan surah dalam al-Qur'an dengan menggali argumentasi para ulama' dalam melakukan kesimpulan atas pendapatnya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis pendekatan analisis isi. Hasil dari penelitian ini menunjukkan bahwa para ulama memiliki sudut pandang yang berbeda beda dalam menentukan batasan ayat dan surah dalam al-Qur'an. Meski demikian para ulama <i>bertawaqquf</i> setelah melakukan upaya menggali data yang bersumber dari riwayat yang disandarkan kepada Nabi Saw. Terkait perbedaan pandangan batasan ayat dan surah serta perihal yang melingkupinya, hal ini berkisar pada asumsi atas keyakinan sebuah <i>ijtihad</i> ulama' dalam menggali dan memahami suatu hadis yang sampai kepadanya serta analisa yang dihasilkan dari penelitiannya dengan sudut pandang suatu riwayat.</p> <p><i>The Holy Qur'an consists of surahs, verses, sentences, words and letters. All of them are arranged very admirably. In the past, scholars did not examine the structure of the Qur'an too much, but recently this structure has become an interesting part for scholars to study. Including whether this arrangement was determined by the prophet or not. This article examines the historicity of the determination of verses and surahs in the Holy Quran by exploring the arguments of the ulama in drawing conclusions about their opinions. This research uses a qualitative approach with the type of content analysis approach. The results of this research show that scholars have different points of view in determining the boundaries of verses and surahs in the Koran. However, the scholars made tawaqquf after making efforts to dig up data sourced from the history attributed to the Prophet SAW. Regarding the differences in views on the boundaries of verses and surahs and the matters surrounding them, this revolves around assumptions about the beliefs of a scholar's ijtihad in exploring and understanding a hadith that has come to him as well as the analysis resulting from his research from the perspective of a history.</i></p>

INTRODUCTION

The Qur'an is the word of Allah which has miraculous properties, was revealed to the last prophets and apostles through the Angel Gabriel, and was written in a manuscript. The narrative of the Qur'an has come down to us through a widely agreed method of delivery (mutawatir), and its reading is a form of worship of high value. The Qur'an begins with Surah Al-Fatihah and ends with Surah An-Nas. The Qur'an is the holy book of Muslims which was revealed gradually and progressively. The gradual and

gradual revelation of the Qur'an was a process that took place over a long period of twenty-three years, starting from the first verse to the last verse. This holy book was revealed centuries ago, and until now, the purity and authenticity of the Qur'an is still well maintained, in accordance with Allah's guarantee in the Qur'an, Surah Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Meaning: Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian

At the time of Prophet Muhammad (peace be upon him), the Qur'an had not yet been compiled in a structured written form. The first effort to compile the Qur'an began during the caliphate of Abu Bakr Siddiq, initiated by Umar bin Khattab. However, the codification of the Qur'an occurred during the leadership of Uthman bin Affan, resulting in the Uthmanic codex (Mushaf Uthmani) known today. In the Uthmanic codex, the arrangement of verses and surahs of the Qur'an does not follow the chronological order of the revelations. This has led to debates about the order of verses and surahs in the Qur'an, as well as differences in the script (rasm) used for writing the Qur'an.¹

Discussion about the Qur'an seems to never end, from ancient times to the present day. The Qur'an remains an interesting topic to discuss. This is one of the proofs of the Qur'an's miraculous nature as a divine revelation that is always relevant to the times. The Qur'an is a miracle revealed to Prophet Muhammad (peace be upon him) to serve as a guide for all mankind. So far, the Qur'an is known as the Qur'an that has been neatly arranged, starting with Surah Al-Fatihah and ending with Surah An-Nas. But before addressing a fundamental question about it, is the arrangement of surahs in the Qur'an *tauqifi* (divinely ordained) or *ijtibadi* (based on human reasoning)?

Long before this, scholars and scientists have tried to explore and provide their arguments, presenting several arguments supported by various historical facts to strengthen their theses. From this effort, it turns out that experts have reached different conclusions. Some believe that the arrangement of surahs in the Qur'an is *ijtibadi*, while others believe it is *tauqifi*. Then a middle ground was taken: the arrangement of the surahs is partly the result of *ijtibad* and partly *tauqifi*.

The Systematics of the Arrangement of Surahs in the Qur'an. Starting from the above, this article attempts to present and reveal the historicity of the arrangement of surahs and verses in the Qur'an: is the arrangement of surahs in the Qur'an the result of the companions' *ijtibad*, or is it *tauqifi*? Or is it actually a combination of both?

