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**SYMMETRICAL PATTERNS OF THE
QURANIC VERSES: COMPARATIVE
STUDY OF SELECTED COMMENTATORS**

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ABSTRACT

Quran Majeed is the final edition for humans' guidance on the earth. It is an unchangeable, ever living miracle of God, who Himself is the Guardian of this last heavenly revealed book. Allah has revealed it according to the need of time and proper occasion. It is a paragon of rhyme and rhythm, eloquence and articulacy, symphony and symmetry. In the beginning, it was compiled under the auspicious guidance of Muhammad (S.A.W) the last prophet of Allah in its best order and sequence both by Surah and Verse. Whenever the Qur'anic verse was revealed, the Messenger of Allah (peace be upon him) would call on Ibn Wahi to write down that verse at its proper place in surah. And then the Holy Prophet (S.A.W.) used to recite the Holy Quran in congregational prayer. Although the holy Quran was written down in complete form but not in the form of book. Later on in the reign of Sahaba (R.A) the Holy Quran was preserved in book form. Today we have the same authentic copy of this holy book, issued by Sabaha (R.A.) Now there is a difference of opinion among the scholars regarding the symmetrical pattern of Holy Qur'an that we have today. On group holds the view that the whole Quran is in its best form and order which reflects its true harmony through verse and surah. While the other group is of the view that the holy Quran has different stylistic patterns which do not reflect harmony among their thematic, contextual and rhetorical aspects of verses and surahs. The bottom line of the article lies with the Symphonic Array of the Quran.

Keywords: *Qur'an, Symmetry, Rhythm, Symphony, Arrangement*

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Introduction

Quran is everlasting divine book of Allah for humanity. It is matchless creation in the form of words carrying absolute word of God for Man. It is embodiment of symmetry and eloquence in every respect. It is fine piece of guidance and leadership for human beings. Arabic language and literature are lucky to hold it for recognition in the field of languages and literature. All the surahs of the Qur'an are well-knitted and well connected to their theme and message. Decidedly, this is the beauty of the Holy Quran. Despite being revealed in different times, in different situations, in different paragraphs and in different styles, the symmetry is intact and unbroken. The scholars who are convinced of this link and order are counted as, Abu Bakr Nishapur (322 AH), Allama Zamakhshari (538 AH), Qazi Abu Bakr bin Arabi (543 AH), Imam Fakhruddin Razi (606 AH), Allama Abu Jafar Zubair (708 AH), Badr al-Din Muhammad bin Abdullah Zarkashi (794 AH), Jalal Allama Burhanuddin Baka'i (885 AH). Al-Din Suuti (911 AH) Sir Syed Ahmad Khan (1898 AD) Maulana Ahmed Uddin Farahi (1930 AD) Maulana Ashraf Ali Thanvi (1943 AD) Maulana sanaullah Amritsari (1948 AD) Maulana Abul Kalam Azad (1958 AD), Syed Qutb Shaheed (1966 AD) Maulana Syed Abul Ali Wudi (1979 AD) Maulana sheikh Al-Quran Ghulam Ullah Khan , Amin Ahsan Islahi (1997 AD). The second group, who does not believe in the symmetrical pattern and deep link among Surahs and Verses hold the view that since the Holy Qur'an was revealed gradually over a period of twenty-three years in different situations and events, so it is no need to find connections in the verses of the Holy Qur'an. Notable assorted scholars among them are Shaikh Izzedine Abdul Salam (A.H. 660) and Allama Shoukani (A.H. 1255), Shah Waliullah Mohd Sa Dehlavi (A.H. 1186)

Shaikh Izzedine Abdul Salam (d. 660 AH) explains his stance regarding the symmetrical pattern and rhythmical connection of the Qur'an while communicating that the Qur'an has been revealed in a long period of more than 20 years with different commandments under different circumstances, so it is futile to find any kind of link and order in what has been revealed in this way.¹

Allama Suhani (1255 AH) is of the view that in relation to the interpretation of the Qur'an, some commentators have revealed a unique and new knowledge. Which is not only unnecessary, useless, unattainable, but related to the matters which should be avoid to discuss and argue. They tried to explain the connectivity, which is all based on taklf and the announcement is unfair to the Qur'an.²

