

MEANING OF QURANIC ABBREVIATIONS

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ABSTRACT

Allah Almighty always sent the Holy messengers and prophets for the betterment of human beings. They had specific manifesto for their nations. The Holy Quran is the sacred book which was revealed to the Holy Prophet Muhammad. Muhammad is superior to all the prophet and the Holy Quran has the same superiority over other Holy books. The Holy Quran is such a comprehensive book that has no suspension and is free from all doubts and its philosophy to rectify the human beings.

“Allah Almighty Himself says in the Holy Quran”

The Holy Quran is the most concise and comprehensive book in every aspect of life. It evaluates and instructs in every field of life. So that's why the non-believers of Macca were not able to challenge its perfectness. There are a lot of examples which are the symbols of its comprehensiveness and conciseness for example.: HaroofMuqatt-a-aat, Number of Haroof-a-muqatt-a-aat. Various opinions of various (Muhaddiseen) about Haroof-a-muqatt-a-aat. Various opinions about Haroof-e-miqqat-a-aat by the narrators.

Keywords: Unexplained letters, Muhadesen, Rationalists(Muta'kalaimen), Quranic Obreviation, Prophet (PBUH), Sahaba

INTRODUCTION

Huroof-e-Muqataataare considered meaningless. The Object of research to find out the meanings of Quranic abbreviations.

RESEARCH METHODOLOGY

Material of this paper has been collected from Islamic literature through traditional historical method.

FINDING

The haroof-e- muqataat have been explained in different ways. One person has explained the word separately while someone else has summed up the meaning of the whole sura (chapter) in these few letters i.e. Muqataat.

SIGNIFICANCE

The importance of this research of study is that the letters of Muqataat which are thought meaningless should be considered meaning full.

Research Question

1. What is Quranic Abbreviation?
2. How many Muqataat are in Quran?
3. Explain the point of view of Muhadeseen about Muqataat?
4. What is the point of view of Mutakalemeen about Muqataat?

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HarooF Muqqat-a-aat's interpretation

In the Holy Quran there are some specific letters in the beginning of many Surahs which have no meanings clearly such words are called HarooF-a-muqqat-a-aat. (Ibn-e-Manzoor al Afriqi: 1980) According to Ibn-e-Manzoor Al Afriqi.

It has been derived from Qata which means Sayab-e-Qisar (Small cloth).

According to the literary sense HarooF-e-Muqqat-a-aats have been mentioned in the start of 29 Surahs of the Holy Quran. There is conflict in the opinion of Muhadisseen and Mutakallemeen about HarooF-a-Muqqat-a-aat.

Muhaddaseen believe that the meaning of HarooF-e-Muqqat-a-aat is not known to anybody except Allah Almighty.

(Al-Imran 67) "None knoweth its explanation save Allah"

Muhadd-essenhave the view that they are unable to clarify the meaning of HarooF-a-Muqqat-a-aat if anybody comes forward in the matter of HarooF-a-Muqqat-a-aat. He will definitely fall prey to doubts. But on the other hands the Matakaleemeen (Narrators) have the point of view that we can analyse and explain such words. And they give the reference for their arguments of the Holy Quran. They quoted.

(Al-Imran 7) None knoweth its explanation save Allah: And those who are well versed in knowledge:

"Numbers of HarooF-a-Muqqat-a-aat".

There are 29 HarooF-a-Muqqat-a-aat which are the following.