RESEARCH METHOD

This research uses a qualitative approach with the type of content analysis approach, which is studied through scientific studies and then examined in more detail. A qualitative approach is used in the process of collecting non-statistical data, focusing on text and literature data, which is then analyzed comprehensively to find conclusions and research results. This research focuses on library research, which means that the data is obtained from books, articles, manuscripts, documents, and others.²

DISCUSSION

Qur'anic Verse Discourse

The word *الآيات* (al-ayat) is the plural form of the word *الآية* (ayah). The word *الآية* (ayah) itself has several meanings, including 'miracle' (QS. al-Baqarah: 211), 'sign' (QS. al-Baqarah: 248), 'lesson or admonition' (QS. an-Nahl: 67), 'something that is astonishing' (QS. al-Mu'minun: 50), 'group' as in the expression *kharaja al-qawm bi ayatihim* (خرج القوم بأياتهم), meaning 'with their groups', and lastly, as 'evidence and guidance' (QS. ar-Rum: 22).³

Meanwhile, terminologically, an ayah (verse) is defined as a group of words that has a beginning and an end and is part of a surah in the Qur'an. The relationship between the etymological and terminological meanings is very clear, as a verse of the Qur'an is a miracle even when combined with others. It is also a sign of the truth for Prophet Muhammad (peace be upon him) as the recipient of the revelation in the

¹Yulia Rahmi, "Penetapan Susunan Ayat, Surah, dan Rasm Al-Qur'an", *Jurnal Ulunnuha*, Vol. 6, No. 2, Tahun 2017, h. 186

²Nashrudin Baidan dan Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2016), cet I, h.28.

³Muhammad Abdul Adzim Al-Zarqani, *Manahil Al-Ifjan Fi 'Ulum Al-Qur'an*, juz 1, (Cairo: t.tp), t. th, h. 338-339.

form of the Qur'an. It serves as a lesson for those who seek to learn, and it contains the meaning of a group, as it is a collection of several words and letters.⁴

Some of scholars compiled books specifically on the subject. Imam al-Ja'bari said, "The definition of a verse is the Qur'an that is composed of various numbers (expressions), even if it is *taqdīran* (approximate), and has a beginning or a fragment that is included in the surah." The original meaning of al-verse is *al-alāmat* which means "sign", as Allah says *Inna āyata mulkibi* (QS al-Baqarah: 248), because it is a sign of glory and honesty, or means al jam'ah, because the verse is a *jama'ah* (collection) of sentences (words). Some scholars are of the opinion that a verse is a part of the Qur'an that is separate from what precedes it and what follows it. There are also those who say that the verse is a unit of a series of words that are counted in the suras.⁵

There is no other way to know the verses of the Qur'an except by means of tauqifi. Regarding the definition of a verse, the scholars differed. The Kufa scholars consider some of the fawatih as suwar as verses of the Qur'an. Other scholars do not classify fawatih as suwar as stand-alone verses. The scholars did not dispute this issue much because they regarded it as part of the tauqifi, which does not need to be discussed at length, but it is sufficient to accept the guidance of the Shari'ah that reaches us.⁶

1. The First Verse Revealed to the Prophet Muhammad.

Regarding this discussion, the scholars' opinions differ. The following is the discourse of the scholars' opinions as stated by Suyuti in *al Itqân*.⁷

The first opinion, and this is the correct one, is "*iqra' bismi rabbika*". Imam Bukhari, Muslim and others narrated from 'Aisha, a hadith that tells the first time the Prophet received revelation was a true dream in sleep. Then the Prophet was pleased to be alone in the Cave of Hira'. In that cave the Angel Gabriel came to the Prophet. The angel said, 'Read (O Muhammad)!' The Prophet said, 'I cannot read, then Gabriel embraced the Prophet three times then let go, then said, *Iqra' bismi rabbika until mâ lam ya'lam* (QS. al-Alaq: 1-5). Then the Prophet returned with the verses in a state of trembling ... " (al-Hadith).

The scholars who agree on the opinion that the first verse revealed was Qs. al-Alaq verses 1-5 include Imam al Hakim by narrating in *al Mustadrak*, Ath Tabrani in *Mu'jam Kabir*, Sa'id bin Mansyur in his *Sunan*, Abu Ubaid in his *Fadhail*, IbnAshitah in his book *Masharif*. Imam Az Zuhri also agrees with this narration.

The second opinion is "*Yâ ayyubal muddatsir*", based on a hadith narrated by Bukhari and Muslim, from Abi Salamah bin Abdurrahman, who said: I once asked Jabir bin Abdillah, "Which Qur'an was revealed first: *yâ ayyubal muddatsir* or *iqra' bismi rabbika*?" Jabir replied, "I will tell you what the Messenger of Allah told us. The Messenger of Allah said, 'I was once in the Cave of Hira'. When I had finished my stay in the cave, I went down (out of the cave) then I was in the middle of a valley. I looked back and forth, right and left, then I looked up at the sky, and suddenly (I saw) Gabriel. I was afraid, so I went to Khadija and she sent for them, and they gave me a blanket. Then Allah SWT revealed His word: *Yâ ayyubal muddatsir, qum fa andbir*."

