



## Studying the Common Themes of Two Surahs of Shu'ara and Qisas in terms of identical Huruf Muqatta'eh

Nilofar Gholi-Khani Farahani <sup>1</sup>; Seyyed Majid Nabavi <sup>2</sup>

<sup>1</sup> Ph.D.student, Tehran Azad university, Central Branch, Iran

<sup>2</sup> Ph.D.student, Arak university, Iran

Email: ni.gholikhani@yahoo.com; majidnabavi1366@gmail.com

<http://dx.doi.org/10.18415/ijmmu.v6i1.1238>

### **Abstract**

Twenty-nine Surah's of the Qur'an are started with Huruf Muqatta'eh that have always remained an undisclosed issue, and commentators on the Qur'an have come up with different views concerning them. One suggestion is that there is a particular relationship between Huruf Muqatta'eh of the beginning of each surah and the themes of that surah. By paying attention to the surahs that have the same Huruf Muqatta'eh, it becomes clear that they are similar in content and style. Based on this theory, the content of the two surah of Shu'ara and Qisas from the group of Tavasin which have identical letters are examined here and some commonalities are found between them such as the same Huruf Muqatta'eh (طسم), same sequencing and order in seding down the verses and comlication, the story of Moses and Pharaoh, proving the Prophet's Mission and the righteousness of the holy Quran, proving Divine Rububiyyat and Prudence, invitation to Monotheism, guiding believers, irrational complaints of polytheists, polytheists and infidels' attachment to the world, piety and destiny of pious people, corruption and destiny of corrupt people.

**Keywords:** *Surah Shu'ara; Surah Qisas; Common Themes of Huruf Muqatta'eh*

### **1. Introduction**

One of the important parts of some of the Surahs of the Holy Quran is their Huruf Muqatta'eh. Certain surahs of the Qur'an begin with special letters that seem to have no meaning, and because each letter is read separately from the next letter, they are called Huruf Muqatta'eh. Explanation of these letters since the beginning of the history of commentary has always attracted the attention of commentators and Qur'an scholars and various views have been offered regarding them.

Some consider these letters a mystery between God and the Prophet (PBUH) (Taleqani, 1345 Sh., vol.1, p.49), and hence they considered their interpretation inaccessible. (Balaghi, n.d., vol. 1, p. 64, and Ma'rifat, 1373 Sh., p. 150) and some others who include majority of commentators and Qur'an scholars

believe that although these letters, like other verses, which are impossible to go to the depth of their meaning, can not be understand completely, may be interpreted. Among the comments on Huruf Muqatta'eh is the opinion of Allameh Tabatabai. He accepted the idea of Huruf Muqatta'eh being a secret and also believed there is a special relationship between Huruf Muqatta'eh and the related surahs.

His point is that by focusing on the surahs with the common Huruf Muqatta'eh it becomes clear that that their contexts and their style (*siyaq*) is similar. And this special similarity does not exists between these surahs and the other surahs. This is confirmed when we see that the surah A'raf, which begins with (الم لام ميم صاد), contains the issues which are in surahs (الف لام ميم) and surah (ص). (Tabatabai, 1374 Sh., Vol. 2, p. 6)

According to different viewpoints of the commentators on Huruf Muqatta'eh, the opinion of Allameh Tabatabai was taken as a pivot. Accordingly, two surahs of Shu'ara, and Qisas from Tavasini<sup>1</sup> group which have the same Huruf Muqatta'eh (طسم) have been studied. By considering the words in which the letters (طاسين ميم) have been used and also by referring to the verses containing them, it has been tried to identify the common themes of these two surahs.

Concerning the sequence of surahs of Shu'ara, and Qisas in terms of their revelation and compilation, it should be said that these surahs are consecutive both in terms of compilation sequence and recording in Quran, and in terms of their chronological order. The number of them in Quran is 26 and 28 and the number of their descents is 47 and 49.

## 2. Background

About the background of this article it should be said that there may have been some researches on the relation between Huruf Muqatta'eh and the content of surahs, but so far no one has examined the common themes of the two surahs of Shu'ara, and Qisas based on their Huruf Muqatta'eh, and this is the first research in this field.

## 3. Huruf Muqatta'eh

At the beginning of the 29 surahs of the Quran, there are letters known as Huruf Muqatta'eh. The total number of these letters is 78 letters, which are spelled seperately, with the name of each letter. These 29 surahs and their Huruf Muqatta'eh are:

1- Al-Baqarah "الم" 2- A'raf "المص" 3- Yunus "الر" 4- "Hud" "الر" 5- "Yusuf" "الر" 6- "Ra'd" "الم" - Hijr "الر", 9- "Shu'ara" "طسم", 10- "Naml" "طس", 11- "Qisas" "طسم", 12- "Luqman" "الم", 13- "Sajdeh" "الم", 14- "Yasin" "يس", 15- Sad "ص", 16- "Mumin" "حم", 17- "Fussilat" "حم", 18- "Shura" "عسق", 19- "Zukhruf" "حم", 20- "Dukhan" "حم", 21- "Jathiyah" "حم", 22 - "Ahqaf" "حم", 23- "Q" "ق", 24- "Al 'Imran" "الم", 25- "Maryam" "كهيعص", 26- "Taha" "طه", 27- "Ankabut" "الم", 28- "Rum" "الم", 29 - Qalam "ن".