Shah Waliullah, who played a significant role in the publication of Islamic sciences in the subcontinent, declared the search for the rhyming scheme and metrical composition among the verses and surahs of the Qur'an as

futile and says that it is useless to search for metrical patterns in all the verses and surahs of the Holy Qur'an, because the Arabs were completely unfamiliar with this kind of authorial poetry and arrangement in the language, which is the custom found here. According to them, the style of the Holy Qur'an is written or royal from the beginning to the end. He wrote that the Holy Qur'an is not divided into chapters and chapters like books of a lower level. That each topic is described in a separate chapter or chapter. Rather, the Holy Qur'an should be understood as a letter. Like a king writes an edict according to the needs of his subjects. After that, the second and third edicts add up to so many edicts. And someone compiles these edicts in the form of a collection.³

Certain Surahs of the Holy Qur'an, which were compiled and preserved separately during the time of Prophet Muhammad (peace be upon him), have been collected in one Musaf.

Maulana Hameed Uddin Farahi writes in response to these scholars who are not convinced of the metrical patterns of the holy Quran, for multiple reasons. The explanations given by the above-mentioned scholars about the link in the verses and surahs of the Holy Qur'an are not correct for several reasons, despite some partial truths. The Holy Qur'an was revealed one after the other in different circumstances and situations. But this does not mean that there is no order and sequence in its surahs and verses. If there was no order and harmony, there would be no need to differentiate between the order of revelation and the order of the book." The order in which the Qur'an was revealed should be written in the same order. The order that the Holy Prophet (peace be upon him) established a different order of writing is a clear proof that there is a link in the Qur'anic verses.

Establishing separate surahs and making them small is also an argument for rhyme. If the Quran was unorganized, why would there be a need to establish separate surahs? The whole Quran could have been made into one surah.⁴

Maulana Amin Ahsan Islahi gives arguments in favor of the structural harmony of the Qur'an. In his views there is also an argument for the symmetry of the Holy Qur'an, that the Qur'an is a sublime word according to Islam, and a word that is devoid of rhyme cannot be a dignified word. The real spirit of a word is its rhyme and order not its ill-rhyming composition. Broken composition and communication is a heap of meaningless words having no effect and influence upon the heart of the readers. Compared to the Holy Qur'an, everyone knows that it challenged the rhetoric of whole Arabia to bring even a small surah against it but they cut a sorry figure and failed to present saying that it is not the communication and composition of any human. The first thing that should be in it in terms of literary and moral excellence is poetry, because



a book that is considered the most scattered and unrhymed can never captivate the Arab poets.⁵

Allama Jalal al-Din Suyuti, the person who first demonstrated the knowledge of the relevance of the Qur'an, says that the first person who showed relevance of knowledge was Abu Bakr Nisaburi.⁶ Imam Fakhruddin Razi says that Most of the Qur'an is hidden in its sequence and order.⁷ Sheikh Wali Uddin Burhani Malvi is of the view that the person who says that it is not rational to find relevance for Ayat al-Kareema, is an insane and disillusioned one. In this regard, the reality is that the revelation of the Ayat happened according to the circumstances, but the highest level of wisdom has been observed in its arrangement.⁸

Allama Makhdoom Mahaimi says about the metrical composition of the Qur'an that it is the blessing of the rhyming note of itself that I have been able to collect in its light such rare points as have not been touched by any genius before me.⁹

Allama Abu Ja'far Zubair wrote a book on the symmetry of the Qur'an and named it "Al-Burhan in the order of Surah Al-Qur'an". Allama Jalaluddin Suyuti also wrote a book on this subject, Asrar al-Tanzil. It is a comprehensive book. Then Allama Suyuti himself wrote this book. After summarizing it, I wrote "Tanasaq Al-Darr fi Tasir Al-Surah". In it, while explaining the importance of the verse of the Qur'an, he says that knowledge of symmetry in the Qur'an is very supreme knowledge.¹⁰

