

Thematic Unity of Single Surah between Acceptance and Rejection

Sajjad Najeeb Bahedh¹, Mohammad Hasan Rostami², Mohammad Ali Rezai Kermani³

Abstract

In this study, the researcher deals with (the thematic unity of the Qur'anic surah between acceptance and rejection). It aims to explain the most important opinions that have been said on this subject, among those who believe that there is an objective unity in the Qur'anic surah, around which the issues of that surah revolve, and if those issues are multiple, then there is a thematic unity. These issues are linked together, and each surah has an independent character, dealing with a basic Topic with several individual partial topics This is done by the interpreter understanding the main objective or objectives of the Surah, then searching for the reason for the revelation of the Surah or the verses that presented the basic topic of the Surah, then looking at the order in which the Surah was revealed from among the Meccan or Medinan surahs, then studying the Qur'anic methods in presenting the topic and the occasions between the passages of the verses. In the surah Then the researcher reviews the ancient commentators who pointed out in their interpretations some of the objectives of the surah, especially the short ones, and the appropriateness between the passages of some of the surahs. Then he mentions some of the later ones who wrote in this type of interpretation After that, the researcher mentions the opinions that say there is no thematic unity in a single surah, and cites interpretive evidence about some verses, and narrative evidence about that As for the importance of this study, it paints a clear and cultured picture about the surahs of the Holy Qur'an and its verses and how to research them on the one hand, and the opinions of commentators and researchers on this subject on the other hand.

Keywords: Objective Interpretation, Objective Unity Objective

INTRODUCTION

Praise be to God, Lord of the worlds, and prayers and peace be upon the most honorable people and the light of the king, the world, the Bashir al -Nazir and al -Sarraj al -Munir, Abu al -Qasim Muhammad and on the good and pure family .

Quranic studies have felt and have evolved throughout the ages, and this is a natural result of each study that receives attention and research, including Quranic studies.

The interpretation has evolved and has passed through stages until it has reached us, and one of the types that resulted from this development is (objective interpretation), which received great attention among scholars of interpretation and researchers and its types in which it was written is: (objective interpretation of the Holy Qur'an), where books were written in it Many, and the scholars were divided into it to support this color of the interpretation, and whoever rejects and criticizes it, so I wrote a research on it entitled: (The objective unity of the one surah between acceptance and response), and I divided the research into it into four discussions: The first topic under the title types of objective interpretation, and the second topic under the title Those who say the objective unity of the surah, and the third topic: those who say that the objective unity of the surah.

The Objective Unity of The One Surah Between Acceptance and Response

This title is located within the sections of the objective interpretation of the Holy Qur'an, which developed and deepened research and increased in the contemporary period, and has written several studies and research, including systematic theoretical, including the applied, and the deepening student of the writings of these scholars and scholars shows that they are not united in perception and looking at the details of this art.

¹ Ph.D. student of Department of Quran and Hadith Studies, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, E-mail: sajjadbahedh@gmail.com

² Associate Professor of Department of Quran and Hadith Studies, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, E-mail: rostami@um.ac.ir (Corresponding Author)

³ Associate Professor of Department of Quran and Hadith Studies, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, E-mail: rezai@um.ac.ir

Some of them see it in a study subject through the honorable Qur'an, and some of them imagine it answering the questionnaires that crystallized outside the Qur'anic text, and some of them see it in the study of the Quranic Surah and the conclusion of its objective unity, and some of them intended to study the singular as a new type independent of the subject of the subject as mentioned above, from Here, different variations and types of interpretation were brought under one name, the "objective interpretation of the Holy Quran.

The First Section: Types Of Objective Interpretation

The First Type: Studying A Topic Through the Holy Qur'an

In this type of interpretation, the researcher singles out a topic from the topics of the Holy Qur'an, in which he collects the verses that talk about this topic, extrapolating and extracting from them the implications that guide him to the details of this topic and its merits, and then extracts the Qur'anic vision towards it. This topic.

This type of interpretation is the one that comes to mind if the term objective interpretation is used because it is considered the basis in the custom of specialists.