The third opinion is that the first Qur'an to be revealed was surah al-Fatihah. Imam Fakhruddin ar-Razi said in his commentary, *al-Kasyaf*, that Ibn Abbas and Mujahid were of the opinion that the first chapter revealed was *Iqra'*, and most of the commentators were of the opinion that the first chapter revealed was "*Fatihatul kitab*". However, there are not many scholars who support this view. Ibn Hajar said that the first opinion is followed by the majority of scholars.

The fourth opinion is that the first chapter of the Qur'an was "*Bismillâhirrahmânirrahîm*". Imam al-Wahidi issued a narration with his sanad from Ikrimah and Hasan, both of whom said: "The first thing that was revealed from the Qur'an was "*Bismillâhirrahmânirrahîm*" and the beginning of the chapter *Iqra' bismi Rabbik*." Ibn Jarir ath-Thabari and others also issued a narration through adh-Dhahak, from Ibn Abbas (may Allah be pleased with him), he said, "The first thing that Jibril (peace be upon him) brought down to the Prophet Muhammad (peace be upon him) was the words of Jibril 'O Muhammad, seek refuge (in Allah), then say "*Bismillâhirrahmânirrahîm*".

Regarding the *basmalah* as the first revealed verse, Suyuti commented. He does not consider this fourth to be an opinion. This is because the consequence of the revelation of a surah is the revelation of the

⁴ Muhammad Abdul Adzim Al-Zarqani, *Manabil Al-'Irfaq Fi 'Ulum Al-Qur'an*,..., h. 339

⁵ Jalaluddin as Suyuti, *Al Itqan fi Ulum al Qur'an*, (Cairo : Dar At Turats, 2010) h. 204

⁶ Muhammad Abdul Adzim, Al-Zarqani, *Manabil Al-'Irfaq Fi 'Ulum Al-Qur'an*,..., h. 140

⁷ Jalaluddin as Suyuti, *Al Itqan fi Ulum al Qur'an*,..., h. 113-115

“*basmalah*” along with it. So the *basmalah* is the first verse to be revealed absolutely accompanying the other surahs as well.

2. The Last Verse Revealed to the Prophet Muhammad.

The scholars' views on this issue are similar to the first verse that was revealed. The following are the opinions of the scholars' regarding the last verse revealed as stated by Suyuti⁸;

The first opinion is that Imam Bukhari and Muslim narrated from al-Bara' ibn 'Azib, who said: the last verse revealed was: “*Yastaftúnaka qulillábu yuftíkum fil kalálab*” (QS. an-Nisa': 176), and the last chapter to be revealed was surah Bara'ah (at-Taubah). Imam Bukhari also issued a narration from Ibn Abbas, who said: the last verse revealed was “*ayatur ribá*” (the verses about *ribá*). Imam al-Baihaqi also narrated from Umar as narrated by Imam Bukhari, and what is meant by verses about *ribá* is: “*Yá ayyuhalladzîna ámanú ittaqullába wa dzarú má baqya minar ribá*” (QS. al-Baqarah: 278). Imam Ahmad and Ibn Majah also narrated from Umar that among the last to be revealed was verses about *ribá*. Ibn Mardawaih also narrated from Abu Saïd al-Khudri, he said: 'Umar delivered a sermon in front of us and said, “Verily, among the last things revealed from the Qur'an is verses about *ribá*.”

The second opinion is that Imam an-Nasa'i issued a narration through Ikrimah from Ibn Abbas who said that the last verse of the Qur'an was: “*Wattaqú yauman turja'úna ila Allah*” (QS. al-Baqarah: 281). Ibn Jarir also issued a narration through al-'Aufi and adh Dhahhak, from Ibn Abbas. Al-Faryabi is also of the opinion that the last verse revealed was “*Wattaqú yauman turja'úna ila Allah*”. There were eighty one (81) days between the revelation of this verse and the Prophet's death.

Ibn Abi Hatim also relates a narration from Saïd bin Jubair, who said: The last verse of the Qur'an to be revealed in its entirety was: “*Wattaqú yauman turja'úna ila Allah*” and the Prophet was alive after the revelation of this verse for nine nights. Then he passed away on Monday night after the first two nights of the month of Rabi'ul Awal.

Regarding the first difference between *Wattaqú yauman turja'úna ila Allah*, it is not mutually exclusive with the verse *ad Dain*. This is stated by Suyuti by giving the argument that *dzahir* both descend in one stage directly. Both in one story, each of them tells about the verse that came down last is the verse about usury. This opinion is the *saheeh* opinion according to Suyuthi.