Islamic scholars made attention-worthy comments on Huruf Muqatta'eh, for example, Zarkashi said, "Surahs starting with two letters or more have the same relation to the words and meanings of each surah." He continued, "this is only about literal aspect of these letters, and may be, there hide great spiritual secrets in them." (Az-Zarkashi, 1410 AH, vol.1, pp. 169-167).

<sup>1</sup> Tavasini is a name given to the surahs Shu'ara and Qisas which start with طسم and surah Naml which starts with طس. (Ramyar, 1387 Sh. P.597)

Jalaluddin Al-Suyuti also said, "Every surah that begins with one or more letters of these letters " i.e. Huruf Muqatta'eh", most of its words and letters are made up of the same letter(s), so each surah matches the letter it has at its beginning, and if another letter is substituted ( Q instead of n or vice versa), it is not suitable in that surah; in surah "Qaf", most of its words are made up of the letter qaf (قاف) as well as the letter "r" in surah yunus which is located in more than 200 words and this surah starts with "r". The surah A'raf which the letter ص has been added to «ال م» is because of the fact that there are many words in this surah which contain the letter ص. (Al-Suyuti, n.d., vol.1, p. 71).

Some have said at that time the rhyme of these letters when reciting the Qur'an drew the attention of the audience to listen to the Qur'an, because the enemies sought to make sounds so that the sound of the Qur'an would not be heard by the Arab passersby «لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ» (surah Fussilat: 26) "Do not listen to this Koran, and talk idly about it so that you might be overcome." (Tabatabai, 1374 Sh., v. 18, p. 6). Some have suggested God has sworn to Huruf Muqatta'eh like other things sworn by God: fig, Olive, Mecca, and so forth. As the base of the words in all languages is letters, God has sworn to them. (Tabatabai, 1374 Sh, Vol. 18, p. 5)

Allameh Tabataba'i commented on surah Shura about these letters: "If you look carefully at the verses that have been opened with Huruf Muqatta'eh, such as الم, الر, طس and حم, truly you will see these surahs are similar in content and their style is uniform; so it may be suggested that there is a relationship between these letters and the content of the respective surahs, for example, the surah A'raf has been started with المص, perhaps it is the conclusion between the contents of Surah الم and Surah ص .

Also Surah Ra'ad, which is initiated with المر may be comprehensive of the contents of Surahs الم and الر . So it is understood that these letters are the mysterious letters and hints between God and the Prophet, which are hidden from us and we do not know anything about this kind of communication. [ our hope is] that others may understand them better and more. It may mean this where Amir al-Muminin 'Ali (AS) said: "Every book has an excerpt and the excerpt of this book (the Qur'an) is the letters located in the beginning of the Surahs (Tabatabai, 1374, Vol. 18, p. 8)

The surahs that begin with these letters belonged to Mecca, except Baqara and al-'Imran, both of which were revealed in the early years of settling down in Medinah.

#### 4. A Brief Description Of the Content of Surah Shu'ara

Surah Shu'ara is one of the earliest Surahs revealed in Mecca, which means it was revealed in the early of Ba'ath and includes the mission of the Messenger of God in the first of Ba'ath. (Tabatabai, 1374 Sh., vol. 15, p. 346) This is the 26th Surah in the current Quran.

The content of the Surah Shu'ara consists of three parts:

The first part is the beginning of the surah, which is Huruf Muqatta'eh and then speaks of the greatness of the Qur'an, the consolation of the Prophet (pbuh) against the persistence and stubbornness of the polytheists, some signs of monotheism, and the attributes of God.

The second part recounts the stories of the seven great prophets and their struggles with their people and their stubbornness toward these prophets, some of which are more elaborate like the story of Moses and others like the story of Prophet Abraham, Noah, Hood, Saleh and Lot and Shuayb are shorter. Specifically in this section it refers to the weak and fanatical logic of the polytheists in each era against the divine prophets which is very similar to the logic of the polytheists of era of the Prophet (PBUH) and this reminder consoled the Prophet (pbuh) and the few believers of the early time of Islam. It has also

been emphasized on the painful torture of these tribes and the terrible calamities sent upon them which were an effective threat for the opponents of the Prophet Muhammad (PBUH) in that circumstance.

The third part, which is in fact the conclusion of the previous sections, is about the mission of the Prophet of Islam (PBUH), the greatness of the Qur'an, the denial of the polytheists and the instructions gives to the Prophet on how to invite and deal with the believers, and the Surah ends with giving good news to the righteous faithfuls and strong threatening of transgressors. (Makarem Shirazi, 1371 Sh., vol.15, p. 180)

The verses of this surah were revealed when the Muslims were in the extreme minority and their enemies were very strong and powerful, in a way that there was no balance of power between them. In that time, it was necessary that God states the similar life of previous nations so few Muslims of that time knew that this great power of the enemy and their superficial weakness would never cause their failure. Therefore, this information would strengthen their spirit and increase their perseverance and tolerance.