There is no doubt that the objective study assumes greater importance whenever the researcher succeeds in choosing a topic that demonstrates comprehensive concepts that facilitate the nation's return to the Qur'anic cultural climate, or that involves realistic reformist dimensions in some field of contemporary life, whether psychological, social, economic, scientific, educational, or otherwise. Therefore, it is based on defining the topic, approaching it from its specific aspect, and linking its elements and issues to their closest connection, in order to differentiate between the many Qur'anic topics, and to know the aspects of precision and perfection in each of them, and the aspects of interconnection and completeness in them all together, and based on this, it is determined. The term objective interpretation is now in this special type, which is summed up in: collecting the noble verses with one meaning, placing them under one title, and examining them in a way that forms a single topic extracted from the noble verses in a specific form. This is a new approach to interpretive and Qur'anic studies, and the need of society has called for it. And the circumstances of the times”.

“Such topics will never end. Rather, whenever sciences and types of knowledge become available to a person, the researcher finds in the Holy Qur'an something that satisfies his mind with conviction, and his heart is reassured by the Qur'an's presentation of the basics of this type of knowledge by laying down the general foundations and basic directives in this regard”.

Among those who wrote in this genre :

- 1.Muhammad Abdullah Daraz: The Constitution of Morals in the Qur'an
- 2.Malek Bennabi: The Qur'anic Phenomenon ,
- 3.Muhammad Rashid Reda Al-Wahy al-Muhammadi
- 4.Abbas Mahmoud Al-Aqqad, The Man in the Qur'an and With Him the Woman in the Qur'an and Quranic Philosophy
- 5.Hanafi Ahmad, Scientific Interpretation of Qur'anic Verses
- 6.Sayyid Qutb, Scenes of Resurrection in the Qur'an

This type of interpretation differs from general Islamic studies, in which the researcher does not commit to staying with the Qur'an, but rather talks about Islam in its broader sense, so he departs from interpretation to other sections of knowledge such as jurisprudence, biography, history, hadith, and so on. It also differs from Qur'anic studies that do not follow the objective interpretation approach. The verses of the topic are not understood or arranged according to what the objective approach to interpretation facilitates.

The Second Type: Studying a Qur'anic word through Verses of the Holy Qur'an

“The study of the Qur'an's vocabulary and words is considered the narrowest type of objective interpretation. Its purpose is for the interpreter to focus on a word that occurs frequently in the Qur'an, and in different

contexts. He traces it throughout the length and breadth of the Qur'an, and collects the verses in which the word or its derivations are mentioned." After collecting the verses and understanding their interpretation, he tries Deducing the connotations of the word through its use in the Holy Qur'an. Many of the recurring Qur'anic words have become Qur'anic terms. The words: nation, charity, jihad, writers, those in whose hearts is disease, hypocrites, zakat, people of the Book, usury, we find them taking on different aspects in usage and connotation.

In tracking, counting, and extrapolating the derivations and conjugations of the Qur'anic term, the researcher relies on dictionaries indexing the words of the Qur'an ”.

Among those who wrote about this type of interpretation:

1. Muqatil bin Suleiman Al-Balkhi (d. 150 AH), his book (Al-Ashbah wa Al-Naza'ir fi Al-Qur'an). It dealt with the words that were united in the structure and differed in meaning according to their context in the Holy Qur'an.
2. Yahya bin Salam (d. 200 AH), his book (Al-Tasarif according to the method of similarities and counterparts).
3. Al-Damghani (d. 478 AH) wrote his book (Islah al-Wujoh wa al-Naza'ir).
4. Al-Raghib Al-Isfahani (d. 502 AH) (Dictionary of the Words of the Holy Qur'an).
5. Abd al-Rahman al-Jawzi (d. 597 AH) wrote a book (Nuzhat al-Ayn al-Nawazirfi fi Ilm al-wjoh wa al-Nazāhir).
6. Ibn al-Imad (d. 887 AH) wrote his book (Kashf al-Sirar fi Ma'ani al-Wujuh wa al-Nadha'ir).

“The decisive difference, in our opinion, between the interpretation of the subject and the interpretation of the term in objective interpretation is that the researcher in interpreting a subject focuses his attention on the connotations and meanings of its subject, even if he notices that the Qur'an addresses it in multiple words, while the researcher of the Qur'anic term sticks to one word or one phrase and tracks the differences in its meaning or Its union or development within the context of the entire Qur'an, and each of the two types has its own nature and results”.

