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GLORIFYING AND THINNESS IN THE HOLLY QUR'ĀN;  
-Application & Functions in Translation

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ABSTRACT

Holly Quran is the book which contains almighty words and Muslims use it as their charter for the Islamic religion. This book has certain rules for reading. Al Tadmehem Wa Al Tarqeeq (Glorifying and Thinness), which are the most important rules for their relation to the meaning of words. Drawing on the Arabic balāghāh (Arabic art of eloquence) literature, this paper attempts to shed some light on these important issues. These rules have to be represented in the Holly Quran for the English readers, as one of their rights to enjoy and live the spirituality of those Holly words. The Arabic language has the most complex system which connects word to points over or under letters in order to identify its meaning.

Therefore, this paper will discuss the problem of representing the word (Allah) in the English translations of Holly Quran in order to have more accurate effects on the target reader. The paper will apply glorifying and thinness using Al Ahkam (reading rules of the Holly Quran) on some translations of ayahs as it used in Arabic. Moreover, it will attempt to establish some functions that are realized through using glorifying and thinness. Finally, the paper emphasizes that glorifying and thinness in Holly Quran are used for specific discursive functions, which should be considered through translating those Holly words from the language of origin to other languages, including English.

**Keywords:** Almighty name, Glorifying, Thinness, Ayah, Stress, Un-stress

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INTRODUCTION

Translation can be described as the father of all sciences in a foreign language. All the scientific experiences and theoretical knowledge cannot be shared around the world without the use of translation. So, translation is important fields for both languages and cultures. Translators bear the responsibility of reconstructing the source text in a target language. For the descriptive point of view, Tory (1995, p. 56) states that translation is an activity which 'inevitably involves at least two languages and two cultural traditions, i.e. at least two sets of norm-systems on each level'. Additionally, structuralisms highlight the effects of

translators' ideologies and their role in maintaining or change the meaning according to the cultural values of certain dominating culture.

Snell-Hornby (1999) described the translator as an expert in intercultural communicative working in internationalized world. Thus, cultural, semantic, pragmatic and other differences between languages may happen because of the differences in time, religions, moralities, etc. of society. This will create a problem during the process of converting the source text to the target one. The translator's role involves the reception and production of message to ensure mutual understanding for two different 'worlds'.

Each language had special rules in formulating words and sentences. Also, there are different ways to pronounce the letters and words for each language. Sometimes these differences in rules between languages lead to the problem of non-equivalent in translating from one language to another. Thus, the translator has to find the proper solutions to have the maximum rate of equivalence between the source and target text.

In this area of the research, English language depends on letters to formulate the words and it depends on the word's position in the sentence to formulate their meaning or have an effect on it (Biber et.al. 1999:898). However, Arabic language is one of the old Semitic languages which does not depend only on the letters, but it adopts the points over or under letters in formulating the meaning of the single word. These points affect the pronunciation of the letters in those words in addition to their original pronunciation. Consequently, this will affect the intended meaning of the word.

This paper deals with two of the reading rules of Holly Quran, *Al Tadkheem Wa Al Tarqeeq* which will be called glorifying and thinness in the rest of the paper. It depends mainly on the position and the type of the points over or under letters. These two criteria of the Arabic language are not found in English. These criteria can be applied to many letters in Arabic language, but this paper will focus on the *Alif* (LL) letter in the almighty name (Allah). The limitations of time, space and even the effects on the meaning were behind choosing the *Alif* letter and the almighty name only.

This paper will describe how to apply glorifying and thinness in the English translation of Holly Quran, particularly in the almighty name (Allah). There are many translations and explanations for this Holly book. But, none of these can have the equal literal meaning or the spiritual effects of the Arabic source version. This represents the high eloquence for the almighty words which the humans cannot have. As a result Holly Quran came as the most unique linguistic phenomenon in the Arabic language which known with its linguistic complex system.