Further, Allama Suyuti, describing the symmetry of the Qur'an, says that The Qur'an is a single word. This means that the Qur'an has one title. And all the surahs and verses are brought under it. For example, the opinion of some scholars that the whole Qur'an is a description of Surah Fatiha.¹¹

Maulana Ashraf Ali Thanvi also authored the books titled "Sabq Al-Ghayat Fi Nasq Al-Ayat" in Arabic and "Sabil Al-Najah" in Urdu about Al-Ayat and Surah, and in his commentary "Bayan al-Qur'an" he undertook to explain the strong link among the verses.

The opinion of the second group is that the entire Qur'an is a coherent and disciplined word from the beginning to the end. Each of them has a main subject or column. All the verses of the Surah revolve around this axis. As long as the main subject of a story is not clear, the order of its verses is not clear. The supporters of this theory are Maulana Hameed Uddin Farahi, Sheikh Burhanuddin Al-Baq'a'i, Abdullah Daraz, Abul Kalam Azad, Syed Qutb Shaheed, Maulana Maududi and Maulana Hussain Ali Alwani. They are but other than Maulana Farahi, the rest of the scholars cannot present a clear outline of the main subject, while Maulana Farahi has presented a clear concept of it. Making the poem clear, the event makes the word unique. And in the formation of this whole organization, all need is the main subject of a matter. In other words, according to

Maulana Farahi, not only the order of the verses of the Holy Quran is found appropriate. Rather, its verses and surahs are under such a complete and comprehensive system that gave a wise sermon on each of its surahs. And each collection of its few surahs has been adapted in the form of connected chapters. And thus, the Holy Qur'an is a coherent and organized word from the beginning to the end, both in terms of surahs and in terms of verses. And all its surahs and all the verses of the surahs are connected to each other in this way. If any surah or a verse of a surah is removed or the same verse in a surah is detached, the whole system will be disrupted.

Types of Symmetrical Patterns in the Qur'an

From the previous details, from the very beginning, scholars paid attention to linking verses. And tried to understand the rhyme and connection of the Holy Quran. And thanks to the metrical composition of the Holy Quran, many good things were brought out. This made the miracle and perfection of the Holy Quran clearer. In a nutshell we can conclude that unity and coherent among the verses and surahs are the beauty of this divine composition. Basically two types of unity emerge in the Holy Quran.

1. Thematic Unity:

That is, the entire Qur'an is a single word, its surahs and verses are bound by a strong string in such a way that no verse or any surah or verse can be removed from its place. Other types of relevance like Nazm Bin Al-Ayat (all verses and surahs are connected and compacted). This theory has been presented in two ways, one is that the whole Quran is covered in one topic and the other is that each surah has a central theme and all the surahs and verses have been brought under the same theme. For example, some scholars say that this is the description of the summaries of Surah Al-Fatihah in the whole Qur'an.

Maulana Syed Abul Ali Maududi says that it is said that Surah Al-Fatiha is a prayer of a servant that God guides me. In response to this, Allah Almighty puts the Holy Quran in front of him saying That this is the guidance that you seek."¹²

Allama Hameed Uddin Farahi while describing the importance and necessity of the composition of the Qur'an says that Pillar is the same in every Surah. But sometimes it encompasses many things. For example, take the Pillar of Surat al-Hujarat. There is only one thing, we cannot find a single comprehensive word for it in Golghat. The interpretation is for meaning. You can say that in this Surah there is a rebuke and reprimand for bad manners, usually because that bad behavior is related to thought, words or actions. It is forbidden to call upon the Prophet (peace and blessings of Allah be upon him) like men, to trouble the Prophet (peace



and blessings of Allah be upon him) needlessly and without occasion, and to break into a nation on the report of a transgressor. Justice has been ordered, followed by mockery of people, by their fault-finding, by insults by titles, by suspicion, by curiosity, by backbiting, by pride of lineage, by claims of piety, and then last of all, the worst thing, on the Prophet ﷺ. This is the best example of thematic unity.¹³