The Third Type: Study The Objective Unity of The One Surah

What is meant by this type of interpretation is that the researcher chooses a surah from the Holy Quran, looks at it, and selects with a loud look, and stands with its verses a lengthy pause, and gets to know the subject of the surah, its purposes and goals, and on the main lines that combine its various sub -subjects, and comes out of that with an expanded objective analysis, In it the surah appears to be a consistent unit and that each surah from the Qur'an is considered a unified objective unit and has a special unique personality, which addresses a major major topic, with which several partial subjects are included.

Scholars and Interpreters disagreed about the thematic unity of a single surah. Is there an objective unity and purpose around which the verses of that surah revolve, even if its issues are multiple, or are there multiple topics in a single surah.

Perhaps the origin of the dispute over the issue of 'objective unity of the Quranic surah' was based on the dispute over the answer to the following question: Is what appears from the transmission of the verses in the same surah between various topics of belief and morals and describing the aspects of the universe and explaining the provisions of legislation ... etc., and its transmission in the style From the report of judgment to preaching to stories to proverbs, etc., it requires disintegration of speech and therefore is a defect that the word of God should be excluded, and then it must be said that there are links - phenomenon or hidden - that tighten the verses of the same surah as the contract tightens its grains around the neck? The interpreter should discover it, to reach the main topic and the basic purpose of the surah? Or is this not a defect, but a perfection, so there is no need for interpretation, cost and the bond of searching in this difficult way' ?

The Second Topic: Those Who Say the Objective Unity of The Surah

There are those who believe that every surah has a unity of subject matter that one surah revolves around, no matter how many issues it has, and that there is a unity of subject matter that links these multiple issues .

quot; The method of research in this field is: for the researcher to understand the basic goal of the Surah, or its main goals, then search for the reason for the revelation of the Surah or the verses that presented the basic topic of the Surah, then look at the order in which the Surah was revealed from among the Meccan or Medinan surahs, then study The Qur'anic methods in presenting the topic and occasions between the passages of the verses in the surah. The researcher will find that each surah has its own independent character and basic objectives. It is known that the Meccan surahs presented the three foundations of the Islamic faith in a manner Detailed: divinity, message, and resurrection after death, so the researcher in each Meccan surah can address one of the three aspects”.

Among the ancient interpretations, who indicated a sign in their interpretations to some of the goals of the surah, especially from them, and the occasion between the clips of some of the surahs are: Al -Fakhr Al -Razi in his interpretation of the keys to the unseen, and as the Baqai did in the systems Muhammad Abdullah Darraz in his book (The Great News) by explaining the objective unity of Surat Al -Baqara, and he said: 'It is to protect it as the organs in the human body are broken down. With them closely, as the two members clarify the arteries, veins, and nerves, and whoever is all of this applies in the whole direction of the surah a specific direction, and it performs a special purpose, as the body takes one consistency, and cooperates in its entirety to perform one purpose, with the difference of membership of the membership.

Therefore, he says: "The surah, no matter how many issues, are one words, the last of which is related to the first, and the first of it is the end of it, and it is in its sentence to one purpose, as the sentences relate to each other in one case, and that it is indispensable to understand the surah's systems from the fulfillment of all of them, as it is not indispensable for that In the parts of the case.

Likewise, Sayyid Qutb presented the goals and basics of each surah, before starting its interpretation, and explaining the personality of each surah and its distinctive features from the rest of the fence. And the methods used to display her ideas. In his book (in the shadows of the Qur'an), he says, "Those who live in the shadows of the Qur'an notice that each surah has a distinguished person, a person who has a spirit with which the heart lives, as if he lived with a living spirit, distinctive features, features and breaths, and it has a special axis, and it has an atmosphere that shall be all its topics, It makes a context that deals with these topics from certain aspects that achieve consistency according to this atmosphere.

Others who came after him also wrote, as did Ibrahim Zaid al-Kilani in his book (The Concept of Divinity as Presented in Surah Al-An'am) and his book (The Battle of Prophethood with the Polytheists)

Also among them is the book "Thematic Unity in Surah Yusuf" by Muhammad Hassan Bajuda, and "Interpretation of Surat Al-Hujurat" by Nasser Al-Omar.