Number	Surah	Name	HarooF-a-Muqqat-a-aat
1	50	Qaaf	Qaaf
2	28	Qalam	Noon
3	38	Swaad	Swaad
4	40	Momin	Ha Meem
5	41	Faasilaat	Ha Meem
6	43	Zakhruf	HaaMeem
7	44	Dukhan	HaaMeem
8	45	Jasiyyah	HaaMeem
9	46	Ahqaaf	HaaMeem
10	27	Namal	Taa Seen
11	20	TaaHaa	TaaHaa
12	2	Al Bagara	AlifLaamMeem
13	3	Al Imran	AlifLaamMeem
14	10	Al Younas	AlifLaamRaa
15	11	Hood	AlifLaamRaa
16	11	Yousaf	AlifLaamRaa
17	14	Ibraheem	AlifLaamRaa
18	15	Al Hajar	AlifLaamRaa
19	26	Shoara	AlifLaamRaa
20	26	Qisas	Twa Seem
21	32	Yaseen	Twa Seem
22	29	Ankaboot	Yaseen
23	30	Room	AlifLaamMeem
24	31	Luqman	AlifLaamMeem
25	32	Sajda	AlifLaamMeem
26	08	Aaraaf	AlifLaamMeemSwaad
27	13	Rad	AlifLaamMeemRaa
28	19	Maryum	KaafHaaYaaAainSwaad
29	42	Shoora	HaaMeemAain Seen Kaaf

Scholar's views about Haroof-a-Muqatt-a-aat.

In beginning of the Holy Quran's various Surahs some words are used which have no clearer meanings but some religious scholars have tried their level best in the explanation or the meanings of these words. In spite of this some scholars have kept them a side while some scholars have coidered them beyond the human understanding or doubtful.

“Opinions of Mohaddi-seen”.

According to Mohaddi-seen nobody knows the exact meaning of Haroof-a-Muqatta-a-aat except Allah mighty in “Al-Itqan” Sayyuti says (Ap-Sayyuti 1420)

And about this another quotation is that these are such mysterious words which are not known to anybody except Allah the Al-mighty.

According be Jalal-u-Din Sayyuti. Only Allah Al-mighty knows their accurate meanings. Same expression about these words we find in the saying of (Mehmood-ul-Hasan) (Sheikh-ul-Hind 2007). These letters are a mystery between Allah Al-mighty and his Holy Prophet Muhammad (S.A.W)” it means that Molana by himself is the followers of the same opinion in this matter.

(Sheikh-ul-Hind 2007) MaulanaMehmoodul Hassan believe that our predecessors have given their meanings only as examples to simplify them. It means that the meanings of Haroof-a-Muqatta-a-aat are not vivid and cannot be explain. (Muhammad Shafi 2007) Shafi has his own point of view about these words he says some scholar have the point of view who had defined these words they just used these words as examples and warning. It clarifies that these words cannot be explained. Muhammad Shafi says in his Tafseer about these words (Muhammad Shafi 2007)

Majority of the Tab-a-een are of same authentic point of view that these are mysterious words about which nobody knows exactly except Almighty Allah.

(Muhammad Shafi 2007)

Perhaps the Prophet Muhammad (S.A.W) knew their meaning but was prohibited for Ummah in order to maintain their mysteriousness.

Due to this reason we come to know that the Holy Prophet (S.A.W) didn't explain their meanings. As for as the view of the companions of the Holy Prophet (S.A.W)are concerned they were according to their own understanding and approach.

(Author of “Raahul-Bayan says about muqatte-aa-t.

“Harooof-a-muqatt-a-aatare only mesteries and secretknowledge” (Ismail: 1992). He has also the same view about these words, that nobody knows the absolute meaning except Allah Al-mighty. Imam Sayyuti considers that although we cannot describe their meaning but but they are meaningful letters.

Ideology of Rationalists(Mutlakalemeen) about Haroof-e-Muqatta-aat.

According the ideology of rationalists there is not a single word in the Holy Quran which is ambiguous . That's why we can define thier meanings Sayyuti has mentioned that these words are only known to Allah rather than human beings but on various occasions he has discussed their meanings by himself. He says.

(Sayyuti 1992) And some proclaim that these are the words for warning just to address the listner to make conscious the addressed person. AmeenAhsanIslahi has owned a very sensitive opinion in this field (Islahi 1979). He is of the view.

To say something exactly about these letters is quite impossible.

In the same field Shah WaliUllah has taken these words as titles and says.

(Shah WaliUllah 2001) “ These letters form the titles of Surah. As title shows its subject. So Haroof-a-Muqatt-a-aatare the turse and lucid symbols of its subject”.

AbulKalam Azad explains in his Tafseer “Tarjaman-ul-Quran”.