Glorifying and thinness had been widely used in the Arabic version of Holly Quran in all the verses and none of the Holly Quran translations paid attention to these two vital features which represent a challenge to the translators. Translators depend mainly on using the word (Allah) as the almighty name. Thus, the paper will focus mainly on why these criteria have to be applied? How it will be applied? And how it effects on transforming the accurate sense and meaning of the word (Allah)?

The application of these features into the English translation will move the translation of the Holly Quran forward. This step can produce solutions for more complex linguistic problems in translation. Also, it will contribute in bridging the cultural gap between Arabic and English language. The results will be more stylistic representation of the Holly words which takes the target reader from reading explanations or literal, ordinary words into the spirit of the Holly text. This is one of the rights of target readers who do not know the Arabic language to know about the eloquence of the Holly Quran.

#### **Aims of the Study**

There are a small number of the scientific studies for Holly Quran or even limited in their subjects. The human development in the technical and scientific fields has to be accompanied with a development in understanding this Holly book. Therefore, no one can state that the explanatory or literal translations are enough and we have to stop at this level. But, we have to look into the complex details and challenges in order to find proper solutions for them.

The present problem can be stated as; there are not full, accurate translations for the almighty name (Allah) in Holly Quran translations as in the Arabic version. The range of accuracy has to be measured not only in the literal representation of the word itself, but, also the word intended meaning and its effects on the

target reader. This cannot be done without the application of the reading rules, glorifying and thinness, as in the case of the almighty name (Allah).

The aims behind this study divided into; establish the foundations to explain the concepts of glorifying and thinness in Arabic language to the English reader. Examining these two criteria and showing their application a number of verses to show their functions. Also, It aims to find accurate representation for glorifying and thinness with the pronunciation of the almighty name in a way which represents the exact intended meaning when it is used. This shows the eloquence of the Arabic language in classifying Holy words from an ordinary speech.

Furthermore, these two criteria do not come out of nothing, because it used with the almighty word which we have to take care for all of its details when we translate or read it. Finally, the paper aims to emphasize the importance of taking glorifying and thinness in consideration while translating Holy Quran in English, hoping the conclusions will be an application of the Holy Quran with reading rules to have more eloquence translations.

### Methodology

Given the aim of this paper, it will examine the application and function of glorifying and thinness into English to explain their rhetorical importance in Holy Quran reading. Examples will be given from the Holy Quran since this paper concerned with the effect of glorifying and thinness on the meaning of the relevant Quranic *ayahs*. *Ayahs* which contain the almighty name (Allah) once glorifying and another with thinness will be discussed in details with the phonetic transcription and classification of the letters with some figures.

The type of the points of the last letter in the word before the almighty name will facilitate of being glorified or thinned. Examples of the translation will be taken from 6 different published translations. Commentary on the process of application will be presented. The function of glorifying and thinness will be stated in each case. The purpose for using different translations for the reasons of time, culture, criteria of translation, etc.. The last part will contain a conclusion which shows the importance of applying reading rules in the English translations.

### Glorifying and Thinness in Arabic: Overview.

The Arabic language has its own system of word order and formulations of sentences. This system known with its complexity, whereas, the single word can represent an independent entity and refers to a certain meaning. Furthermore, this meaning cannot be identified by the letters of this word only, but also the points over or under the letters can have an effect on that meaning.

The present case of the study deals with a specific types of the reading rules of Holy Quran in the Arabic language. These two rules have a certain conditions to be applied. Consequently, the almighty name has different intended meaning during the application of each one of these rules. This purpose will be discussed in detail in the following sections with examples of *ayahs* from the Holy Quran. So, what are these rules? And how it is used in the Arabic language?

The first rule is called Glorifying. Arabic linguists mentioned many definitions describing this feature. The most used definition was mention by Abdul Fatah Al Kadi (1992, p. 833) who defined it as the state when the reader of Holy Quran opens his mouth in pronouncing the glorified letter. Also, Mohammed Al Fakeh (2002) in his book *Al Kashef Al Mubdi* states that glorifying is increasing the phonetic dimension of the sound as plump it up.