Sheikh Muhammad Al-Ghazali has an objective interpretation of the surahs of the Holy Qur'an under the title "Towards an Objective Interpretation of the Surahs of the Holy Qur'an," in which he collected all the surahs of the Qur'an, and he has Sheikh Muhammad Abdullah Daraz followed suit in this regard, when he addressed Surat Al-Baqarah under the title of objective interpretation.

The owner of (masaeid alnazar) says: 'Every surah has one destination that is managed by the first and the last of which is, and it is inferred in it, so the introductions indicated by it are arranged to master the face and creativity of an approach, and if there is something that needs evidence that was inferred, and so in the evidence of the evidence, and the jar, If the matter reaches its purpose, it is sealed with what was from it, then the speech was turned to him, and he will look at it, on a wonderful approach, and the one who is not the first is impenetrable, so the surah is like the highly fresh tree and the joyful, and the current, the current, decorated with the types of decorations, after the elegant paper with the artists of the Durr, And her artists are flooded with these clips as circles, and each of them has a division related to what preceded it, and a conjunctible division with the aftermath, and the last of the surah has continued the first of them as its end is after it, and

embraced its beginning with what preceded it, so every surah became a major circle that includes the circles of the rich verses, the wonderful systems, The Wonderful Edit, Blin, her artists sympathize, and the goodness of her fruits and branches.

On this opinion, Sheikh Muhammad Al-Ghazali walked about the objective interpretation of the one surah, and he says: 'I have been intense attention to the unity of the subject in the surah - and that its issues were raised, and I was unknown to Sheikh Muhammad Abdullah Dararaz, when he dealt with Surat Al-Baqara - which is the longest surah in the Holy Quran, so he made Including one colored bouquet, which is known .

The goal that I sought to present an objective explanation for every surah from the Holy Book.

The Third Topic: Those Who Say That There Is No Thematic Unity of A Single Surah

Among the scholars are those who deny the existence of objective unity in the Surah. Due to the diversity of the purposes of the surah, the existence of differences in determining the purpose, and the arbitrariness of some commentators in determining it.

What is clear, and God knows best, is that long surahs have more than one purpose, while short surahs may have one purpose, but determining it remains a matter of diligence, so it is not decisive, nor is it He exaggerates his proof, and therefore we find that there is a great deal of difference in defining some of the purposes of the surah.

Some of them may mention to the surah a wide destination that can apply to many of the surahs of the Noble Qur'an, such as: the determination of the doctrine of monotheism, the proof of the resurrection, the divine care of man, or the response to those who are lying in revelation .

There is a suspicion in which some of those who talked about this issue occurred and the lack of differentiation between the unity of systems and the interdependence between the words of the surah, and between the unity of the target and the purpose .

There is a difference between the subjects of the surah and the intent of the surah, because the topics of the surah: it is what its verses, rulings, stories and sermons included.

As for the purpose of the Surah: it is the purpose or thread that organizes these various meanings, so that they all return to it

as there is no doubt that there is a general purpose for the revelation of the Holy Qur'an as a whole, and the Qur'an has expressed it in a number of its verses, such as the Almighty's saying : (The Trustworthy Spirit has brought it down (193) Upon your heart, [O Muhammad] - that you may be of the warners (194)) [Surat Al-Shu'ara']. And the Almighty said : (And We have sent down to thee the Book explaining all things, a Guide, a Mercy) [Surat Al-Nahl 89]

Rather, talking about whether each surah has its own purpose as part of the general purpose of the Qur'an, or as one of its applications as it is part of it or not ?

If you said: Can the guidance of people be the goal of every surah ?

We said yes, this is the goal of the Qur'an as a whole, but the question about whether there are detailed goals for each surah in addition to that.

In any case, there is no mental or transmission evidence of the existence of such goals for each of the wall. Rather, some verses were exposed to different meanings and multiple goals, as God Almighty says : (fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals) [Surat Al-Ma'idah -1]

If that is in one verse, then its presence in the surah is more appropriate”.