(Azad: 1989) "These letters should be considered the titles of Surahs and they refer to their meanings and theme. From the above statement of Azad it is clear that he follows Shah Wali Ullah quotation and he is also the followers of the same ideology.

A dispute arises that title comes before the essay and it is a part of the essay not an essay in itself. (Muhammad Shafi 2007)

"Muhammad Shafi says in his Tafseer"

(Muhammad Shafi 2007) Majority of Sahaba, Tabaeen and Muslims scholars think that these are the letters which are mysterious and have hidden meaning nobody knows their meanings except Allah The Almighty.

According to Sayyuti it may be reasonable that Allah The Almighty Allah sent the Holy Prophet to the world and gave order to Gibrael Aameen to go to the Holy Prophet. (Al-Sayyuti 1420)

"Allah Almighty ordered the Holy Gibrael to go to the Holy Prophet and to describe in the very beginning Alif-Iaam-meem. Alif-laam-Raa and Haa-Meem and requested him to speak out.

Sayyuti has described another significant of these words in this way.

Arabs were great interpreters. That is why Allah revealed such a splendid Quran in order to convince him. It was the miracle of the Holy Quran that whenever they listened the single verse of the scared book, they were compelled to listen more and more.

Similarly Hafiz Amad-Uddin strictly believed that these words are meaningless. And possess significant.

(Ibne-Kaseer 1990)

It is sure that Almighty Allah's sayings cannot be, worthless, useless, and meaningless.

Similarly he describes another time for the importance of these words.

(Al-Sayyuti 1420)

These words have been discussed for giving an advantage that Arabs should pay full attention to listening the verses of Holy Quran.

Same is the case with. He says in his Tafseer Tafseer Manan like other have been already described.

(Haqqani 1994) says these are the base words for the rest of the Holy Quran.

The explanation of Ameen Ahsan Islahi is very comprehensive these words.

The position of these letters is like the title of other books, as their name lay before the chapter.

Mawdoodi has the point of views that these letters having implication rather than meaninglessness. Arabs used to use such kinds of words in their poetry in early days of the revelation of the Holy Quran.

(Mawdoodi 1871) has the point of view that must not have any contradiction in the importance of these letters. And the meaning of these letters nobody knows except Allah and the Holy Prophet (S.A.W). He proclaims.

(Mawdoodi 1871) says that the Companions of Muhammad (S.A.W) and prophet (S.A.W) were aware of the meanings of all these letters. Indeed the holy Quran is a miracle and descends with such a huge significance that the people of that age even did not challenge these words.

(Islahi 1979) says that these words were not unfamiliar to them, but they were familiar in the usage of these words.

"Further he explains" Arabs used these letters in their literature. They gave similar to names, their men, things, horses, flags, swords and sermons.

(Amad-Ud-din 1990) has described very beautifully and has arranged these letters into perfect sentence.

“Hakim has explained that he did travel for them”.

(Ibne-Kaseer) has told the total number of these letters , they are fourteen in numbers.

For the sake of meaning Islahi has noted. Farohi and says that the interpretation of Farohi is more authentic and logical then others. Farohi thinks these letters describe their meanings by themselves as is the matter of English, Chinese and Hindi letters.

(Islahi 1979) Hamid-u-Din says that the knowledge of these letters has disappeared but the meanings of some letters are still known to the people.

According to Hamid-u-Din Alif stands for cow, and written like the head of cow.

The letter “Baa” stands for “Home” for the convenience of his argument, he gives the reference of “Surah Noon” and says. The letter “Noon” is taken in the old context still now it means “fish”.The Surah that is named as “Noon” it refer to Hazrat Younas who has been named as Saha-b-e-Hoot. .

Similarly sheikh Ismael proclaims that these letters are the refer to the supreme power of Almighty Allah”. The alphabet “Qaaf” means that Al mighty Allah is Qahhar. Shah WaliUllah has also the same ideology about these letters. ”. (Shah WaliUllah 2001) says about the letter Swaad. “It shows the relation between the prophets and Allah The Almighty”.

Shah WaliUllah says about “Twahaah” that it shows the place specified for prophets from where they are in touch with the real world as well as with the concrete world of us and this creates a situation in in which they gain the knowledge of all facts .