Al Sumairi (1106, in his book *Al Tabsera Wa Al Tathkera* (The Divination and The Reminder) cited in phonetics dictionary, 2007) mentioned that glorifying is one of the criteria for the accent of people in Kingdom of Saudi Arabia. So, what are the conditions of glorifying the almighty name (Allah)? There are a huge number of Arabic books which discussed the glorifying and thinness. The most popular books were; *Al Wafi Fi Kayfat Tartel the Holy Quran* (The complete book in the manner of reading the Holy Quran), *Al Baset Fi Ailm Al Tajweed* (The simple in the science of psalm), *Al Mezan Fi Ahkam Tajweed the Holy Quran* (The scale for the rules in Holy Quran psalm) and many others which agreed on the following conditions.

The almighty name can be glorified in four conditions; firstly, if the last letter of the word before the almighty name has *Fateha*<sup>(1)</sup> point over it. This point similar to the forward slash in English ( / ). Second, if the

last letter had *Dahma* <sup>(2)</sup> point over it which is similar comma in English ( , ). Third, the almighty name has to be glorified if it came at the beginning of the *ayah*. Last condition, if the last letter has *Sokon* <sup>(3)</sup> point over it like small o letter ( ° ) and it preceded with *Dahama* as in the case of (O) letter which used for plural in Arabic. These conditions come separately, i.e. each condition come with single word.

In these cases the almighty name has to be glorified as in the following examples;

\* First condition with *Fateha*:

'Who sets up another God beside Allah. وَالَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ

\* Second condition with *Dahma*:

These are the limits (set) by Allah, تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

\* Third condition if the almighty name at the beginning:

256. Allāh—there is no God but He, اللَّهُ لَا إِلَهَ إِلَّا هُوَ

\* Fourth condition with *Sokon* preceded with *Dahma* in the case of plural O:

And fear Allah, and know that you are to meet Him وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ

The second rule is Thinness. Iben Mandor (1994) and Bader Al Mahmood (1998) agreed on defining thinness as 'a change in the pronunciation of the letter which result lower echo and semi-closer position of the mouth'. Arabic studies state that thinness had been used more than glorifying in the Arab speech which refers to a fact that thinness is the origin of the speech.

There are three conditions to use thinness in pronouncing the almighty name. Firstly, if the almighty name preceded by a letter has *Kasir* <sup>(4)</sup> which is a point under the letter in the last word before the almighty name. This point similar to the forward slash in English ( / ) but under the letter. Secondly, If the almighty name preceded by a letter has *Tanween* <sup>(5)</sup> over it in the last letter, which is two parallel forward slashes ( ° ) in English. Finally, if the word before the almighty name has *Sokon* point over the last letter like small o letter ( ° ) and it is preceded by *Kasir*. In all of these three cases the almighty name (Allah) has the feature of Thinness. These are some examples of the above conditions from the verse of Holly Quran.

\* First condition with *Kasir*.

for the cause of Allāh فِي سَبِيلِ اللَّهِ

\* Second condition with *Tanween*.

a people whom Allah is about to destroy قَوْمًا اللَّهُ مُهْلِكُهُمْ

\* Third condition with *Sokon* preceded by *Kasir*.

Can there be a doubt about Allah, أَفِي اللَّهِ شَكٌّ

#### Application and Function of Glorifying and Thinness

The linguistics described recite as someone who has a certain order in his speech. i.e, he arranges it and talk slowly. Abo AlWafa (2003, p. 504) in his book *Al Kawl Al Sadeed Fi Alim Al Tejweed* (The right speech in the science of recite) defined recite as 'a term refers to a type of Holly Quran readings slowly, giving each letter its rights of the pronunciation and description'. Mahmood (1998) agreed with Abo AlWafa and states in his book *Al Baset Fi Alim Al Tajweed* (The simple in the science of recite) that the recite is a duty which all the Muslims have to learn in order to read Holly Quran.

