

Tadabbur Al-Quran through the Sections of the Verses

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ABSTRACT

Fawasil are the words that are placed at the end of each verse of the Quran. Basically, the arrangement of the verses and words of the Quran, which is of a fixed nature, contains various secrets and special features that need to be contemplated to obtain guidance on its miraculousness. This study seeks to explain the functions and wisdom manifested from the contemplation of the relevant *fawasil* words and at the same time identify the forms of connections between the *fawasil* through the content analysis method implemented. As a result of the research conducted, at least five forms of correlation have been identified between the *fawasil* of the Quran in question. The correlations are either in the form of statement reinforcement, emphasis on the content of the verse, unification of themes and topics, explanation of wisdom, and the coherence of tones within a surah. There are several advantages in understanding the *fasilah* of a verse or the *fawasil* in a surah of the Quran, among them; preserving the purity and nobility of the Quran's meaning, determining the validity of prayers, ensuring that the imam's sermon reading is valid and perfect, knowing the places deemed sunnah to stop, earning sunnah rewards by stopping (waqaf) at the places where stopping is recommended, and obtaining sunnah rewards in reading the Quran during prayers. The study of these *fawasil* has great potential to be explored more extensively through the medium of contemplation to uncover various lessons contained within them and to reveal the miracles and wisdom of the arrangement of the words of the Quran in the future.

Keywords: *Fawasil*, *tawqifi*, tadabbur, compatibility and correlation

INTRODUCTION

The selection of *Fawasil* in this article is predicated on the fact that they exist for every verse in the Quran, and their existence is not arbitrary. The use of *fawasil* as the topic of conversation is a significant attempt to assist someone in exploring the elegance of the Quran's arrangement of meanings.

The study of *fawasil* is important since the Quran has been challenged in a number of ways, particularly by anti-Islamic Western Orientalists who want to expose the Quran's flaws (Watt & Bell, 1970). Claims of inconsistencies among the Quranic verses, the use of non-Arabic terms, and factual inaccuracies in the settings of history, science, and grammar are among the complaints made. The accusation related to the science of *fawasil* involves the rhyme at the end of the verses of the Quran. The variety of rhymes found in the *fawasil* of the surahs of the Quran is depicted as inconsistent, jumbled, dissonant, scattered, and so on. The different and discordant rhymes are then used as a basis to create the following negative perceptions:

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1. The Quran was compiled by the Prophet Muhammad (PBUH) himself, not by Allah (SWT).
2. Modifications and edits occurred, namely additions or reductions made by the Prophet Muhammad (PBUH) to the Quran because there were additions (*ziyadah*) or deletions (*hazf*) to the letters at the end of the Quranic verses.
3. The difference in rhyme illustrates that the verses of the Quran are something separate, lacking connection or relation, and ultimately do not form a cohesive unity as a book (Shihab, 2002).

Therefore, this article aims to refute and resolve the issues that have been alleged against the Quran regarding the *fawasil* mentioned earlier. May the medium of contemplation carried out on the *fawasil* clarify all the functions, wisdom, connections, and correlations of the verses of the Quran. Therefore, if the harmony of the *fawasil* can be proven, then the accusations of inconsistency in the rhymes and weaknesses in the arrangement of the Quran will be dismissed. This matter simultaneously proves that the Quran is a complete and cohesive book in every part.

Fawasil Al-Quran

Fawasil is a plural word derived from the Arabic word '*fasilah*' with the root word fa-sa-la. The word contains several meanings in the context of language, namely differentiator, divider, barrier, obstructor, and separator of something.

According to the usage of the Quran, the word fa-sa-la generally indicates four meanings depending on the context of each verse. Although its usage is divided into four meanings, all these meanings are tied to one fundamental meaning, which is 'separation.' The basic meaning of 'separation' is derived from acts of isolation, clarification, differentiation, divorce, disconnection, limitation, and so on (al-Damighani, 1970).