The third opinion, mentioned in the book *al-Mustadrak*, from Ubai bin Ka'ab, he said: the last verse that was revealed was: “*laqad já'akum rasúlum min anjusikum*” (QS. at-Taubah: 128-129). Ibn Mardawaih also issued a narration from Ubai bin Ka'ab, who said: The last Qur'anic covenant with Allah is the following two verses, namely: “*laqad já'akum rasúlum min anjusikum...*”. Similarly, Abu ash-Sheikh also reported in his *Tafsir* from 'Ali ibn Zaid, from Yusuf al-Makki, from Ibn Abbas, who said: “The last verse revealed was *laqad já'akum rasúlum min anjusikum*.”

The fourth opinion is that Imam Muslim quoted a narration from Ibn 'Abbas, who said: “The last verse revealed was: *idza já'a nashrulláhi wal fath*. Imam Tirmidhi and Hakim quoted a narration from 'Aa'ishah, who said: The last surah to be revealed was surah al-Ma'idah, so whatever you find in it that is permissible, then make it permissible (al-Hadith). The two hadith imams also reported a report from 'Abdullah ibn Amr, who said: The last surahs to be revealed were *Súrat al-Ma'idah* and *al-Fath*. Regarding these two narrations. Imam Suyuthi emphasizes “*idza já'a nashrulláhi wal fath*” as his preferred opinion.

The fifth opinion, among the strange opinions about the last verse revealed, is the report narrated by Ibn Jarir, from Mu'awiyah ibn Abi Sufyan, that he recited this verse: “*Faman kána yarjú liqá'a rabbih?*” (QS. al-Kahf: 110) and he said that this verse is the last verse revealed from the Qur'an. Ibn Kathir said: This is a difficult narration, and it may mean that there is no other verse after this verse that abrogates it or changes its ruling, rather this verse is established and confirmed in the famous hadeeth of 'Uthman, which says that the verse of Bara'ah was the last to be revealed in the Qur'an.

The sixth opinion is that Suyuti quoted from *al-Burhan fi Ulumil Qur'an* by Imam Haramain that the words “*qul lá ajidu fi máúkebiya ilaya muharraman*” (*Súrat al-An'am*: 145) were the last to be revealed. Ibn al-Hashshar commented that the surah is Makkyyah by ittifaq, and there is no narration that it was revealed last.

Ittifaq, and there is no narration that explains the last of this verse from the revelation of the surah.

These six opinions illustrate the differences among the scholars in determining the status of the last verse transmitted to the Prophet. Each opinion relies on the narration attributed to the Prophet. The difference that arises is based on the assumption of the history that reached the companions who received it on the belief that the history that arrived was the Prophet's guidance on the last verse to be revealed.

⁸ Suyuthi, *Al Itqan fi Ulum al Qur'an*, (Cairo: Dar At Turats, 2010), h. 119-122.

Apart from the various opinions that exist, Imam Suyuthi is more inclined to the first opinion which reveals that *ayatur Riba* as the last verse revealed to the Prophet Muhammad.

3. Number of Verses in the Qur'an

During the time of Caliph 'Abd al-Malik bin Marwan, the government issued a policy to mark the distribution of the Mushaf al-Qur'an, Al-Hajjaj bin Yusuf, the official who was given the task of inviting the memorizers of the Qur'an. Al-Hajjaj ordered to count all the letters of the Qur'an. After counting together, the number was 340,740 less. Al-Hajjaj also asked to be informed about the middle of the Qur'an. They counted them again until they reached an agreement that the middle of the Qur'anic Mushaf ended at the letter "F" from the word "WalyatalaththaF" in verse 19 of surah al-Kahf.⁹ If you refer to the opinion of Ibn Adh Dhurish as stated by Suyuthi, the number of letters of the Qur'an is 323671 while the number of verses reaches 6600 verses. However, this is not the only opinion that Suyuthi discusses in *al Itqan*.¹⁰

Regarding the status of the Qur'anic verses, the scholars made calculations as their *ijtihād*. In this regard, the total number of verses in the Qur'an is 6200, some count 6204 verses, 6214 verses, 6217 verses, 6219 verses, 6220 verses, and 6236 verses. This last count (6236 verses) is a well-known opinion and in accordance with the count of verses in the Mushaf al-Qur'an today. The difference in the count is caused, among other things, by the way of judging the Prophet's reading: between stopping and continuing to read the verse.¹¹

Qur'anic Chapters/Surah Discourse

1. Definition of Surah

The definition of surah according to language means noble or degree or level of a building. The word surah in language or etymology is derived from the word *al-sur* which means position, the surah of the Qur'an has been recognized, because of its position in a place side by side.¹²

The surahs are called this part of the Qur'an because of their greatness, so if the Qur'an is likened to a building, the surahs are its levels.¹³ Surah also means something that is perfect or complete.¹⁴ In KBBI Surah is also defined as a part or chapter in the Qur'an.¹⁵

Thus, when examined and taken seriously, the names of the surahs in the Qur'an with the various meanings mentioned above serve several purposes.