There is much evidence that there is a difference in one verse, including: God Almighty's saying: (This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected

your religion for you, completed My favour upon you, and have chosen for you Islam as your religion) [Surat Al-Ma'idah -3]

An objectionable statement placed in the middle of this verse that does not depend on the wording of the verse in its meaning and explanation, whether we say: The verse was revealed in the middle of the verse and was interspersed between it from the first time it was revealed, or we say that the Prophet (may God's prayers and peace be upon him and his family) was the one who commanded the writers of revelation to place The verse is in this place, despite the separation of the two verses and their difference in revelation, or we say: it is placed in the place it was in when it was composed, without accompanying it with revelation. None of these possibilities have any effect on what we mentioned about the fact that this interspersed speech is interspersed if we compare it to the beginning of the verse. And its tail.

This is supported by the fact that most of the narrations mentioned in the reason for the revelation - if not all of them, and they are numerous reports - relate his saying: "This day have those who reject faith given up all hope of your religion" (etc.) by mentioning it without touching on the origin of the verse, I mean his saying: (Forbidden to you (for food) are: dead meat), originally, and this also supports the revelation of his saying: "Today despairs" (etc.) as an independent revelation, separate from the chest and the tail, and that the occurrence of the verse in the middle of the verse is based on the composition of the Prophet (may God's prayers and peace be upon him and his family) or on the composition of authors after him.

There is a possibility that the reason for including the topic of the "Ghadir Khumm" incident in a verse that includes a topic that has no connection to it at all, such as the topic of the rulings on permissible and forbidden meat, is to protect the first topic from being subject to distortion, deletion, or change.

The events that took place in the last moments of the life of the Prophet, may God bless him and his family and grant them peace, and the explicit objection that faced the Prophet's request, may God bless him and his family and grant him peace, to write his will, to the extent that they described the Prophet, may God bless him and his family and grant him peace, upon his request for this matter, as abandoning (And God forbid.) The details of these facts were mentioned in well-known Islamic books, whether by the Sunni or Shiite majority, and they clearly indicate the extreme sensitivity that a group of people had towards the issue of caliphate after the Prophet, may God bless him and his family and grant them peace. They left no means but to use them to deny this matter.

It is not unlikely - in this case - that preventive measures will be taken to protect the evidence and documents related to the succession in order to deliver them to successive generations without being touched by the hand of distortion or deletion. One of these measures is to include the topic of succession - which is very important - in the Qur'an between the verses of the secondary legal rulings to avoid It is affected by the hand of distortion or deletion, and one of these procedures is inserting the subject of the Caliphate - which is very important - in the Qur'an between the verses of the secondary legal rulings in order to distance the eyes and hands of the opponents and Those who mess with it.

This is also the case in Surah Al-Ahzab, God Almighty says: (And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.) [Surat Al-Ahzab – 33]

What was stated in the reasons for the revelation is supported by the fact that the verse was revealed about the Prophet (may God's prayers and peace be upon him and his family), Ali, Fatima, and Al-Hussein (peace be upon them) in particular, and no one else shares it with them.

They are numerous narrations, exceeding seventy hadiths, outnumbering what was reported from them from the paths of the Sunnis. Despite what was reported from the Shiite narrations, the Sunnis narrated it in many narrations on the authority of Umm Salamah, Aisha, Abu Saeed Al-Khudri, Saad, Wa'ila bin Al-Asqa', Abu Al-Hamra, Ibn Abbas, and Thawban. The servant of the Prophet, Abdullah bin Jaafar, Ali, and Al-Hassan bin Ali (peace be upon them) in close to forty roads.

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The Shiites narrated it on the authority of Ali, Al-Sajjad, Al-Baqir, Al-Sadiq, Al-Rida (peace be upon them), Umm Salamah, Abu Dharr, Abu Laila, Abu Al-Aswad Al-Du'ali, Amr bin Maimun Al-Awdi, and Saad bin Abi Waqqas in thirty-odd narrations.

If it is said: The narrations only indicate that the verse includes Ali, Fatima, and Al-Hussein (peace be upon them), and this does not contradict its inclusion of the wives of the Prophet, peace be upon them, as indicated by the occurrence of the verse in the context of their speech.

We said: Many of these narrations, especially what was narrated on the authority of Umm Salamah - and in her house the verse was revealed - it declares that it is specific to them and does not include the wives of the Prophet (may God's prayers and peace be upon him and his family)

If it is said: This is motivated by the text of the book that it includes them, as the verse occurred in the context of their speech.