Summary and examples extracted from the verses of the Quran for clarification are as follows:

- a. The use of the word *fassalnahu* in the Quran to convey the meaning of 'explaining' is delivered through Surah Al-A'raf, verse 52, which means:

"And indeed, We have brought to them a Book (the Quran) which We have explained in detail based on Our knowledge (which encompasses everything)".

The verse explains that indeed Allah SWT has brought forth a Book, namely the Quran, to them, and Allah SWT has explained it one by one (its contents) based on the knowledge of Allah SWT that encompasses everything.

- b. The use of the word "*fasalati*" in the Quran to indicate the meaning of 'separation' is explained in Surah Yusuf, verse 94, as translated to mean:

"And while the caravan (they were leaving Egypt, heading to their father's place in Palestine)".

The verse describes the situation when the caravan of Prophet Yusuf's (AS) brothers parted ways, that is, moving out of Egypt.

- c. The use of the word *al-fasli* in the Quran, meaning 'separation,' is explained by Allah SWT in Surah Al-Dukhan, verse 40, which means:

"Indeed, the day of judgment to give retribution is the time for them all to gather".

The verse explains that indeed, the Day of Judgment is the day of decision, a time that has been promised to deliver all retribution.

- d. The use of the word "*fisala*" in the Quran for the meaning of 'weaning' is conveyed through Surah Al-Baqarah, verse 223, as follows, which means:

"... then if both (husband and wife) want to stop breastfeeding with the agreement they have reached after consultation, then both of them are not wrong (in doing so)".

The above verse explains that when both husband and wife want to stop breastfeeding before two years with the agreement they have reached (husband and wife) after consultation, then they are not wrong to do so.

Fawasil, in terms of terminology, is the science that discusses the chapters of the Quran and its verses in terms of the number of verses in each chapter, the beginning of the verses, and their commencement (Abd Ghani, 2021). The uniqueness of the discussion on this topic is very evident to the researchers. If the terminology of *fawasil* with plural forms is used, then the focus is given to the number of verses in the Quran, whether they are counted and calculated according to the opinion of the scholars of *al-A'dad* through a strong narration in Islam.

On the other hand, if the singular term "*fasilah*" is used, the discussion would focus on the final words in the verses of the Quran and the analysis of their connections, roles, and aspects of coherence within a surah or between surahs in the Quran. Therefore, it can be understood in this context that the discussion of the topic of *fawasil* or *fasilah* is closely related to the verses of the holy Quran al-Karim.

Fawasil is closely related to the scholars of *al-A'dad* because they address the discussion from the aspect of counting and calculating the number of verses in each surah of the Quran. The scholars of *al-A'dad* identified each verse of the Quran and counted their numbers for each surah, ultimately summing all the counts to obtain the total value of the verses contained in the Quran. All of this was done through a transmission method that has a strong scholarly chain of narration.

Sulaiman (2008) explains that there are seven well-known groups related to the counting of the verses of the Quran. The seven of them are as follows:

a. *al-Madani al-Awwal*

Narration of Nafi' from his teacher Abu Ja'far Yazid and Shaibah bin Nusah, and the number of verses of the Quran narrated is 6217.

b. *al-Madani al-Akhir*

Through the narration of Isma'il bin Ja'far from Yazid and Shaibah through an intermediary taken from Sulaiman bin Jammaz. The number of verses in the Quran according to them is 6214.

c. *al-Makki*

Narration by al-Imam al-Dhani with his chain of transmission to 'Abdullah bin Kathir al-Qari from Mujahid bin Jabir from 'Abdullah bin 'Abbas from Ubai bin Ka'ab from the Messenger of Allah (SAW). The number of verses according to this narration is 6210.

d. *al-Kufi*

The number of verses in the Quran, according to their count, is 6236 verses. It is taken through the narration chain of Hamzah bin Habib and Sufyan bin Uyainah from Ali bin Abi Talib through the path of knowledgeable and trustworthy scholars.

e. *al-Basri*

The narration of 'Ata' bin Yasar and 'Asim al-Juhdari is attributed to Ayyub al-Mutawakkil. The number of verses according to this narration is 6204.

f. *al-Dimashqi*

According to their count, the number of verses in the Quran is 6227. It is through the narration chain of Yahya al-Zimmari from 'Abdullah bin 'Amir al-Yahsibi from Abi Darda' and attributed to 'Uthman bin 'Affan.

g. *al-Himsi*

The narration attributed to Shuraih bin Yazid al-Hadrami and the number of Quranic verses narrated is 6232.