Shah WaliUllah says that every letter of Muqattat has got a seperate meaning.

Sheikh Ismael says about “AlifLaamMeem. Alif stands for Allah Laam stands for Latif (Deep Seer) Meem stands for Majeed (Pious). About AlifLaamMeem Shah WaliUllah says “All the mysterious things which were hidden from existing world which were present on their real locations they have appeared been determined in this respect. Amad-U-Din quoted Abdullah Bin Abbas.

Sheikh Ismail (1992) says AlifLaamRaa means Allah can see, and Shah WaliUllah says “There is no difference between AlifLaamMeem and AlifLaamRaa.They have a difference Meem and Raa”.

(Shah WaliUllah 2001) Similarly Shah WaliUllah says, that Yaseen stands for that knowledge which prevails in the whole universe”.

About (KaafHaaYaaAainSwaad) Imam Sayyuti has quoted Abdullah bin Abbas (Sheikh Ismael 1992). Hakim has adopted the way of Saeed bin Jabair who has copied Ibn-e-Abbas quotation in which he says Kaaf stands for Karim. Haa for HaadiAain for Aleem, Swaad for Sadiq.

The auther of Rooh-ul-Bayan (Sheikh Ismael 1992)

Kaaf Ha YaAinSwaad means Karim, Haadi, Hakeem Aleem and Sadiq.

(Shah WaliUllah 2001)

Haa-Meem represents the mysterious knowledge. About TaaHaa Shah WaliUllah has discussed very briefly. He says that TaaHaa is the word which gives indication about the area which is specialized for Holy Prophets.

Shah WaliUllah has described every Harf-a-Muqatta-aat very clearly whether it is single word Harf-a-Muqatt-e-aat or double word Harf-a-Muqat-e-aat.

(Shah WaliUllah 2001)

Shah WaliUllah says these letters have some special knowledge that is related to Allah Almighty Himself.

These verses possess a huge world of knowledge that can be assessed through interest.

Although there is controversy among the opinions of different religious scholars and interpreters, and number, scholar, , and Mohaddith did his best. They gave their statements logically as well as literary.

And we come to know that, these words are not meaningless, worthless but having a significance and contain the world of knowledge.

CONCLUSION

Harooof-e-Muqatt-e-aathave been discussed in this research paper. We have quoted a number of references of various religious scholars, and well learned personalities who are distinguished in their Islamic research and they have proved these words logically as well. The Holy Quran is the guidance for all the humanity. So it is wrong to say that some words of the Holy Quraanare vague. Arabs themselves used words in their vocabulary that is why they did not challenge such words.

The Rationalists have described at their best the significance of these words. They give the reference of the Holy Quran.

(The interpretation of these words)

Allah Almighty Known to and those scholars who are well versed in their field.

And on the other hand different rationalists have given their different explanation. Some have defined then spertly as in the explanation of

Alif	Allah
Laam	Latif
Meem	Majeed

Some have said these words contain the complete theme of the Surahs.

As AlifLaamMeemmeans the investigation of the mysterious world which was not clearer to the existing world now it has been fixed.

On the other hand these letters are considered the secret between Allah and his Prophet (S.A.W) and moreover they are hidden and unclear for ordinary human beings. They quoted from the Holy Quran.

(Al Imran7)

(No one knows the interpretation of these words except Allah The Almighty).

And this is secret between Allah and the Holy Prophet Muhammad (S.A.W). they stop their pens and do not want to go beyond this explanation.

According to above views Harooof-a-Muqatt-aat are unclear and unknown, and there is no need for any interpretation. Muhadisseen call such words as unknown, but according to rationalists in the light of various reference of the Holy Quran we come to know that they contain significance in their existence.

Besides this, Mutakallimeen Scholars have given many logical proofs for the meaningfulness of these words although they did not give absolute explanations but authentic references have been given in favour of their meaningfulness.

RECOMMENDATION

According to the above research these words are not meaningless so Muslim Scholars & researchers should study deeply to know the meanings of these letters (Muqataat).

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