In fact, all contents of the surah can be summed up in one, and it is consolation of the Prophet (peace be upon him) against the denial of the polytheists because the polytheists did not accept God as the "رَبِّ الْعَالَمِينَ". They associated others with Him in controlling the world and worship them, denied the Prophet's mission, calling him a poet, priest, or magician, and said the Qur'an was revealed by devils. Therefore God by mentioning His Super power proves His Rububiyyat and threatens deniers that if they do not give up denying, the same retribution that inflicted previous deniers would come upon them as well, and this warning comes in the last verse of the surah *Shu'ara*, "وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ" «...» "The unjust will soon know how terrible their end will be.. (*Shu'ara* / 227)

#### 4.1. The Axis of the Surah *Shu'ara*

If we tend to consider a main axis for the verses of the surahs *Shu'ara*, the issue of "denying the Lord of the Worlds" seems to be the most prominent one, since this issue has been raised in all parts of the surah between the apostles and their ummah throughout history. Also the derivatives of "تكذيب : denial" and "رَبِّ الْعَالَمِينَ : Lord of the worlds" are used more in this surah than other surahs, i.e. derivatives of denial 12 times, some of which such as "كذبت و كذبوه" are more than other surahs. And the compound of "رَبِّ الْعَالَمِينَ" has been used 11 times in this surah out of 31 times throughout the Qur'an, which is more than a third.

In addition, the issue of impiety «أَلَا تَتَّقُونَ» and the disbelief which is associated with the subject of denial are more prominent in this surah than in other surahs.

In this surah the sentence "أَلَا تَتَّقُونَ" : "Do you not exercise piety?" has been used 5 times in the verses (106- 124- 142- 161-177) which are more than the rest of the surahs and also the imperative verb "اتَّقُوا : practice piety" has been repeated 10 times, which after *Baqarah* and *Ma'da* is more than other surahs. In addition, the word "مُؤْمِنِينَ : believer" has been used 15 times in this surah, 10 times of which in negative way, which is higher than the rest of the surahs. (Bazargan, 1372 Sh., Vol. 2, p. 64)

#### 4.2. Divisions of the verses of sura *Shu'ara*

1- Verses (1 to 9) 9 verses that constitute the introduction of the surah "Denial of the Lord of the Worlds by the polytheists"

2- Verses (10 to 68) 59 verses which contain the mission of Moses (as) against Pharaoh "Pharaoh as the most complete example of denial of the Lord of the world"

3- Verses (69 to 104) 36 verses that are about Abraham "Abraham as the most perfect example of confirming the Lord of the Worlds"

4- Verses (105 to 191) 86 verses which refer to the five periods of history and the five prophets: 1-Noah, 2-Hud, 3-Saleh, 4-Lut, 5-Shu'ayb. "The process of different ethnic groups' confrontation at different stages of history"

5- Verses (192 to 227) 35 verses that relate to the understanding of the contemporaries of the Prophet of Islam concerning the Lord of the Worlds and their complaints and the Prophet's duty towards them.

### **5- A Brief Description of the Content of Surah Qisas**

Surah Qisas has been revealed in the years 11 and 12 of Be'that, the last years of resistance in Mecca. Most commentators believe that this surah has been revealed in Mecca. (Beygum, 1361 Sh., Vol. 9, p. 378)

But some commentators believe that some of its verses, including verses 52 to 55 have been revealed in Medina and verse 58 has been revealed to the Prophet's enlightened heart on the way to Medina. (Tabarsi, Majma' al-Bayan, vol. 19, p. 472)

This surah contains two equal parts: The first half is dedicated to the story of Moses and Pharaoh, and the second half to the story of Qarun. Then it draws conclusion from these historical experiences concerning the contemporary tribe of the Prophet.

In the first half of the surah, the rebellion and aggression of the pharaoh is first mentioned, then Moses' birth and its placement in the Nile river and then the house of the Pharaoh. This part of the story of Prophet Moses is not mentioned anywhere in the Qur'an like this. In these verses, it is observed that God brought up Pharaoh's enemy in the house of Pharaoh and in the form of his son, then destroyed Pharaoh by his hand. (Qurshi, 1377 Sh., vol. 8, p. 10)

In fact, these verses indicate that whoever the power of God is with him has no fear and terror, even though he lacks supports of any institutions of power, so He reminds the believers of this part of the story of Moses that relates to his birth while Pharaoh was at the height of power and humiliated Bani Israel, killed little boys and kept wives to be maid; Moses was born in these conditions and raised in the bosom of his enemy, Pharaoh. Then God saved him from Pharaoh and sent him to Madyan. And after some time as a mission he was sent back to them and with obvious miracles he sank Pharaoh and his army, rescued Bani Israel, and sent down the Torah on Moses to guide and inspire them, and He would do the same to the believers to Islam and return the Prophet (peace be upon him) to his home. (Tabatabai, Al-Mizan, vol. 16, p. 5)

In the second half of the surah, the story of Qarun is mentioned. He was a rich and arrogant man who relied on his knowledge and wealth and due to his proud he relied on his knowledge and wealth and as a result of pride he became rebellious. Eventually, due to his arrogance and rebelliousness, he ended up in a destiny like that of Pharaoh: he was swallowed up in the earth.