Certainly, each verse must have its own *fawasil*. If the number of verses differs according to the opinions listed above, then the determination of the identified *fawasil* will also have differences. Such a situation occurs because some parties consider the disputed verse as a single verse, while other parties do not count it and instead combine that verse with the following verse to be counted as a single verse. The difference that occurs among the scholars of *al-A'dad* regarding the number of verses in the Quran is merely a difference in wording and not a fundamental difference. What is meant here is that the difference in numbers does not imply the addition of new verses to the Quran.

The disagreement is only in determining whether a particular verse should be counted or not. This difference arises due to the different methods in counting the verse in question. For example, the scholars of Kufa count the letters of al-Muqatta'ah at the beginning of the surahs as one verse in most places, but their counting is not necessarily followed by other scholars of *al-A'dad*. The implication is that it will be closely related to the total number of verses in the Quran. Therefore, some count the number to be at least 6204 (six thousand two hundred four) and at most 6236 (six thousand two hundred thirty-six).

There are many advantages in knowing the pauses of a verse or the divisions in a surah of the Quran as mentioned by Abd Ghani (2021), and his summary is as follows:

- a. Maintaining the purity and nobility of the meaning of the Quran. For those who know the *fawasil*, they can stop at appropriate and perfect places during the recitation. This matter can prevent an imam, qari, or Quran reader from stopping at inappropriate places (*waqaf qabih*), such as stopping in the middle of a verse where the meaning is incomplete.
- b. Determining the validity of prayer because, according to the opinion of scholars of jurisprudence, someone who has not memorized Surah Al-Fatihah should replace it with seven other verses from the Quran. If one does not know about the divisions (*fasilah*) or sections (*fawasil*), how can they complete the number of verses as a substitute for Surah Al-Fatihah.
- c. Knowing the number of verses that are recommended to be recited after Surah Al-Fatihah in prayer. This is because it is sunnah to read at least three short verses or one long verse after reciting al-Fatihah.
- d. Ensuring that the Imam's sermon reading is valid and perfect. This is because one of the pillars of the sermon during the Friday prayer is to recite a complete verse from the Quran.
- e. Knowing the places that are deemed sunnah to stop because it is agreed upon by the scholars that the Prophet Muhammad (SAW) often stopped at the end of a verse when reading it.
- f. Obtaining additional rewards by stopping (*waqaf*) at places where stopping is recommended, namely at the beginning of the verse. If the reader does not have knowledge of the rules of stopping (*waqaf*), then stopping well during the reading cannot be practiced.
- g. Receiving the Sunnah reward in reading the Quran in prayer, that is, the recitation of the surah in the second rak'ah, should be shorter than the recitation of the surah or verse in the first rak'ah.

Contemplation (Tadabbur) of the Verses through the *Munasabat* of the Quran

Allah SWT has commanded us to reflect, which means to pay attention to the Quran. The words of Allah SWT in Surah Sad 38: 29 regarding this matter are as follows which means:

(This Quran) is a Book that We have sent down to you (and your people, O Muhammad), - a Book with many benefits and advantages, for them to understand its verses thoroughly and for those with perfect intellect to take heed and learn from it.

The verse above clearly shows that the Quran is the book revealed by Allah SWT to the Prophet Muhammad SAW. The book contains goodness so that humans pay attention to its verses and take lessons and guidance from it.