2. Connection between Verses

We also find Correlation between verses. There are basically two types of connection in verses. The connection between the verses without deep consideration is called apparent connection. In this case, a verse will be either as a phrase or a substitute for a special verse, or it is a part of a verse. It will be connected in other ways.

i. Apperent Connction:

The second verse should be a commentary on the first verse. That is, the later verse should be a commentary on the verses found in the previous verse. For example

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21)

(Indeed, man is impatient, when trouble comes, he panics, and when he gets wealth, he becomes miser)

The description of the beauty found in the word "halooa" in this verse is being described in the next two verses. That the impatience of man is that he starts to divide and spread in tight situations and becomes miserly in generous situations.

The second verse emphasizes the first verse. Like

وَيَا قَوْمِ مَا لِي أَدْعُو كُفْرًا إِلَىٰ التَّجَاوِي وَتَدْعُونَنِي إِلَىٰ النَّارِ (41) تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ
عِلْمٌ وَأَنَا أَدْعُو كُفْرًا إِلَىٰ الْعَزِيزِ الْغَفَّارِ (42)¹⁵

(What is the matter that I want to deliver you from the Hellfire and you are calling me to the Fire. You call me so that I deny Allah. And I associate partners with Him knowing this thing. And I call you I am to the Most Merciful.)

In the verses preceding these two verses, the word "or nation" has been addressed, then the repeated verse of "or nation" is the emphasis of the previous verse.

The second verse should replace the first verse.

He said in Surat al-Fatiha:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ^{١٦}

(O Allah! Show us the straight path.)

Here the word "Sarat" in the first verse is replaced in the next verse. Which is also indicative of the previous path. The verse should be disputed. For example

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (75) وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (76)^{١٧}

(As soon as the stars set, I swear by it, so that you may know, then this is a great oath, indeed, it is an honorable Qur'an.)

To say that this is a big swear word is objectionable, so in this verse, the phrase "لَوْ تَعْلَمُونَ" is also objectionable.

5. The second verse is an exception. That is, the ruling is being proved in the first verse. There is an exception to it in the next verse. E.g.

سَنُفِّرُكَ فَلَا تَنْسَى (6) إِلَّا مَا شَاءَ اللَّهُ^{١٨}

(We will teach you the Qur'an well, then you will not forget except what Allah wills)

That is, the latter verse is exempted from "Filla Tansa". There can be many other forms of apparent conjunction, such as the answer to a question or the predicate of a previous statement, etc. In all cases, the conjunction is absolutely apparent. It does not require any special effort and forethought to realize it.

ii. Hidden link

Such a connection between the verses that is not clear from the words, but is understood semantically, is called a hidden connection. It has two forms, either the second verse will refer to the previous verse or it will not refer to the preceding verse. If it is referred to the predicate by a letter in the letters Atifa, then it will have the same command as the one referred to. Like contradictions

Says Allah Ta'ala.

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا (4)^{١٩}

(He knows what goes into the earth and what comes out of it, what descends from the sky and what ascends into it)

In this verse, there is a contrast between "Waluj" entering "exit" or "descending" descending "Aruj" climbing. There are "branches of contrast" between the heavens and the earth, in the same way that after the punishment, mercy, rehab (fear) (to encourage) or if paradise is mentioned after hell, then there is a contradiction.



But if the second verse does not refer to the first verse. So at that time it is necessary that some strong reason should be found there to create the knowledge of the Word of God. And the reasons for the semantic concealment, which are the connections that tell the word, can be found out through deliberation. These semantic connections can be similar to the Qur'an. Tanzeer means that the two analogies should be collected in one place. There is no need for any letter of affection to bring tanzeer and example, but the word itself tells that it is a precedent and example of the previous word. As the saying goes:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ²⁰

How did your Lord cast you out of your house in truth, and indeed a party of the believers to hate them?