- 1) Whoever reads it seriously and pays attention to all its contents, he will undoubtedly gain various levels in knowledge.
- 2) The suras in the Qur'an mark the beginning and end for each particular part of the Qur'an.
- 3) The suras in the Qur'an are like very beautiful buildings in which there are various sciences and wisdom.
- 4) Each surah contains some things that are complete and perfect.
- 5) Each surah of the Qur'an is closely related to each other, cannot be separated from one another as if it were a staircase that is multileveled..¹⁶

While in terms of Qur'anic scholars vary in defining surahs including:

طائفة مستقلة من آيات القرآن ذات طلع ومقطع

Meaning: "A group or set of independent verses of the Qur'an, which has a beginning and an end".

Muhammad As'ad Al bugisy, in his book *Al kaukabal munir* explains

السورة: القطعة منه موسمة # أقلها ثلاث آي معلمة¹⁷

Furthermore, Manna Khalil defines surah as follows:

⁹ Moh. Ali Aziz, *Mengenal Tuntas al Qur'an*, (Surabaya: Imtiyaz, 2012), h. 70.

¹⁰ Suyuthi, *Al Itqan fi Ulum al Qur'an*, (Cairo : Dar At Turats, 2010), h.208.

¹¹ Moh. Ali Aziz, *Mengenal Tuntas al Qur'an*, ... , h. 95.

¹² Abu Luwis Ma'luf, *al-Munjid* h. 362.

¹³ Liliek Channa dan Syaiful Hidayat, *Ulumul Qur'an dan Pembelajarannya*, (Surabaya: Kopertais IV Press, 2010), hal. 234.

¹⁴ Ahmad Izzan, *Ulumul Qur'an: Telaah Tekstualitas al-Qur'an*, (Bandung: Tafakkur, 2009), h.33.

¹⁵ Tim Penyusun, *Kamus Besar Bahasa Indonesia (KBBI)*, digital v1.1.

¹⁶ Ahmad Izzan, *Ulumul Qur'an: Telaah Tekstualitas al-Qur'an...*, h.33

¹⁷ Muhammad As'ad al bugisy, *al-kaukabal Munir, t.t*, h. 3

السورة: هي جملة من آيات القرآن ذات املطع واملقطع

Meaning: "A surah is a collection or number of verses of the Qur'an that has a beginning and an end."¹⁸

From the above definition, the author can conclude that a surah is a set of stand-alone verses of the Qur'an, which have a beginning and an end to distinguish one surah from another.

Surahs in the Qur'an vary in length and brevity. The shortest is surah Al-Kautsar, the 108th surah, which consists of only three short verses.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Meaning: Indeed, We have given you (Muhammad) many favors. So perform the prayer for the sake of your Lord, and sacrifice (as an act of worship and drawing near to Allah). Indeed, it is those who hate you who are cut off (from Allah's mercy). Qs. Al-Kautsar [108].

The longest is surah Al-Baqarah (2nd surah) consisting of 286 verses. Almost all of its verses are long verses. One of its verses, namely verse 282, is the longest verse in the Qur'an. The rest of the suras are categorized as long, some are medium and some are short.¹⁹

2. Names of Surahs

Each surah in the Qur'an has its own name, which was determined by the Prophet (peace be upon him) in a tauqifi manner. This is known from the information contained in several traditions and narrations. In general, the suras of the Qur'an have only one name, but some suras have two or more names, including at-Taubah, al-Bara'ah, al-Fadilah, and al-Hafidzah.

The words used to name the surahs include:

- 1) Taken from outside the surah. This means that the word used as the name of the surah is not found in the verses of the surah. The first surah named al-Fatihah is not found in the verses, but the name has given us a clue about its function as the Fatihah (opening or introduction) to the Qur'an.²⁰
- 2) The name of the surah is taken from the theme that is being discussed in the surah. For example, surah an-Nisa' is called surah an-Nisa because it talks a lot about women.
- 3) It is taken from one of the words found in the verses of the surah in question, whether it is at the beginning, in the middle, or at the end of the surah. For example, the 20th surah is named Thaha. The word Thaha is already found in the first verse of. The 2nd surah is named al-Baqarah. The word al-Baqarah is only found in the 67th verse of the surah. Furthermore, the 107th surah, named with al-Ma'un, even though the word al-Ma'un is only found at the end of the verse found at the end of the surah concerned.²¹