In the middle of the two stories it is referred to the idolatry and denial of the polytheists with their false pretexts and their situation in resurrection Day. It also refers to believers of the other holy Books who converted to the Qur'an and Islam and persevered against the opposition of their people. In the final verses of the surah, as a conclusion, deprivation of disobedient and corrupt people n of the hereafter is asserted and announces the victory and the salvation of the righteous ones.

This is a message for the Prophet and the early Muslims, regarding the historical experience of Bani Israel, on the eve of their emigration to strengthen their spirit and strengthen them on this difficult path; although the path is difficult but the reward of hereafter is better (Bazargan, 1372 Sh., Vol. 2, p. 101).

### *5.1. The Axis of surah Qisas*

In fact, the axis of this surah is to prove the super- overcoming power of God's in protecting and saving believers and the nice promise of the righteous ones' victory. The style ( siyaq) of the surah declares how the hand of unseen helped the companions of the Prophet and how the hidden favor of God circulated events of the world which ended up in its intended purpose. (A group of translators, 1377 Sh., p. 9, p. 236)

Allameh Tabatabai also considered the axis of this surah to be the beautiful promise of God to the believers, the believers who were few before their migration to Medina and infidels of Quraysh and polytheists humiliated them. God promised them He would make them leaders of others and would destroy pharaos of Quraysh and return the Prophet to his homeland (Tabatabai, 1374 Sh., Vol. 16, p. 5).

### *5.2. Divisions of the verses of surah Qisas*

#### *5.2.1. The first half of the surah (Divine Prudence in protecting Moses from his infancy to prophethood)*

- 1- Verses 1 to 6 (6 verses) Introduction of the surah and extract of Moses' story
- 2- Verses 7 to 13 (7 verses) Moses' infancy
- 3- Verses 14 to 21 (8verses) Moses' youth
- 4- Verses 22 to 28 (7 verses) the migration to Medina
- 5- Verses 29 to 35 (7 verses) starting mission of Moses in the Tur mountain
- 6- Verses 36 to 43 (8 verses) Aaron's prophecy and Pharaoh's reasoning concerning God's Rububiyat and his ominous destiny

### 5-2-2- The second half of the surah

- 1- Verses 44 to 51 (8 verses) Conclusion
- 2- Verses 52 to 59 (8 verses) the believers in the holy Books' confirming the Prophethood of the Prophet
- 3- Verses 60 to 67 (8 verses) polytheists and idols in the Hereafter
- 4- Verses 68 to 75 (8 verses) proving the Rubūby monotheism of God by expressing the weakness of goddess of polytheists
- 5- Verses 76 to 82 (7 verses) refer to the attachment of Qarun to the world and his death
6. Verses 83 to 88 (6 verses) Conclusion (referring to the Day of Judgment and the gruesome consequence of corruption and arrogance)

## 6 Common Themes of the Two Surahs

### 1- Beginning parts of both surahs

Both surahs begin with the same *Huruf Muqatta'eh*, addressing the Prophet and referring to the Qur'an.

#### Surah Shu'ara:

طسم (1) تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (2) لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ (3)  
: 1- Ta. Sin. Mim 2- Those are the verses of the clear Book..3. Perhaps you consume yourself that they are not believers.

#### Surah Qisas:

طسم (1) تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (2) نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (3)  
: Ta. Sin. Mim (1) Those are the verses of the Clear Book.(2) We shall in truth recite to you some of the news of Moses and Pharaoh for a nation who believe.(3)

Some commentators believe that (Ta. Sin. Mim) refers to the fact that the verses of this clear and illuminating Book, including the verses of this surah, made from letters. These letters are also available to the disclaimers of the Revelation but can they make such a Book of enlightenment with these letters. (Sayyid Qutb, 1408 AH, vol 10, p. 140)

### 2.The story of Moses and Pharaoh

In both surahs after the introduction, the story of Moses and Pharaoh is stated: in the surah of Shu'ara from verse (10 to 68) and in the surah Qisas from verse (3 to 43).

In surah Shu'ara, the Qur'an recalls the difficulty of Moses' mission to Pharaoh, who is the most complete manifestation of God's denial, and in fact shows Moses' fear of a dominant power that relates the overwhelming submission of a vast land and in surah Qisas from the beginning of the story, it is referred to the infinite power of God in the liberation of the oppressed ones from the hands of the arrogant, expressing the divine tradition that God helps believers and victory is for divine apostles.