The aforesaid verse comes after:

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ⁽⁴⁾

In these two verses, the unwillingness to reward the Mujahideen has been equated with the hatred and contempt of Jihad.

iii. The opposite

This means that after explaining a thing, its opposite should be explained, because things are explained by its opposite. It has been said, "Tarif al-Ashiya Baaddadha", for example, the first verses of Surah Baqarah have depicted the believers until verse 26. And the obstacles to their faith and mental and intellectual confusion have been described. Likewise, the depiction of the people of disbelief has made the depiction of the situation of the people of faith and the believers more vivid and attractive.

iv. Extradition

That is to say something in such a way that it makes another thing necessary. For example, the verse of Surah A'raf

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ²¹

(O son of Adam! We have revealed for you a garment. It hides your veiled body and is a source of adornment. And the garment of piety is better.) Or real clothing. It is also an example of istarad mentioned with the dress of piety.

v. Good nickname

That is, after completing one subject or subject, moving to another subject with such a quality that the front does not even realize that now another subject is being explained.

A good example of this is that the history of Hazrat Ibrahim (peace be upon him) is described in verses 69 to 76 of Surah Shaira. In this, he has declared the liberation of his nation by showing the poverty and unreality of the self-made gods of his nation in these words.

فَاتَّمَّهُمْ عُدُوِّي إِلَّا رَبَّ الْعَالَمِينَ²²

Here, by using the style of pseudonym, Hazrat Ibrahim (peace be upon him) very beautifully turned the talk from these false gods to the real one of his Lord. Then after that he described the attributes due to which he is entitled and deserving of worship. That he should be worshiped and help should be sought from him.

2. Relationship between Surahs

There are many forms of connection between the surahs, just as there is mutual connection between the verses of the Holy Qur'an, in the same way, there is also a connection between the surahs.

1. The beginning of the surah is linked to the end of the qualifying surahs. For example, when a person prays, "O Allah, guide me to the straight path, then the beginning of Surah Al-Baqarah has been done,

الْعَمَّ (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ لَهُ هُدًى لِلْمُتَّقِينَ (2)²³

and there is no doubt about this book's guidance.

2. There is also a connection between Surah al-Fatah and the verses of its conclusion, for example, Surah al-Mu'minun begins with the verse " قد افلح المؤمنون " and the surah ends with the verse " انه لا يفلح الكافرون ". It is known that the entire Surah is a guarantee of welfare, and it has been affirmed for the believers. It has been negated in favor of the disbelievers.

Sometimes a surah begins with the word's jinn. They have a special connection with the opening words of the next sura. As Surah Isra was started with "Subhaan". Similarly, the next Surah (Surah Al-Kahf) is started with "Al-Hamd". Therefore, if a verse is combined with another verse, there are similar circumstances in it. And each composition and arrangement have a new appearance and beauty of the composition. All the subjects of the surest are connected to their main theme. Decidedly from the above comprehensive and rich discussion, it is safe to say that a true understanding of the Holy Qur'an is obtained through the vast knowledge of the brevity, eloquence, meanings, rhyme and grandeur of the Holy Qur'an.

Conclusion

The knowledge of connection and relevance is a kind of anecdote, which makes the miracles of the Qur'an clear and the wisdom of the meanings



and concepts of the Qur'an is revealed more clearly. But this knowledge is not the key to understanding the Qur'an, without which there can be absolutely no access to the sciences of the Qur'an and its spirit. The inevitable consequence of considering order and relevance as the key to understanding the Qur'an will be that the common Muslim will be deprived of Divine Guidance, because access to relevance and symmetry is not something that everyone can afford. It requires extensive knowledge, deep insight and continuous discipline and struggle. Then, if the role of this knowledge was really key and nuclear in the understanding of the Qur'an, then its importance would have been clearly stated by the Messenger of Allah (peace and blessings of Allah be upon him) and his Companions. Especially during the time of the Companions of the Prophet, when the foreign nations were entering the circle of Islam in large numbers and due to the wrong reading of the Qur'an, new temptations were being created day by day. A movement should have been carried out. But we see that history is completely silent in this regard. The fact is that the knowledge of relevance in the Qur'an is a blessing from Allah which He bestows upon the servants according to their ability and ijtihad. But the use of the Qur'anic guidance was not suspended or conditioned or dependent on it.

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