Almighty Allah mentioned in Holly Quran;

And recite the Qur'ān (aloud) in a slow, (pleasant tone and) style. وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

Those to whom We have given the Book (the Qur'ān) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ  
recite it as it should be recited

The prophet Mohammed (p.b.u.h) states in one of his Hadith, prophetic speech, 'Who do not recite the Quran is not from us'. These are evidences that every Muslim has to know how to recite this Holly book

which is a compulsory duty for him\her. The recite consists of some rules; glorifying and thinness represent the most important rules among them.

**- Application of glorifying and thinness.**

The beginning of applications and functional part will be with glorifying. Glorifying can be described as a stress on a certain part of the almighty name (Allah). The phonetic transcription of the almighty name is /ælə/. This explains that the places of articulation will start with short vowel /æ/ which is between half and open position of the mouth. It resulted from closing the vocal cords to stop air fluid then open them suddenly. The second sound is /l/ which is lateral, voiced sound. It is articulated at the alveolar and resulted from the contact of the tip and the blade of the tongue with the alveolar ridge (Hasan & Mohamed, 1997).

The /l/ sound has a more detailed description. It can be classified into clear and dark. Roach (2000, p.61) states that dark /l/ occurs after vowels like in the word 'eel' /i:l/ and before consonants for example the word 'eels' /i:lz/. Also, he mentioned that clear /l/ can occur before vowels such as the word 'lee' /li:/. In these two types of /l/ sound there are differences in the places of articulation. The dark /l/ result mainly from the contact between the tip and blade of the tongue with the alveolar ridge whereas, the clear /l/ resulted from the contact between the blade of the tongue with post alveolar.

After all this detailed classification of /l/ sound. The question is what do we call the /l/ sound in the almighty name (Allah)? Which preceded and followed by vowels. The Arabic language has a system of points over or under the letter which controls the pronunciation of (l) letter and the sound before it in the almighty name. As mentioned in the Arabic overview that if the last letter of the word preceded the almighty name has Fateha, Damha, Sokon preceded with Damha or it came at the beginning. The result will be glorified name.

In order to pronounce the glorification on the English word of the almighty name (Allah). The process will start with the short, unstressed vowel /æ/. The next step will be with the consonant sound /l/. There are two types of the stress mentioned by Roach in his book English phonetics and phonology. The first is primary stress, such as in the word 'around'. The stress on the second syllable of the word /ə raund/. He used high mark ( ) to represent this type of stress. The second type called secondary stress for example 'photographic' /fəʊtəgræfɪk/ and he refers to it with low mark ( ) (Ibid. p.95).

Primary stress can represent the glorified pronunciation for the /l/ sound in the almighty name. Full description of the sounds in the almighty name will start with short, vocal vowel. The next step will be with primary stressed /l/ sound and finishing with half-open and central of the mouth with /ə/. This can be represented in the following transcription and chart;

/æ l ə/

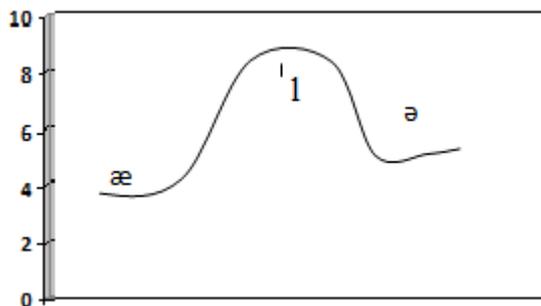


Figure.1 Tune movement in glorifying

The suggested solution is to add the high mark ( l ) over (L) letter in the glorified almighty name in the English translations as following:

Allah

- \* When Allāh said, ‘O Jesus, إِذْ قَالَ اللَّهُ يَٰعِيسَى
- \* 171. Messenger of Allāh and His Word رَسُولِ اللَّهِ وَكَلِمَتَهُ
- \* 256. Allāh—there is no God but He, اللَّهُ لَا إِلَهَ إِلَّا هُوَ

The other half of this section concerns with thinness. It can be described as semi-stress on the second syllable of the almighty name (Allah). All the details about the syllables and the places of articulation with the types of stress and /l/ have been explained in the above pages. Arabic language applied thinness in the almighty name if the last letter of the word preceded the almighty name has Kasir or Tanween or Sokon preceded with Kasir.