### 3- The mission of the Prophet (PBUH)

In the surah Shu'ara, it seems verses 8 to 9,

«إِنَّ فِي ذَلِكَ لآيَةً وَ مَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (8)» «وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (9)»

"Surely, in this there is a sign yet most of them do not believe. (8)" "Your Lord, He is the Almighty, the Most Merciful." which come at the beginning of the surah following the subject of the Prophet Muhammad (and his ridicule by disbelievers and polytheists) and at the end all other seven stories of the other apostles are repeated can reveal this that the Prophet, like other divine messengers, was sent by God and is of Messengers.

It should be noted that the verses of the Surah of Shu'ara revolve around the missions of God, while expressing the struggle between divine missions and ignorant beliefs arising from deviant cultures. In all the stories of the Surah, extreme desire and compassion of the prophets for guidance of their relatives can be seen, as in the beginning and introduction part of the surah, the Prophet's compassion for his people can be seen. It shows that the purpose of all Messengers is one and the Prophet is one of them. (A group of translators, 1377 Sh., p. 9, p. 12)

In **Surah Qisas**, after the story of Moses, which contains about half of the verses of this surah and referred to Moses' mission, the three verses (**Qisas**: 44/45 and 46) which refers to the Prophet give this idea that the Prophet was not present in the scenes of Moses' mission and did not see him and also he was illiterate so he could not read from their Book, and it is God's grace that reveals divine verses to him through revelation. So this news of unseen is one of the biggest proofs of his mission. (Maraghi, n.d., vol. 7, p. 175) These verses are:

**Qisas: 44** «وَ مَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَ مَا كُنْتَ مِنَ الشَّاهِدِينَ»

(Prophet Muhammad) you were not on the western side (of the mountain) when We decreed the commandment to Moses, nor were you among those witnessing.

«... وَ مَا كُنْتَ تَارِيحًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ آيَاتِنَا وَ لَكِنَّا كُنَّا مُرْسِلِينَ» **Qisas: 45**

We raised generations who lived long. You did not live among the people of Midian, nor did you recite to them Our verses; but We were sending Messengers.

«وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَ لَكِن رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا آتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ» **Qisas: 46**

You were not present on the side of the Tor when We called. Yet as a mercy from your Lord to warn a nation to whom no warner has been sent before, in order that they remember.

Also the verse,

**Qisas: 86** «فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ»

So do not be a supporter of the unbelievers.

was sent down addressing the Prophet which was the same promise that God gave Moses:

**Qisas: 16** «قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ»

Forgive me, my Lord, for I have wronged myself, ' and so He forgave him; for He is indeed the Forgiving, the Most Merciful.

«قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ» **Qisas: 17**



He said: 'My Lord as You have favored me, I will never be a helper to the wrongdoer. '

In this way the mission of Prophet in fact is tied with the mission of Moses and Quran says Prophet Muhammad is also of Messengers.

It is observed that in both surahs the Almighty God refers to the mission of Prophet Muhammad (peace be upon him) which we refers to in the following:

### 3.1. related ( *Shahid* ) verses in surah *Shu'ara*

Verse 21 of *Shu'ara* referring to the mission of Prophet Moses

**Shu'ara: 21** فَفَرَرْتُ مِنْكَ لَمَّا خِفْتُكَ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

I fled from you because I feared you. But my Lord has given me judgment and made me one of the Messengers.

The following verses which point out to the denial of previous prophets.

**Shu'ara: 105** كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The nation of Noah, belied their Messengers.

**Shu'ara: 123** كَذَّبَتْ عَادُ الْمُرْسَلِينَ

(The nation of) Aad belied their Messengers.

**Shu'ara: 141** كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

(The tribe of) Thamud denied the messengers (of Allah)

**Shu'ara: 160** كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

The people of *Lut* rejected the Messengers.

**Shu'ara: 176** كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ

The dwellers of the Thicket belied their Messengers.

### 3.2. related ( *Shahid* ) verses in surah *Qisas*

**Qisas: 45** وَ لَجِنَا كُنَّا مُرْسَلِينَ

but We were sending Messengers.

**Qisas: 65** مَا دَا أَجِبْتُمْ الْمُرْسَلِينَ

What response did you give Our Messengers? '

**Qisas: 7** وَ جَاعِلُوهُ مِنَ الْمُرْسَلِينَ

and make him among the Messengers. '

#### 4. Righteousness of Quran

Clearly, verses 192 onwards in the sura of **Shu'ara** prove the righteousness of the Qur'an and state that its signs of righteousness are known to the Israelites (Bazargan, 1372, Vol. 2, p. 75).

In surah **Qisas**, in the second half of the surah, the verse 59 refers to some Jews and Christians whom upon hearing the Qur'anic verses from the Prophet accepted them and testified to the righteousness of the Qur'an.

In the verse 53, **مَنْ قَبْلِهِ مُسْلِمِينَ** indicates their faithful movements in the path of revelation, as well as the continuity of the Be'thats and the revelations. (Eslami Panah, 1383 Sh., Vol. 8, p. 195)

##### 4.1. related ( *Shahid* ) verses in surah **Shu'ara**

**Shu'ara: 196** **وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ**

Truly, it is in the Books of the ancients.