The names of the surahs of the Qur'an are taufiqi, not ijthadi, for the reason that there is no particular pattern in naming the surahs. There are surahs that are named according to the main theme or main content of the surah such as Al-Fatihah, An-Nas, Al-Lahab, Al-Kafirun, Al-Ikhlash, and An-Nas. But many are not named according to the main theme of the surah, such as surah Al-Baqarah (because the story of Al-Baqarah that occurred at the time of Prophet Moses (peace be upon him) is just a story that occurred from the contents of this longest surah).²²

3. Types of Surahs

Surahs of the Qur'an are divided by scholars into four groups, namely:²³

First, al-Thiwal. The al-Thiwal group consists of seven long suras, namely al-Baqarah, al-Nisa', 'Ali 'Imran, al-A'raf, al-An'am, and al-Maidah. There is a difference of opinion among scholars regarding the seventh surah. Some think that it is Surah Yunus, while others think it is Surah al-Anfal and al-Bara'ah combined into one without being separated by basmalah. Second, al-Mi'un. Al-Mi'un consists of suras that have about a hundred verses or more. Third, al-Matsani. Al-Matsani consists of suras that have fewer verses than al-Mi'un. According to al-Farra, the number of verses is less than a hundred. Fourth, al-Mufasshal. Al-Mufasshal includes the suras found at the end of the Qur'an with twelve differences of opinion among scholars regarding its starting point. Some say that it begins with Surah Qaf, but according

¹⁸Lilik Channa dan Syaiful Hidayat, *Ulumul Qur'an...*, h. 234

¹⁹Yunahar Ilyas, *Kuliah Ulumul Qur'an*, (Yogyakarta: Itqan Publishing, 2015), h. 110-111.

²⁰A. Athaillah, *Sejarah al-Qur'an: Verifikasi tentang Otentitas al-Qur'an*, (Yogyakarta: Pustaka Pelajar), 2010, h.27-28.

²¹A. Athaillah, *Sejarah al-Qur'an...*, h.27-28

²²Yunahar Ilyas, *Kuliah Ulumul Qur'an...* h. 112

²³M. Abdul 'Adzim Al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I, (Jakarta: Gaya Media Pratama), 2001, h.368

to al-Nawawi, the correct opinion is that it begins with Surah al-Hujurat. These surahs are called Mufassshal because of the number of *fasl* (separators) between them and the *basmalah*. Al-Mufassshal is further divided into three groups: al-Mufassshal Thiwal, which covers from al-Hujurat to al-Buruj; al-Mufasssal Ausath, which covers from al-Buruj to Adh-Dhuha; and al-Mufassshal al-Qisar, which covers from Adh-Dhuha to al-Nas.

4. Systematic Arrangement of Surahs

In the arrangement of surahs in the Mushaf Al-Qur'an, there are differences of opinion among scholars regarding their order: *Sistematika Surah Mushaf Al-Qur'an secara Tauqifi*

This opinion states that the arrangement of chapters (surah) in the Mushaf Al-Qur'an is *tauqifi*, meaning it is based on the decree and guidance of Prophet Muhammad (peace be upon him), just as the sequence of verses when they were conveyed by Angel Gabriel upon the command of Allah. This view is supported by scholars such as Abu Ja'far bin Nuhas, Ibn al-Hasr, and Abu Bakar al-Anbari. Their reasoning is supported by a narration from Abu Syaibah stating that Prophet Muhammad (peace be upon him) once recited several surahs of Al-Mufassshal (chapters with many verses) in prayer according to the sequence of the Mushaf Al-Qur'an.²⁴

Furthermore, Ibn Mas'ud also stated, as narrated by al-Bukhari, that the order he first learned was the same as it is now. Al-Zarqani added to the reasoning of this group by saying that the companions unanimously agreed upon the Mushaf of Uthman, and none of them opposed or denied it. Thus, this consensus aligns with the guidance of Prophet Muhammad (peace be upon him), because if the arrangement was based on personal interpretation (*ijtihad*), the companions would surely have maintained their differing opinions.²⁵

Mahmud bin Hamzah bin Nashr al-Kirmani stated that the current sequence of the chapters (surahs) of the Qur'an is the same as the order that exists with Allah, which is in the Preserved Tablet (*Lauh al-Mahfudh*), and then it was revealed to Prophet Muhammad (peace be upon him). Moreover, Prophet Muhammad (peace be upon him) himself, on several occasions, presented the sequence of the Qur'an to Angel Gabriel, even doing so twice in the last year before his passing away. This exposition certainly serves as evidence that Angel Gabriel, under the command of Allah, was directly involved in guiding Prophet Muhammad (peace be upon him) to establish the sequence of chapters in the Mushaf Al-Qur'an.