It is clear that the Quran was revealed not just to be read but also to be thought about, observed, studied, emulated, and internalized. Scholars understand the meaning of *yatadabbarūna* in two ways. First, *yatadabbarūna* means thinking about the end or conclusion of something. Second, *yatadabbarūna* means to think about each verse of the Quran one by one in its entirety. The command to contemplate encompasses everything related to the Quran, whether in its linguistic structure or its content, its guidance, or its miracles (Shihab, 2002).

Fawasil was chosen as the main topic of discussion based on its presence in every verse of the Quran, where its presence is not in vain. Its selection is an important effort in helping someone delve into the beautiful arrangement of meanings in the Quran. All of this is carried out through the assistance and application of the science of *Munasabat*.

According to Yusoff (1993), the science of *Munasabat* delves into the secrets and wisdom of the arrangement of the verses and chapters of the Quran as found in the Uthmanic Mushaf, while simultaneously revealing the coherence of the Quran. As a result, the perception of Islam's enemies towards the Word of Allah SWT, which they claim is fragmented, shifting from one verse to another and from one topic to another, causing the Quran to be difficult to understand, can be refuted. Through the knowledge of *Munasabat*, the Quran is also depicted as a book that has a complete and cohesive structure.

The Result of the Contemplation of the *Fawasil*

The *fasilah* of the Quran, or *fawasil*, in the context of meaning can be understood through the role it plays, whether within a verse or involving the verses of the Quran. There are two roles of the Quranic *fasila* that have been identified. The roles are as follows:

First: General role: Each *fasilah* or *fawasil* functions as a separator for the verses of the Quran. The distinguishing function is the fundamental role of the *fasila* because the arrangement of the verses of the Quran in a surah is *tawqifi*.

Second: Special role: Besides its primary role as a differentiator for each verse of the Quran, sometimes it also serves as an elucidator of wisdom, a unifier, or an enforcer. This specific role becomes apparent after comparing the pause in a verse with the pause in other verses, as illustrated in the following table:

Table 1: The Role of *Fawasil* in the Context of Its Relationship Between the Verses of the Quran

	Contents between the Verses of the Quran	<i>Fasilah</i>	General Role (Basic)	Special Role (For some related sentences)
1	Different	Different	Separator for each verse of the Quran	Explanation/Clarification of the Wisdom of the Verse
2	Same	Different		
3	Different	Same		Unifier
4	Same	Same		emphasizer / <i>Ta'sīs</i>

Emphasis on the Content of the Verse

Some of the Quranic *fawasil* also function as emphatic markers along with the content that is intended to be

emphasized in the involved verse. This occurs when there is a complete repetition -*al-Takrar*- in the verses of the Quran. Clearly, al-Zarkashi (1978, 3:11) states that repetition, known as *al-Takrar* in Arabic, has a significant impact in the context of meaning and has a more pronounced effect compared to reinforcement, known as *al-Ta'kid*, which typically uses devices. 'اِنَّ', the letter *Lam* as a reinforcement "لام التأكيد" or specialized devices -*adawat al-Hasr*- such as 'اِنَّمَا'. Example in Surah Al-Inshirah 94:5-6 which means:

Therefore, (establish your belief) that indeed every difficulty is accompanied by ease. (Once again it is emphasized) that indeed every difficulty is accompanied by ease.

The fifth verse above is repeated once again by the sixth verse. The repetition, like many repetitions of verses during the Meccan period, is understood as a form of emphasis and affirmation. The verse serves as support for Prophet Muhammad (PBUH) to strengthen his spirit during the intense opposition he faced while carrying out his mission in Mecca.

Shihab (2002, 15:361) explains the emphasis on "*Indeed, with hardship comes ease; indeed, with hardship comes ease*" as if Allah SWT wants to explain to us about His decree, that it is a divine law that with every difficulty or hardship faced, there is ease and comfort accompanying it. This matter is proven through the character of the Prophet (peace be upon him) himself. After he faced all the opposition, boycotts, and rejection of his preaching by his people, the long-awaited relief and solution finally came. All of that came because the Prophet (SAW) was patient and steadfast in facing the difficulties encountered.