The pronunciation of the thinness in the almighty name will start with the same process of glorifying. The start will be with the short vowel /æ/. Then, the main changing point which differs from the glorifying is the second syllable /l/. In the case of thinness, the blade of the tongue will be in a place of contact with post alveolar. This will result secondary stress /l/ sound. The next step will be with primary stressed /l/sound and finishing with half-open and central of the mouth with /ə/. This can be represented in the following transcription and chart;

/ æ l ə /

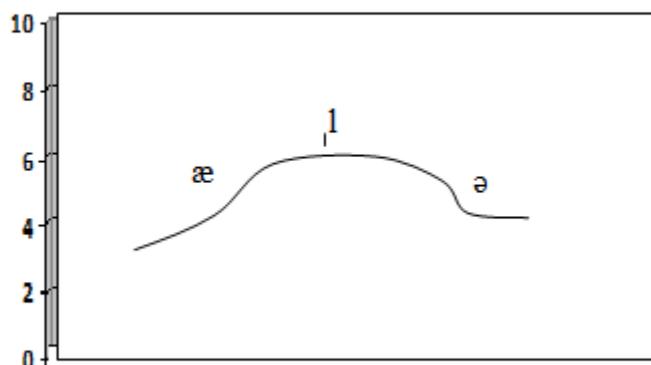


Figure.2 Tune movement in thinness

The solution is to add the lower mark ( ) under (L) letter in the thinness almighty name in the English translations as following:

Allah

\* 176. Say: "Allāh directs (thus) about Al-Kalālah قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

\* 164. "Why do you preach to a people whom Allāh is about to destroy لِمَ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ

\* 62. And Allāh will deliver وَيُنَجِّي اللَّهُ

These signs are known for most of the English speakers as stress marks. Also, the translator can mention them in the notes of the first place of use or create a section in his translation explaining glorifying and thinness at the beginning or end of the translation. The final outcomes will be actual representation of these two vital reading rules for the almighty name in order to have a gradual application for the recite rules of Holly Quran.

**- Function of Glorifying and Thinness.**

There are two types of the tune in the Holly Quran. The first called clear tune which deals with changes in the letters of the words like English language and the result will be another meaning for the word. Also, the clear tune deals with the changes in points and their positions in the same word, which may change its meaning as in the following examples of the word (Bir). It has the same letters but the point's position will change the meaning of the word completely.

\* The first face with *Kasir*. The word means charity and good manners with parents.

Ex; بِر

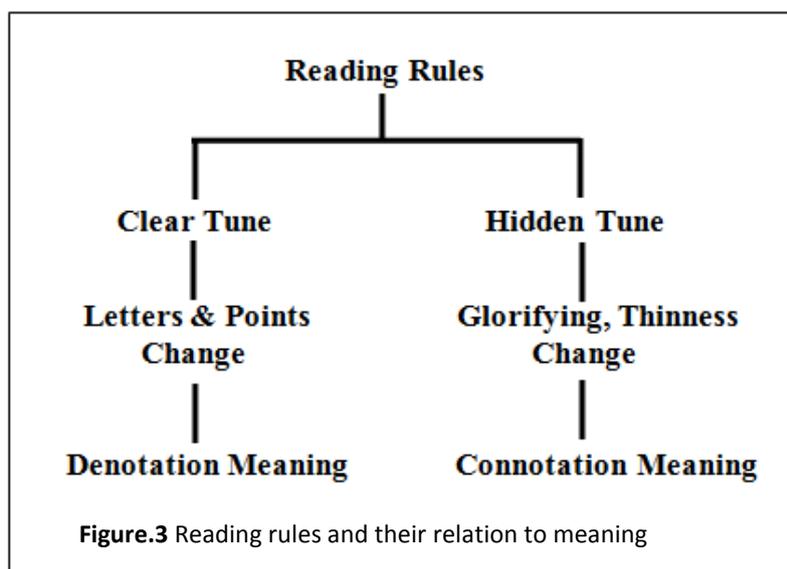
\* The second face with *Daham*. The word means flour.