The arrangement of the chapters (surahs) in the Mushaf Al-Qur'an based on personal interpretation (*ijtihad*)

The second opinion asserts that the arrangement of the Mushaf Al-Qur'an is based on personal interpretation (*ijtihad*). This means that the order of the surahs in the Mushaf Al-Qur'an is the result of the companions' scholarly efforts. According to al-Zarqani, this view represents the majority opinion among scholars.²⁶ They present their argument, as mentioned above, that there were several personal copies of the Qur'an among the companions, and the sequence of surahs differed from one another.²⁷

It is narrated from Ibn Abbas that when Uthman was asked by the companions about his reason for combining Surah Al-Anfal with Surah Bara'ah without placing *Basmalah* between them, Uthman replied that it was his personal estimation because the stories in Surah Al-Anfal are similar to those in Surah Bara'ah. Meanwhile, Prophet Muhammad (peace be upon him) until the end of his life did not explain that Surah Bara'ah is part of Surah Al-Anfal.²⁸

The differences in the arrangement of the Mushaf by the companions led to the assumption that the organization of the chapters of the Qur'an was the result of their personal interpretation (*ijtihad*), rather than direct instructions from Prophet Muhammad. Figures such as Imam Malik, Ibn Faris, and al-Qadi Abu Bakar supported this view.

The Systematics of the Surahs in the Mushaf Al-Qur'an: *Tauqifi* and *Ijtihadi* Approaches

The third opinion states that some arrangements of the surahs in the Mushaf Al-Qur'an were established by Prophet Muhammad himself, while others were the result of the companions' *ijtihad*. This perspective emphasizes that there is evidence indicating that not all chapters of the Qur'an were organized directly by the Prophet (peace be upon him). Examples include al-Thiwal, al-Mi'un, al-Mathani, al-

²⁴ Manna Khalil al-Qattan, *Studi ilmu-ilmu Quran*, (Jakarta: Pustaka Litera Antar Nusa), 2002, h. 207.

²⁵ M. Abdul 'Adzim Al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I...,h.355

²⁶ M. Abdul 'Adzim Al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I...,h.355.

²⁷ Manna Khalil al-Qattan, *Studi ilmu-ilmu Quran...*, h. 208.

²⁸ M. Abdul 'Adzim Al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I..., h.354.

Mufassshal, as well as several copies of the Qur'an among the companions that had different arrangements of the surahs.²⁹ Abu Muhammad Ibn Athiyah stated that the arrangement of most chapters of the Qur'an was known during the time of Prophet Muhammad, such as al-Sab'u al-Thiwal and Mufassshal, while others were arranged based on the companions' ijtihad.³⁰

In a hadith narrated by Muslim, Prophet Muhammad said, "Recite the two shining Surahs, al-Baqarah and Ali 'Imran." Additionally, there's a story where Prophet Muhammad once recited a portion (hizb) of the Qur'an until completion. After this incident, the companions were asked about how they divided the Qur'an. They explained that they divided it into three parts, five, seven, nine, eleven, thirteen, and al-Mufasssal, from Surah Qaf until the end.³¹

In response to these three opinions, there's an argument that the view considering the arrangement of surahs in the Mushaf Al-Qur'an as the result of the companions' ijtihad lacks strong foundation. The companions' ijtihad in compiling the Mushaf Al-Qur'an was actually a collective effort before the official arrangement was made. This can be seen in the compilation of the Mushaf by Uthman, where the Qur'an was standardized based on one Arabic dialect. At that time, the entire Muslim community agreed on this standard and abandoned other versions of the Mushaf. If the arrangement of surahs in the Mushaf was indeed the result of ijtihad, then it's likely that the community would not have unanimously accepted it and would have maintained their own versions of the Mushaf.

According to Bukhari's research, the hadith narrated by Ibn Abbas with a chain through Yazid al-Farisi is categorized as a hadith from the category of "du'afa" or narrators considered weak.³² Furthermore, there is confusion in the hadith regarding the placement of Basmalah which gives the impression that Uthman placed it based on his own ijtihad and later removed it based on his own opinion. In this context, in Musnad Imam Ahmad commented by Ibn Syakir, the hadith only discusses the disarrangement of those two surahs, rather than providing a comprehensive explanation of the systematics of the Qur'an.

While the third opinion stating that the systematics of the Mushaf are both tauqifi and ijthadi, its foundation is centered on evidence showing tauqifi systematics. Meanwhile, the reasons for ijthadi are not based on evidence showing ijthadi order. Therefore, it can be affirmed that the establishment of tauqifi based on its evidence does not imply that other arrangements are ijthadi.