Unifier of Similar Topics

Fawasil as a unifier can be understood when there are the same *fawasil* in different and consecutive verses. Although the explanations in a verse may differ from one another, if they are concluded with the same series of *fawasil*, it signals that all the topics addressed can be grouped under one theme. Explanation for the information provided as found in Surah Al-Baqarah verses 81 and 82 as follows (which means):

(What you say is not true), indeed, whoever commits evil and is engulfed (overwhelmed) by their wrongdoing, they are the inhabitants of hell, they will remain therein. And those who believe and do righteous deeds, they are the inhabitants of Paradise, they will abide therein eternally.

The verses above first explain the characteristics of the inhabitants of Hell, while the second explains those of the inhabitants of Paradise. Although there is a difference in the narration between the inhabitants of Paradise and the inhabitants of Hell, both verses are concluded with the same *fawasil* and are sequentially placed within one surah. Therefore, what is the secret behind the same *fawasil* for sentences that differ in content? After observation, it was concluded that the similarity in the structure of different sentences is due to the unification of their topics of discussion.

Lashin (1982) explains that the above verses are harmoniously concluded with the same ending because both discuss the afterlife, namely retribution and reward. Those verses unite in the context of eternity in the afterlife, but in very different atmospheres and situations. For those who disobey, they will be punished with the torment of hell, whereas those who believe and do good deeds will be placed in paradise, and their life there will be eternal.

Explanation of the Wisdom behind the Verse

There are parts of the Quranic verses that serve as explanations of the wisdom behind the verses they represent. Sometimes, the content of a verse seems to signal and also give the impression that the verse will end with certain words. However, upon reaching its conclusion, another word has been chosen to serve as the *fasila*. *Fawasil* in such a situation serves as an explanation for the arrangement of the verses. The context and the secrets of its composition are explained, and ultimately the wisdom of those verses can be manifested. Example in Surah Al-Maidah 5:118 which means:

"If You punish them, (then no one can stop You) because they are Your servants; and if You forgive them, then indeed You alone are the Almighty, the All-Wise."

The above verse seems to be concluded with the phrase *al-Ghafur al-Rahim*, which means the Most Forgiving, the Most Merciful, but ends with the phrase *al-'Aziz al-Hakim*, which means the Almighty, the All-Wise. Therefore, the conjunction in this context serves to explain the wisdom behind the explanation of the verse.

Al-Zarkashi (1978, 1:89) explains that if the verse were to end with the phrase *al-Ghafur al-Rahim*, meaning The Most Forgiving, The Most Merciful, it would be understood as if Prophet Isa (AS) were asking for forgiveness for his people who have associated partners with Allah SWT, whereas seeking forgiveness for polytheists is prohibited. Therefore, the phrase *al-'Aziz al-Hakim*, which means the Almighty, the All-Wise, is very appropriate for the context of the verse. Allah SWT describes Himself as the Almighty, showing that He is All-Powerful and has absolute authority to punish sinners or not. Allah SWT, in His might, is accompanied by the attribute of *al-Hakim*, which means the All-Wise. This wise attribute explains that all His actions are precise, correct, and have wisdom. Al-Zamakhshari (1977, 2:77) explained in his tafsir *al-Kasyaf*, if Allah SWT punishes the sinners, then Allah SWT has acted justly because they deserve to be punished for all their wrongdoings. Meanwhile, if Allah SWT spares them from punishment despite their guilt, then only He knows the wisdom behind each of His actions because Allah SWT is All-Wise.