Ex; بُر

\* The third face with *Fateh*. The word means land.

Ex; بُر

The second type called hidden tune which deals with the application of the reading rules such as glorifying and thinness. This type of the tune affects the correct way of reading and the intended meaning of the words. Mahmood (Ibid.) states that most of the Islamic scientists insist on using these rules for reading the Holy Quran. Also, he mentioned that it is forbidden to ignore them for their effects on the meaning of the context. This complex relation can be expressed in the following figure.



The current translations of Holy Quran for the almighty name (Allah) have the equality with the form of the word in Arabic. But, Holy Quran has higher intended meaning within its words, especially with the almighty name. So, Arabic language has glorifying and thinness which are two rules explaining the connotation meaning of the almighty name. This part will explain this issue in details starting with glorifying.

Glorifying applied to the almighty name when the intended connotation meaning of the name (Allah) refers to the almighty unlimited abilities such as power, ability to control the earth, heaven, hell, paradise and many other features which belongs to the almighty according to the context of an *ayah*. Al Razi (2000, p. 606) in his book *Tafsir Al Razi* (Al Razi Explanation) for the verses of Holy Quran states that there are three reasons for using glorifying with the almighty name in certain places which may come as a result for the fluency in moving between the points of Arabic language.

Secondly, glorifying refers to the greatness of the almighty with reference to a certain feature according to the context of an *ayah* or the content of the verse. Moreover, according to the places of articulation, glorifying required more efforts and power to pronounce the almighty name than thinness. This reason connected to the second when the almighty name has to be glorified in pronunciation to imply specific hidden connotation meaning. Al Razi (Ibid.) mentioned similar reference to glorifying found in the Bible when the almighty told the prophet to answer with his full heart where the spiritual power comes from.

Many other Arabic authors for the Holy Quran explanations like Shams Al Din Al Shafai (1840), Al Samen Al Halabi (1900), Al Hanbali (1998) and others agreed with Al Razi on his explanation for glorifying. Here are some examples from the Holy Quran explains how the almighty name in different places refers to the greatness in certain features which cannot be understood without using this rule.

Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ

Say, 'He is Allāh, the One; قُلْ هُوَ اللَّهُ أَحَدٌ  
And Allāh is All-Hearing, All-Knowing. وَاللَّهُ سَمِيعٌ عَلِيمٌ

The first example, states some of the almighty abilities on his creatures. The ayah states that almighty Allah has the ability to take what Allah already gave to the humans. No one has the ability to do this, except Allah. In addition, the criteria of sealing hearts no one has the ability to do it or know how to do it. Almighty Allah has the unique ability to do this with the creatures. Thus, this show the glorification of the almighty name had to be applied in this position for the position of the point in the preceding letter and in order to show the greatness of almighty in these abilities.

The second example shows the criteria which the almighty has that Allah is the only God and owner for all the creatures on the earth, heaven and anywhere. Third ayah shows that Allah is all hearing and knowing. Al Baydawi (1999, p. 352) states, in his explanation for this ayah, that 'Allah has the ability to hear humans anywhere and anytime even if they are alone'. Also, Allah Knows their intentions or what they intend to do even if they hid it in their hearts.

The other reading rule is thinness. It can be applied for the almighty name in a certain conditions mentioned previously. Thinness has different effects on the connotation meaning of the almighty name. It used as one of the Holly Quran styles in speaking to the believers or to show the features of mercy, help, welcome, etc.. In addition, It requires less effort with the pronunciation of the thinned almighty name with the fluency in moving between low sounds (Al Razi, Ibid).