**Shu'ara: 197** **أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ**

Was it not a sign for them known to the learned of the Children of Israel?

##### 4.2. related ( *Shahid* ) verses in Surah **Qisas**

**Qisas: 53** **إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ**

We surrendered ourselves before it came.

**Qisas: 52** **الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ**

Those to whom We gave the Book before, believe in it.

#### 5. Divine Rububiyyat

In the sura **Shu'ara**, at the beginning of the surah, the Divine Rububiyyat related to the mission of the last prophet and the refutation of the polytheists are mentioned and then the most complete example of the denial of Rububiyyat who is Pharaoh and the most complete example of confirmation of Rububiyyat, ie Abraham are introduced.

And at the end of the surah also says Quran is revealed by **رَبِّ الْعَالَمِينَ**. In the story of Moses in surah **Qisas**, which includes half of the verses, Divine Rububiyyat<sup>2</sup> and Prudence can be seen throughout the life of Moses especially at the time of the appointing Moses (peace be upon him) as a prophet that God introduces Himself in verse 30 like this:

<sup>2</sup> People's training and planning of their affairs in development (Takvin) and law (Tashri')

﴿يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ 30 Qisas: 30﴾

Moses, I am Allah, Lord of the Worlds.

The verses (68-70) of **Qisas** surah also clearly depict Divine Rububiyat.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ 68 Qisas: 68﴾

Your Lord creates whosoever He will and He chooses the choice was not theirs (the unbelievers). Exalted is Allah, above that they associate!

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ 69 Qisas: 69﴾

Your Lord knows what their chests hide and what they reveal.

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ 70 Qisas: 70﴾

And He is Allah; there is no god except He. The Praise is His in the former as in the latter. His is the Judgment, to Him you shall be returned.

### 5.1. related ( *Shahid* ) verses in surah *Shu'ara*

﴿فَأْتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ 16 Shu'ara: 16﴾

They came to the Pharaoh and said, "We are the Messengers of the Lord of the Universe.

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ 23 Shu'ara: 23﴾

Pharaoh said: 'And what is the Lord of the Worlds?'

﴿قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ 47 Shu'ara: 47﴾

saying: 'We believe in the Lord of the Worlds

﴿فَأَنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ 77 Shu'ara: 77﴾

They are enemies to me except the Lord of all the Worlds

### 5.2. related ( *Shahid* ) verses in surah *Qisas*

﴿قَلَّمَا أَنَا هَا نُودِي مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ 30 Qisas: 30﴾

When he came to it, he was called from the right bank in the blessed plot of the tree (he heard speech without letter or voice coming from all directions): 'Moses, I am Allah, Lord of the Worlds.

## 6. Piety and the end of pious people

In the surah **Shu'ara**, five times the sentence "أَلَا تَتَّقُونَ": "Do you not exercise piety?" and 10 times the verb "اتَّقُوا": "practice piety", have been used and all the prophets in the sura **Shu'ara** have

invited their people to piety, and the matter of lack of piety of every nation has varied in terms of the historical growth of the nations.

In **Qisas** surah in the final verses of the surah, it is stated in the conclusion of the surah in verse 83 that the good end, the victory and salvation will be assured for pious people. God says in this verse:

«تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ»

That is the Last Abode, We shall assign it to those who desire neither exorbitance in the earth, nor corruption. The outcome is for the cautious.

### 7. Corruption and the end of corrupted ones

In Surah **Shu'ara**, in the story of Prophet **Saleh** in verse 151, he discouraged his people from obeying the wasteful, ie those who are corrupted on the earth.

The wasteful was a group of aristocrats and rebels who destroyed and prevented the people from following **Saleh** (Qureshi, 1998, c. 7, p. 391). In the verse 183, the story of Prophet **Shu'ayb** and the corruption of his people are mentioned; Quran knows them as corruptors. Fraudulency in (weighing and measuring) is also a type of corruption that the **Shu'ayb** people were plagued with (Qira'ati, Noor, vol. 8, p. 365).

In surah **Qisas**, too, the subject of corruption is clearly seen in the two stories in the surah. In the verse 4, Pharaoh is known as a corrupt person, and in verse 77, it refers to the corruption of **Qarun**, both of them deserved to be destroyed due to their rebellion and corruption. In verse 83 as a conclusion it is stated that the Hereafter belongs to those who do not seek superiority and corruption.

#### 7.1. related ( *Shahid* ) verses in Surah **Shu'ara**

**Shu'ara: 152** وَالَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (الشعراء/ 151)

Do not obey the order of the wasteful, who corrupt in the earth, and do not reform. '

**Shu'ara: 183** وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

and do not make mischief in the earth, working corruption.

#### 7.2. related ( *Shahid* ) verses in surah **Qisas**

**Qisas: 4** إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

for he was one of those who corrupted.