DISTINCTION BETWEEN VERSES IN DIFFERENT SURAHS

For some verses of the Quran, although the content of the discussion between each verse is the same, if they are concluded with different phrases, this will reveal the existence of a specific meaning that is intended to be explained, whether that meaning can be understood clearly or through deep observation of the context of the verse and the arrangement of the words that conclude the involved verses. Quoted as an example, the Word of Allah SWT in Surah Ibrahim verse 34 which means:

... And if you count the blessings of Allah, you will never be able to determine their number. Indeed, humans (who are ungrateful) love to place things where they do not belong and greatly do not appreciate the blessings of their Lord.

And in Surah al-Nahl verse 18 which means: *And if you count the blessings of Allah SWT (that have been bestowed upon you), you will not be able to count them one by one, indeed Allah is Most Forgiving, Most Merciful.*

Clearly, al-Zarkashi (1978, 1:86) noted that there is a similarity in content between the two verses, which is an explanation of the countless blessings bestowed by Allah, to the extent that humans are unable to count them. However, the question arises as to why both verses are concluded with different endings, even though the topic of discussion in both verses is the same? The conclusion that can be drawn after conducting research to understand the wisdom behind the differences that occur, even though the content of the verses is the same, indicates that there are contextual differences for each verse in their respective surahs. The verse in Surah Ibrahim explains the attitude of the recipient of blessings, which is that humans often behave unjustly and are ungrateful when they receive various blessings from their God.

The situation is different in the context of Surah Al-Nahl, which focuses on the attributes of the giver of blessings, namely Allah SWT. Allah SWT possesses the attributes of the Most Forgiving and the Most Merciful, even though humans often disobey despite the various blessings bestowed upon them, Allah SWT still opens the door of forgiveness for them and pours out His mercy as a sign of compassion towards humanity. Therefore, it clearly shows that the conjunction is a differentiator for a context in verses that have almost similar content but different endings.

Future Prospects Related to *Fawasil*

Fawasil has the prospect and potential to be further explored and discussed by researchers in line with the current developments in Quranic studies. However, researchers need to prepare themselves first with Turath knowledge as well as contemporary knowledge so that the arguments presented in terms of harmony or connection of meanings are robust and academic in nature. Included are several examples in explaining the future prospects related to *fawasil* as research as follows:

a. *Fawasil* related to the number of verses and the total number of chapters in the Quran

The calculation of the number of verses used in the Archipelago, particularly in Malaysia, follows the count of the Kufan scholars, where the total number of verses in the Quran is 6236 verses. Al-Kufi counts the number of verses for Surah Al-Baqarah as 286 verses and *fawasil*. According to Sulaiman (2012), if the digit 286 is divided into two parts sequentially, namely 28 for the first part and 86 for the second part, and then these two numbers are added together (28+86), the result is 114. The number 114 is the same as the total number of chapters in the mushaf al-Quran used by Muslims around the world, starting with the chapter al-Fatihah and ending with the 30th section, al-Nas.

b. *Fawasil* related to the biography of the Prophet Muhammad (PBUH)

Surah al-Falaq and Surah al-Nas have been named *al-Mua'widzatain* or referred to in Malay as protection. Both of these surahs are Madaniyyah surahs, which means they were revealed to Prophet Muhammad (peace be upon him) while he was in Madinah. (Yusof & Yusoff, 2004). Ibn Kathir (1983) commented in his tafsir, *Tafsir al-Quran al-A'zhim*, that the revelation of both surahs was to dispel the Jewish magic directed at the Prophet Muhammad (SAW). Interestingly, Surah Al-Falaq consists of 5 sections, while Surah Al-Nas consists of 6 sections. Each *fawasil* unties each knot of magic that was cast upon the Prophet SAW. The number of *fawasil* from both surahs is the same (5+6=11) as the total number of knots or spells directed at the Prophet SAW, which is 11 in total. Such is the remarkable connection presented by Allah SWT through the wisdom of the *fawasil* and the biography of our Prophet Muhammad SAW for us to observe together.

c. *Fawasil* related to information in the field of Science

An example is presented that shows the relationship between *fawasil* and the science of language so that the wisdom behind the selection of words used as *fawasil* can be explained. The words of Allah SWT in Surah Al-Haaqqa, number 69, verses 22 and 23 mean:

In the high paradise (of its rank). Its fruits are near to be picked.