We said: The whole matter is in the connection of the verse with the verses before it. These hadiths, despite their great abundance, are clear about the revelation of the verse alone, and not even a single narration mentioned the revelation of this verse among the verses of the Prophet's wives, and no one mentioned it, even the one who said that the verse was specific to the Prophet's wives. It is also attributed to Ikrimah and Urwa. According to the revelation, the verse was not part of the verses of the Prophet's wives nor connected with them, but rather was placed between them either by order of the Prophet (may God's prayers and peace be upon him). And his family) or when composing after the journey, and it is supported by the fact that the verse "and stay in your houses" is consistent and connected, if it is estimated that the verse of purification rises from among its sentences, so the position of the verse of purification from the verse (And stay quietly in your houses) is like the position of the verse (This day have those who reject faith given up) From the verse on the prohibitions of eating from Surat Al-Ma'idah.

There is a narration mentioned by Al-Suyuti that supports those who say that there is no unity of subject matter in a single surah, due to the involvement of the hand of ijtihad in composing the surahs and verses of the Holy Qur'an, as the narration shows :

What Ibn Abi Dawud narrated in the Qur'an on the authority of Muhammad bin Ishaq, on the authority of Yahya bin Abbad bin Abd. Allah bin Al-Zubair, on the authority of his father, said: Al-Harith bin Khuzaymah came with these two verses from the last Surah Bara'ah, and said: I bear witness that I heard them from the Messenger of God, may God bless him and grant him peace, and that I understood them.

Then Omar said: And I bear witness, I heard them. Then he said: If there were three verses, I would make them a separate surah, so look at the last surah of the Qur'an, and add it to the last. Ibn Hajar said: It appears that they used to compose the verses of the surahs through their own effort.

Here, Mr. Al-Khoei (may God sanctify his secret) mentions a question and answers it, which is :

The Qur'an has a style that contrasts with the well-known methods of rhetoricians. It mixes multiple topics. While it is speaking about history, it moves to promises and threats, to wisdom and proverbs, and to other aspects. If the Qur'an were classified, collecting in each subject the related verses, its benefit would be greater, and it would be easier to benefit from it. The answer is that the Qur'an was revealed to guide human beings, and guide them to their happiness in the first and the next, and it is not a book of history, jurisprudence, or ethics. Or something similar, so that each of these parties has a separate section. There is no doubt that this method of his is the closest method to achieving the intended result, as the reader of some surahs of the Qur'an can comprehend many of its purposes and objectives in the shortest time and at the least cost, so he directs his attention to the beginning and the future, and looks at the conditions of the past and considers them. He benefits from virtuous morals and high knowledge, and learns some of its rulings in his acts of worship and dealings. All this while preserving the system of speech, fulfilling the rights of speech, and taking care of the circumstances. These benefits cannot be obtained from the Qur'an if it is classified, because the reader does not understand the purposes of the Qur'an until the entire Qur'an has been recited, and an obstacle may hinder him from completing it, so he only benefits from one or two chapters. To my life, this is one of the aspects

improving the style of the Qur'an, which has been achieved. It has beauty and splendor, as it moves from one topic to another, it maintains the completeness of the connection between them, as if each sentence of it is a pearl in a regular necklace.

These narrations and interpretive opinions show that there is a difference in the topics of a single verse, let alone the Surah, and that there are verses that were merged with other verses. What is strange here is what Allama Tabatabai mentions, that there was a composition that took place after the Prophet (may God's prayers and peace be upon him and his family) by the Companions, who we believe are They are not from the circle of infallibility, nor are their words proof against us unless they are attributed to the Prophet (may God's prayers and peace be upon him and his family), and that there is no Harmony in one verse, as the scholar expressed it, that harmony in the verse would occur if the verse of purification were to be removed from the middle of this verse, or as Ibn Hajar expressed it, that what appears from the narrations is that the verses were composed with the diligence of the Companions, in addition to some verses that have been proven exegetically to be It contains more than one topic, as in the Almighty's saying: (O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals) [Surat Al-Ma'idah – 1] And after the verse touched on the ruling on fulfillment of the covenant and the charter- whether it was divine or humanitarian- it was added to the statement of another group of Islamic rulings, the first of which was the meat of some animals, so it indicated that the livestock and their fetuses resolve their meat on Muslims, where the verse says: You have been resolved by the dominance of ostriches and the word "cattle" format a collection of "yes" and means camels, cows and sheep".