The following examples for thinness in Holly Quran can show the features which imply using thinness rather than glorifying. Also, it will explain how it will affects on the reader even in Arabic language.

**1. In the Name of Allāh, the Most Gracious, the Most Merciful.** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

and give them out of the wealth of Allāh which He has bestowed upon you. وَأَنْتُمْ هُمْ مِنْ مَالِ اللَّهِ الَّذِي أَنْزَلْنَا

The above two examples show the necessity for thinness. The first example represents the start for most of the Holly Quran *Sorah* (verse). It is easy to understand the two features which the almighty has of being the most Gracious. Almighty Allah is the creator of the universes and all the creatures. Also, Allah is the most merciful, who forgave their sins and mistakes.

The second example of *ayah* represents a direction to the believers. Almighty Allah speaks to them through the Holly Quran in a way of teaching them what to do with their money. This way of sharing the wealth has to keep the balance between rich and poor humans. All of this and more shows the necessity for using thinness not only because of the point's position, but also the intended connotation meaning for the almighty name. This meaning cannot be understood unless we connect the name with its adjective.

**CONCLUSION**

It could be concluded that the applications of glorifying and thinness to the almighty name in English translations enable us to realize certain high, majestic, spiritual meaning. This meaning cannot be realized without them. Islamic scientists mentioned that the only way for reading the Holly Quran has to be using these rules. This is the main reason behind using them; to show what is exactly the almighty wants us to know in this *ayah*.

The relation between glorifying and thinness with the text of Holly Quran can be stated as the relation between the name and the adjective. If the almighty name has to be glorified, the following adjective show greatness, super powers, etc.. If the almighty name has to be thinned there will be directions, teaching method, mercy, etc.. This research did not deal with the almighty name Allah as the denotation, formal name, but it dealt with its hidden connotation meaning according to the rule of reading.

The research shows that there is highly religious and linguistic importance to apply glorifying and thinness to English translations of Holly Quran. The religious importance comes from the Islamic scientists' opinions on this issue which we have to pay attention while reading the Holly Quran. The later can be identified from its effects on the meaning of the entire context for the *ayah*.

Finally, the research had a phonetic description and application in order to have closer sight to the accurate pronunciation of the almighty name in both cases. The main noticeable criteria which separate glorifying and thinness are the places of articulation and the stress. Proper solutions had been suggested in the study to represent these to reading rules through using high mark for glorifying and low mark for thinness with the almighty name. This will lead to successful reading for Holly Quran in English translations and a replacement for the points rule in Arabic.

I hope that this paper has achieved its aims in explaining and examining glorifying and thinness in the Holly Quran, and established some of the functions of these rules, and emphasize the importance of applying them to the translations of Holly Quran to other languages for the reasons mentioned previously.

#### Notes

<sup>(1)</sup>**Fateha ( ' )** / It is a point used in Arabic language over letters and have an effect on the typology of the reading rule and word meaning.

<sup>(2)</sup>**Dahma ( ' )** / It is a point used in Arabic language over letters and have an effect on the typology of the reading rule and word meaning.

<sup>(3)</sup>**Sokon ( ° )** / It is a point used in Arabic language over letters and do not have an effect on the typology of the reading rule and nor the meaning.

<sup>(4)</sup>**Kasir ( / )** / It is a point used in Arabic language under letters and have an effect on the typology of the reading rule and word meaning.

<sup>(5)</sup>**Tanween ( ´ )** / It is a point used in Arabic language over or under the letters, it has an effects the typology of the reading rule only.

**Point** / It is a mark used with the word as a rule in Arabic language for example, Fatah, Daham, etc..

**Reading Rules** / It is group type of rules depends on the points over or under the letters. It is used to identify the accurate pronunciation of the words in Holly Quran. Ex; Glorifying, Thinness, etc.

**Ayah** / It is a small entity consist of a group of sentences in the Holly Quran. Every verse contains a certain number of ayahs.

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