**Qisas: 77** وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

and do not corrupt in the land, Allah does not love those who corrupt.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ **Qisas: 83**

That is the Last Abode, We shall assign it to those who desire neither exorbitance in the earth, nor corruption. The outcome is for the cautious.

### 8. Invitation to the Unity of God

Monotheistic verses are evident in both surahs because at the beginning of both Surahs in the verse (تلك آيات الكتاب المبين) Quran is mentioned; Monotheism that its ultimate goal is the revelation of the Quran and is the reason of the invitation of all divine prophets.

#### 8.1. related ( *Shahid* ) verses in Surah *Shu'ara*

**Shu'ara: 213** فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ

So do not call upon another god with Allah.

#### 8.2. related ( *Shahid* ) verses in surah *Qisas*

**Qisas: 70** وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

And He is Allah; there is no god except He.

**Qisas: 87** وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

but call to your Lord, and do not be amongst the idolaters.

**Qisas: 88** وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ

And do not call upon another god with Allah, there is no god except He.

### 9. The goods of the world

In the surah **Shu'ara** in verse (205 and 207), it is mentioned that the unbelievers and the polytheists may enjoy some days in the world, but their end is torment and hell fire, and giving them respite is of the divine Sunnah. In the stories of this surah it can be seen that for the denying tribes of God and the prophets, their possessions could not be helpful to rescue them from divine retribution.

In surah **Qisas** also in verses (58, 60, 61) we read that the abundance of the blessings of the world does not lead to prosperity and is unstable, and what remains is the Hereafter.

What brings the happiness of the world and the Hereafter is the belief in truth, not being bathed in beauty and bliss.

In verse 76 onwards, the Qur'an points to Qarun. It is narrated from imam **Sadiq** that the greatest corruption is the ignorance of God's remembrance and this neglect is caused by the longing for world, greed and arrogance. (**Bihar al-Anwar**, 2000, p. 76, p. 395)

As God had told in the story of Qarun that do not seek corruption on earth because Qarun was like this and attached to the world but his possessions could not rescue him from divine retribution.

**8.1. related ( *Shahid* ) verses in Surah *Shu'ara*****Shu'ara: 205** أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ

What do you see? If We gave them enjoyment for years,

**Shu'ara: 207** مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ

What avail will their past enjoyments be to them?

**8.2. related ( *Shahid* ) verses in surah *Qisas*****Qisas: 60** وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ

The things you have been given, and its adornments, are but the enjoyment of this present life. What is with Allah is better and everlasting. Do you not understand?

**Qisas: 61** أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ

Is he to whom We promised a fine promise and receives it, like he who has been given the enjoyment of this present life, then on the Day of Resurrection shall be among those that are arraigned?

**9. Irrelevant objections of the polytheists**

In the Surah **Shu'ara**, the most important objections of the deniers of Qur'an and the polytheists who knew Quran poetries inspired by the devils to the minds and souls of the Prophet are answered (PBUH). In the Surah **Qisas** the other excuses of polytheists for refusing Islam and the Qur'an which were being stolen by the Arab polytheism and being driven out of their land have also been cited. Other excuses such as why Prophet Muhammad (peace be upon him) did not perform miracles such as the miracles of Prophet Moses (pbuh) were also stated in the Surah **Qisas**.

**9.1. related ( *Shahid* ) verses in Surah *Shu'ara*****Shu'ara: 210** وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ

It was not the satans who brought it down:

**Shu'ara: 224** وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

Poets are followed by the perverse.

**9.2. related ( *Shahid* ) verses in surah *Qisas*****Qisas: 48** فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ

So when the truth (Prophet Muhammad) came to them from Us, they said: 'Why is he not given the like of that which was given to Moses?'

وَقَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ تُخْطِطُ مِنَّا مِنْ أَرْضِنَا **Qisas: 57**

They say: 'If we follow the guidance with you, we shall be driven from our land.'

## 10. Guidance

The Prophet Muhammad (peace be upon him) during the 13-year period of the Ba'ath in Mecca showed his greatest interest to make people monotheist. Among them, Prophet focused more on the polytheists than the disbelievers, and he hoped that the polytheists, who were often powerful and in charge of serving Kaba, were attracted to monotheism, which in the early verses of the surah **Shu'ara** (verse 3), the suffering of the Prophet (peace be upon him) in guiding polytheists are obvious.

In the surah **Qisas** (verse 57) God states that guidance is not at the will of the Prophet and it is God who knows with His infinite knowledge who will be guided and who will not.

### 10.1. related ( *Shahid* ) verses in Surah *Shu'ara*

**Shu'ara: 3** لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps you consume yourself that they are not believers.

**Shu'ara: 201** لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

They shall not believe in it until they see the painful punishment.

### 10.2. related ( *Shahid* ) verses in surah *Qisas*

**Qisas: 56** إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

You cannot guide whom you please; it is Allah who guides whom He will. He knows well those who are guided.