Based on the context of the above verse, the *fawasil* of both verses are closely related to each other. The phrase '*aliyah*' has a meaning that is opposite to the phrase that follows it, which is '*daniyah*'. The science of *Badi'* names the opposition of the meanings of these words as *al-Tibaq*.

The conjunctions from both sentences successfully convey a signal for good methods in agricultural and botanical sciences. Modern agricultural science explains that gardens in highlands have the advantage of optimal sunlight reception. In addition, an important aspect is the availability of sufficient clean water. The water content also does not contain a lot of soil salt like the water found in low-lying areas. This is the scientific miracle contained in the Quran, while the Prophet Muhammad (peace be upon him) was a resident of the desert area (Abdushshamad, 2003).

CONCLUSION

The last word of each verse of the Quran is known as *fawasil*. In principle, the arrangement of the verses and words of the Quran is of a fixed nature and contains various secrets and special features. According to the linguistic context, "*fawasil*" is a plural word derived from the Arabic word "*fasilah*" with the root "*fa-sa-la*." The word in the usage of the Quran contains several meanings, namely differentiator, separator, barrier, hindrance, and divider of something. Meanwhile, *fawasil* in the context of terminology is the science that discusses the surahs of the Quran and its verses in terms of the number of verses in each surah, the beginning of the verse, and its commencement.

The discussion of the science of *Fawasil* is closely related to the scholars of *al-A'dad* because they address the aspect of counting and calculating the number of verses in each surah of the Quran. The scholars of *al-A'dad* identify each verse of the Quran and count their numbers for each surah, and finally sum all the counts to obtain the total value of the verses contained in the Quran. All of this was done through a transmission method

that has a strong scholarly chain of narration in Islam. Various advantages can be gained by knowing this knowledge. A Qari or Quran reader can stop at appropriate and perfect places during the recitation. Qaris can also earn additional rewards by pausing while reading the Quran, following the practice of the Prophet Muhammad (PBUH), who often paused at the end of a verse while reciting it. Through this knowledge, we can easily earn additional rewards for reading the Quran during prayer by ensuring that the recitation of the surah or verse for the first rak'ah is longer than the recitation for the second rak'ah.

Contemplation on the endings of the Quran can be carried out using the knowledge of Munasabat. Through the science of Munasabat, the reasons for the arrangement of the parts of the Quranic verses and its chapters in the order of the mushaf can be analyzed and presented, and it is a secret related to the science of *Balaghah*. As a result of research and contemplation, two roles of the Quranic separators have been identified. The roles are as follows:

First: General role: Each *fasilah* or *fawasil* functions as a separator for the verses of the Quran. The distinguishing feature is the fundamental role of the *fawasil* because the arrangement of the verses of the Quran in a surah is *tawqifi*.

Second: Special role: Besides their primary role, the *fawasil* serve as separators for each verse of the Quran; at times, the *fawasil* also play the role of elucidating wisdom, unifying, or emphasizing. This specific role becomes evident after comparing the *fasila* of a verse with the *fasila* in other verses of the Quran.

In line with the current development of Quranic sciences, *fawasil* also have prospects and potential to be further explored, discussed, and developed by researchers. However, researchers need to prepare themselves first by mastering Turath sciences as well as contemporary sciences so that the arguments presented in terms of harmony or connection are robust and academic in nature. Some of the potential touched upon in this article are the secrets and connections of *fawasil* with the number of verses and the total number of surahs in the Quran, the Prophetic Biography and its connection with the *fawasil* of the Quranic surahs, and the connection of *fawasil* with scientific elements and facts in the field of Science. Hopefully, with such exposure, the activity of connecting Turath knowledge with contemporary knowledge can be intensified by researchers for the enhancement of the appreciation of Quranic sciences among the Muslim community in general, in line with the times.

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