Based on the response to the previous opinions, it can be acknowledged that fundamentally, the systematics of the Mushaf Al-Qur'an are tauqifi, as expressed by al-Baihaqi and followed by As-Suyuti.³³ Indeed, this is because it is clearly seen that the Qur'an was compiled into the Uthmani Mushaf, which was agreed upon by the entire Muslim community based on the hadith mentioned above. Furthermore, the Qur'an had previously been revealed to the Preserved Tablet (*Laub al-Mahfuz*) and existed as a book, which surely was systematically arranged.

CONCLUSION

From the description and analysis above, it can be concluded that the Qur'an was revealed in stages. All the revelations of the Qur'an that were revealed are divided into a structure of verses and chapters that have variations in the number and boundaries of verses and chapters. One of the topics of debate among scholars is regarding the first verse revealed and the last verse revealed. This difference of opinion relates to the views of the Companions who received direct narration from the Prophet, as well as their assumptions about what they received as the initial and final statements of Qur'anic revelation. Similar to the discussion on the arrangement of surahs in the Qur'an, scholars have diverse views. Some argue that the arrangement of surahs in the Qur'an is a decree of Allah SWT (tauqifi), while others argue that the arrangement is the result of the ijtihad of the Companions in collecting the Qur'an. Nonetheless, this discussion in each of the scholars' opinions refers to an analysis of the narrations coming from the Companions and the Prophet Muhammad SAW.

²⁹ M. Hasyim Manan, *Sistematika al-Qur'an*, (Surabaya: Media Karya, 2001), h. 12.

³⁰ M. Abdul 'Adzim Al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I..., h.357.

³¹ Jalaluddin Suyuti, *al-Itqon fi 'Ulumi al-Qur'an...*, h.63.

³² Manna Khalil al-Qattan, *Studi ilmu-ilmu Quran...*, h.2.

³³ Jalaluddin Suyuti, *al-Itqon fi 'Ulumi al-Qur'an...*, h. 65.

REFERENCES

- A. Athaillah, *Sejarah al-Qur'an: Verifikasi tentang Otentitas al-Qur'an*, Yogyakarta: Pustaka Pelajar, 2010.
- Ahmad Izzan, *Ulumul Qur'an: Telaah Tekstualitas al-Qur'an*, Bandung: Tafakkur, 2009.
- As'ad, Muhammad. *al-Kaukabul Munir*, t.t.
- Jalaluddin Suyuti, *al-Itqan fi 'Ulumi al-Qur'an*, Kairo: Babi al-Halabi, 1951.
- Lilie Channa dan Syaiful Hidayat, *Ulumul Qur'an dan Pembelajarannya*, Surabaya: Kopertais IV Press, 2010.
- Aziz, Moh. Ali, *Mengenal Tuntas al-Qur'an*, Surabaya: Imtiyaz, 2012.
- M. Abdul 'Adzim al-Zarqani, *Manabi al-Irfan fi 'Ulum al-Qur'an*, Jilid I, Jakarta: Gaya Media Pratama, 2001.
- M. Hasyim Manan, *Sistematika Al-Qur'an* Surabaya: Media Karya, 2001.
- Ma'luf Abu Luwis, *al-Munjidfi al-Lughah wa al-'Alam*, Beirut: Dar al-Masyriq, 1986
- Manna Khalil al-Qattan, *Studi ilmu-ilmu Quran* Jakarta: Pustaka Litera Antar Nusa, 2002.
- Manna' Khalil al-Qathan, *Mabahitsfi 'ulum al-Qur'an*, Beirut : Muassasah-Risalah, 1983
- Mujiburrahman, "Sistematika Mushaf Al-Qur'an", *Jurnal Revelatia Ilmu Al-Qur'an dan Tafsir*, Vol. 1 No. 1 Tahun 2020. <https://doi.org/10.19105/revelatia.v1i1.3202>
- Nashrudinbaidan dan Erwati Aziz, "metodologi khusus penelitian Tafsir", Yogyakarta : pustaka pelajar, 2016 cet I.
- Rahmi Yulia, "Penetapan Susunan Ayat, Surah, dan Rasm Al-Qur'an", *Jurnal Ulunnuha*, Vol. 6, No. 2, Tahun 2017. <https://doi.org/10.15548/ju.v6i2.600>
- Shabuni, Muhammad Ali, *At-Tibyan Fi-Ulum Al-Qur'an*, Makkah: Sayyid Hasan 'Abbas Syarbatly, 1980.
- Tim Penyusun, *Kamus Besar Bahasa Indonesia (KBBI)*, digital v1.1.
- Yunahar Ilyas, *Kuliah Ulumul Qur'an*, Yogyakarta: Itqan Publishing, 2015
- Zarqani, *Manabilal-Irfan Fi 'Ulum al-Qur'an*, juz I Mesir: 'Isa alBabial-Halabi, t.th.