## 11. Faithful ones

In the sura **Shu'ara** after calming down Prophet by God as he was suffered due to disbelief of his people, examples of disbelief of the past nations were cited as a reminder to the Prophet. In surah **Qisas** the reason of sending prophets which was of God's sunnah is mentioned; it says although majority of disbelievers and people do not believe prophets but God sends His apostles and miracles for human guidance to complete prophets' mission, and the Prophet Muhammad (peace be upon him) is among them.

**11.1. related ( *Shahid* ) verses in Surah *Shu'ara*****Shu'ara: 3** لَعَلَّكَ بَاحِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps you consume yourself that they are not believers.

**Shu'ara: 8** وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

But most of them have no faith.

**Shu'ara: 51** أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

for we are the first of the believers.

**11.2. related ( *Shahid* ) verses in surah *Qisas*****Qisas: 10** وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

In the morning the heart of Moses' mother became empty. She would have revealed (who he was) had We not settled her heart so that she might be among the believers.

**Qisas: 47** لَوْلَا أَرْسَلْنَا إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

why did You not send a Messenger to us so that we might follow Your verses and so that we might be among the believers. '

**Conclusion**

According to what has been said, the common themes in the Surah **Shu'ara** and **Qisas** that both of which have the same Huruf Muqatta'eh, are as follows:

In both surahs, the monotheism of God, the rightfulness of the Qur'an, proving the Prophet's mission, the proof of Divine Rububiyat and Prudence, piety and the end of pious people, corruption and corrupt ones, the guidance of believers, the instability of the world have been mentioned.

In addition to including different topics, the general themes of these two surahs are very similar. Both surahs calmed down the Prophet Muhammad and promised him victory and that he must trust in the power and knowledge of God and His discipline and not be discouraged by his people's denial and disbelief and patiently obey the divine commandments.



## References

- The Holy Quran, translation by Muhammad Mahdi Foolad-Vand, Qum, The Great Printing House of the Holy Quran, 1379 Sh.
- A group of translators, Hedayat-e Quran (translation of Min Huda al-Quran Muhammad Taqi Mudarresi), Mashhad, Islamic Research Foundation of Astan Quds, 1377 Sh.
- Al-Suyuti, Abdul Rahman ibn Abi Bakr, Mu'tarik al-Quran fi I'jaz al-Quran, Dar al-Fikr al-'Arabi, Beirut - Lebanon, no date.
- Arusi Huveyzi, 'Abdul 'Ali bin Jum'ah, Nur al-Thaqalayn, Qum, Ismailiyan Institute, 1415 AH
- Az-Zarkashi, Muhammed bin Bahador, Al-Burhan Fi 'Ilum Al-Qur'an, Dar al-Ma'rifah, Beirut, Lebanon; 1410 AH.
- Balaghi, Mohammad-Javad, Ala' al-Rahman, Qum, Maktaba Al-Wujdani, no date.
- Bazargan, 'Abdol-ali, "Nadhm in Quran" (Order in The Quran), Tehran, Ghalam Publications, 1372 Sh.
- Beygum, Seyyed Nusrat, "Makhzan al-'Irfan" (Al-Erfan Reservoir), Tehran, Muslim Women Movement, 1361 Sh.
- Eslami Panah, Mehdi, "Tafsir Adabi Quran" (Literary Interpretation of the Quran), Tehran, Publications of 'Ilmi Islamic Azad University, 1383 Sh.
- Javadi 'Amuli, Tasnim Interpretation, Qum, Asra' Publishing Center,
- Majlesi, Muhammad Bagher, Bihar al-Anwar, Tehran, Islamiyah Publications, 1379 Sh.
- Makarim Shirazi, Naser, Tafsir Nemuneh, Dar al-Kutub al-Islamiyah, Iran, Tehran, 1371 AH.
- Maraghi, Ahmad Mustafa, Tafsir-e- Maraghi, Beirut, Dar Ahya' al-Turath al-'Arabi, no date.
- Ma'rifat, Muhammad Hadi, (author) Mula'i Niya Hamedani, 'Ezatollah (Translator), "Tanasub Ayat" (Proportion of Verses), Islamic Science Foundation, Qum, Iran, 1373 Sh.
- Qira'ati Kashani, Mohsen, Tafsir Nur, Tehran, Cultural Center of Lessons from the Quran, 1383 Sh
- Qurshi, Sayyed Ali Akbar, Ahsan al-Hadith, Tehran, Be'that Foundation, 1377 Sh.
- Ramyar, Mahmoud, "Tarikh Quran" (History of the Quran), Tehran, Amir Kabir Publications, 1387 Sh.
- Sayyid Qutb, Fi Dhalal al-Quran, Lebanon, Dar al-Shuruq, 1408 AH.
- Tabatabai, Seyyed Muhammad Husein, Al-Mizan, translator Mousavi Hamedani, Qum, Islamic Publications, 1374 Sh.
- Tabarsi, Fazl ibn Hasan, Majma' al-Bayan, Translated by Ali Karami, Tehran, Farahani Publications, 1378 Sh.
- Taleqani, Mahmoud, A Rey of the Qur'an, Tehran; 1345 Sh.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).