Here, the transition is clear in the one verse from a ideological and social subject in its two parts to a jurisprudential topic.

If the matter is like this, then he will draw the one who says the unity of the topic for the one surah, a shameful image of the one surah and gives it a topic and axis around which the verses of that surah revolve, and the first of which is in harmony with the end of it, was not these words in which there is something of cost.

Quite the opposite of some who see the difference and multiplicity of topics in the same surah, a power center for the Holy Qur'an, which was able to preserve its beauty.

The fourth topic: Thematic interrelation of the surahs of the Holy Qur'an

As for the objective interrelation of the surahs, there are those who believe that the surahs of the Holy Qur'an are interconnected with each other, and among them is Dr. Mustafa Muslim. He sees that there is a connection between the surahs of the Holy Qur'an. He examines the correspondence between the opening of the surah and the conclusion of what precedes it, and examines the correspondence between the content of the surah and the content of what comes before it, as if It suggests that the arrangement of the Qur'an in the manner it is in now is only arbitrary, and thus its arrangement is miraculous, otherwise this connection between the surahs would not have existed as he claims.

There are matters being researched in the sciences of the Qur'an related to this topic, which are:

Is the arrangement of the Qur'an according to this currently existing order a matter of discretion or ijihad? And the connection between this topic and the study of the objective interpretation of the surahs of the Noble Qur'an, which Dr. Mustafa Muslim and others have suggested, is that if it is proven that the arrangement of the Qur'an in this current order is ijihad, then there is no need for this affectation. In linking the surahs of the Holy Qur'an together, through a content connection and an artistic connection, so to speak. As it is expressed (the occasion between the opening of the surah and the conclusion of what comes before it).

What was narrated by Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Hibban, and Al-Hakim, on the authority of Ibn Abbas, who said: I said to Uthman: What made you decide to go to Al-Anfal, which is from the Mathani, and to Bara'ah, which is from the Ma'in? So you joined them together and did not write a line between them, "In the Name of God, the Most Gracious, the Most Merciful," and you placed it on the seventh. Tall? Othman said: The Messenger of God, may God bless him and grant him peace, used to receive numerous surahs, so whenever something was revealed to him, he would call some of those who were writing and say:

Put these verses in the surah in which such and such is mentioned. Al-Anfal was one of the first to be revealed in Medina, and it was an innocence from the last revelation of the Qur'an, and its story was similar to hers, so I thought it was from it. Then the Messenger of God, may God bless him and grant him peace, died and it was not made clear to us that it was from it, so for that reason I compared the two, and I did not write a line between them, "In the Name of God, the Most Gracious, the Most Merciful," and I placed it in the seven long lines.

Ibn Ashta narrated in the Qur'anic Qur'ans on the authority of Ismail ibn Ayyash, on the authority of Hibban ibn Yahya, on the authority of Abu Muhammad al-Qurashi, who said: Uthman ordered them to continue at length, so Surat al-Anfal and Surat al-Tawbah were placed in the seven, and he did not separate them, in the name of God, Most Gracious, Most Merciful.

And he said Al-Bayhaqi in his introduction: During the time of the Prophet, may God bless him and grant him peace, the Qur'an was arranged in this order, its surahs and verses. Except for Al-Anfal and Bara'ah, based on the previous hadith of Uthman, and Ibn Atiyya tended to suggest that he had learned the order of most of the surahs during his lifetime (may God's prayers and peace be upon him and his family), such as Al-Saba' Al-Tawwal, Al-Hawamim, and Al-Mufassal, and that everything else could have been delegated to him. The nation after him.

This is why Al-Suyuti says: As for the order of the surahs: Is it also my interpretation, or is it based on the ijihad of the Companions? Disagreement: The majority of scholars are of the second opinion, including Malik and Judge Abu Bakr

Ibn Faris said: The Qur'an was compiled in two ways :

One of them: the composition of the surahs, such as prioritizing the seven long chapters and following them with the hundred, and this is what the Companions adopted. The Qur'an of Ali, the beginning of which was: Iqra, then Al-Muddaththir, then N, then Al-Muzzammil, then Tabat, then Al-Takwir. And so on until the end of Mecca and Medina .

The first Qur'an of Ibn Masoud was Al-Baqarah, then Al-Nisa', then Al-Imran, with great disagreement .

And so is the Qur'an of Ubayy and others

Jaafari Rasul quoted his teacher, Mr. Jaafar Mortada, who said, "Our scholar, the scholar, Mr. Jaafar Mortada, in deduction from accounts about the Qur'an Ali, peace be upon him, said that the Qur'an, peace be upon him, is characterized by the following:

- 1.It was arranged according to the time of descent.
- 2.The copy was presented to the copyist.
- 3.In it has been written the interpretation of some verses in detail.
- 4.In it has been written the interpretations revealed by God as interpretation.
- 5.In it has been written the decisive and the similar.
- 6.The letter Alif or Lam was not omitted from it, nor was a letter added to it, nor was a letter dropped from it.
- 7.It contains the names of the people of truth and falsehood.
- 8.It was dictated by the Messenger of God, may God bless him and his family and grant them peace, and written by Ali, peace be upon him.
- 9.It contained scandals. The people.

It was reported that Talha asked the Commander of the Faithful, peace be upon him: "So tell me about what is in your hands of the Qur'an and its interpretation, and the knowledge of what is permissible and what is forbidden, to whom will you give it and who will possess it after you?" Then he, peace be upon him, said: "To

the one whom the Messenger of God (may God's prayers and peace be upon him and his family and grant them peace) commanded me to give it to my executor and the most worthy of people, my son Al-Hassan, peace be upon him. Then my son Al-Hassan, peace be upon him, will give it to my son Al-Hussein, peace be upon him, and then it will go to one of the people." Hussein, peace be upon him, was born. Until the last of them returns to the Messenger of God, may God bless him and his family and grant them peace, his basin.

During the reign of Uthman, when the Qur'an was divided and caused an uproar among the Muslims, Talha asked the Imam, Commander of the Faithful, peace be upon him, to bring out to the people his Qur'an that he had collected after the death of the Messenger of God, may God's prayers and peace be upon him and his family, and brought it to the people, but they rejected it. He said: What prevents you - may God have mercy on you - from bringing out the Book of God to People?! So peace be upon him stopped answering first, so Talha repeated the question, and said: I do not see you, Abu Al-Hassan, answering what I asked you about the matter of the Qur'an. Have you not revealed it to the people?

He, peace be upon him, said: O Talha, you deliberately refrained from answering. So tell me about what the people wrote, is it all Qur'an? Or is there anything in it that is not Qur'an? Talha said: Rather, the entire Qur'an. He, peace be upon him, said: If you follow what is in it, you will be saved from Hell and enter Paradise. Talha said: It is sufficient for me, but if it is the Qur'an, then it is sufficient for me.

And in a narration on the authority of Al-Baqir, peace be upon him: "When the leader of the family of Muhammad (may God's prayers and peace be upon him and his family and grant them peace) rises, he will set up carpets for those who teach people the Qur'an according to what God has revealed. It will be more difficult for those who memorized it today, because it contradicts the composition." This narration was narrated. In more than one source.

It seems that what is meant by the Qur'an here is the Qur'an of Ali, peace be upon him, with the premise that it contradicts the authorship. It has been mentioned previously that the arrangement of the Qur'an of Ali, peace be upon him, contradicts the existing Qur'an, and from here there is difficulty for whoever learns it, and he used to memorize the Qur'an according to the existing order that The public is familiar with it, succeeding a long-standing predecessor

Through a number of narrations, we see that the majority of scholars of the general public held that the order of the surahs was ijthad and was not arbitrary, and their evidence is the differences in the Qur'an after the Messenger of God (may God bless him and his family), and as for the elite, they narrated that the Commander of the Faithful (peace be upon him) had a Qur'an that differed in the order of its surahs. Regarding the current Qur'an, its arrangement was according to the revelation. So, if the arrangement of the current Qur'an was according to the order of the Prophet (may God's prayers and peace be upon him and his family), would the Commander of the Faithful violate what the Prophet (may God's prayers and peace be upon him and his family) wanted? He was not satisfied with it for himself, but rather he began presenting it to them so that they could rely on it and make it their official Qur'an.

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