

The Tablets of the Qur'án

م The Stars	لآم The Woman	ا The Sun and Moon	1-28
الم			
25	2:1-141	73/74	ا
35	2:142-251	111/81	ب
17	2:252/9:1-129	87/92/93	ج
6	3	89/91	د
34	29/30	103/94/100/101/102/108	هـ
18	31/32/13	107/109/105/113/114/112	و
67	7	97/85/86/95	ز
الز			
8	10	53	ح
33	11	80	ط
60/65/63/49	12	106/75/104	ي
4	15	77	ك
99/57	14	90/72	ل
الح			
47	40	16	م
55	41	71	ن
76	42	21	س

98/59	43	23	ع
24	44	52	ف
22	45	69	ص
66/64/61/62	46	70	ق
ن			
79	68	96/1/110	ر
ق			
82	50	54	ش
ص			
83	38	58	ت
طسم			
48	28	56	ث
طس			
5	27	37	خ
طسم			
	26	39	ض
طه			
	20	51	ذ
كهيحص			
	19	88	ظ
يس			
	36	78	غ

Initially the Súrahs of the Qur'án are ordered 1-114 relatively according to length. This ordering is inconsistent according to thematic content, yet concise in form. This codification is traditionally attributed to the Prophet ﷺ as instructed by the Angel Gabriel ^ع. [ref.](#)

There are a variety of secondary codifications, the first of which is according to chronological order. This arrangement is more consistent in certain themes, but there remains an uncertain element that does not adhere to a strict protocol of chronology. Some of the chronology is ambiguous, though the ambiguity is rather small. [ref.](#)

The Table of Contents provided above is according to years of personal study and provisional theory. From the two traditional codifications a third supplementary arrangement is demonstrable which is adduced by incorporating the Arabic Alphabet and the Disconnected Letters that appear prefixed to certain Súrahs.

The basis of the provisional theory is the first Verse of the second Súrah, al-Baqarah, which is Alif Lám Mím ^{آلَم} - This Súrah is the first full length Súrah (exempting the Fátihah/Opening 'Prayer') of the classical order. The second Verse begins: 'That is the Book' referring to the Letters. From this postulate the remaining Súrahs with the ALM Letters prefaced are considered. These Súrahs are 2, 3, 29, 30, 31, 32, with Súrahs 7 and 13 combining the respective Letters ^س and ^ر. Chronologically these Súrahs appear: 7, 31, 32, 30, 29, 2, 3, 13. The chronology of the ALM series is inconsistent overall, but relative when considering the content, subject, Ḥadiths, prophecies, and parallels consistent within each Súrah and with the Torah (Gen. 1-25 Adam to Abraham). The classical order then is adhered to when ordering this series except for 7 and 13 which are reversed alphabetically, ie. first ^ر then ^س. Content wise Súrah 9 is attached to Súrah 2. There are two reasons for this: the first is a Ḥadith which compares the two Súrahs in length. This is a vague comparison from a historical perspective, but when the two are combined and divided into thirds (one section for each Letter ALM), and the Arabic Alphabet considered (Alif Bá Jím) in unison with their respective mystical significance the ambiguity is overcome.

Al-Qurtubu records in his Tafsir:

Malik said among what had been narrated by Ibn Wahb and Ibn Al Qasim and Ibn Abdul Hakam is that when the first part of Surat Bara'at was lost, 'Bismillah Al Rahman Al Raheem' was also lost along with it. It has also been narrated from Ibn Ajlan that he heard that Surat Bara'at was equal to the length of Surat Al Baqarah or approximately equal to it, so the part was gone and because of that "Bismillah Al Rahman Al Raheem" wasn't written between them (between the lost and the remaining part) ."

(The Itqan" by Suyuti Part 3, Page 184/ Itqan by Suyuti, part 3, page 72)

(Tafsir al-Qurtubi on Surah al Bara'at) [ref.](#)

The second is the Arabic phrase 'He is the Welcoming, the Most Merciful' ^{هو التّوّاب الرّحيم} which occurs six times:

2:37, 54; (2:128, 160 as You/I instead of He); and 9:104, 118. Thus the Súrahs are united by subject.

Therefore the ALM series consists of the 7 commensurate sections in the Table above.

The second series of Disconnected Letters to appear is Alif Lám Rá consisting of Súrahs 10, 11, 12, 14, and 15. Chronologically these Súrahs appear: 10, 11, 12, 15, and 14. Concluding with Abraham is consistent with the content and subject matters presented through the previous ordering when compared to Genesis ch. 26-50, so it is straightforward to reverse Súrahs 14 and 15 respectively and conclude with Abraham. The Torah is important when considering this structure of the Qur'án because the Arabic Alphabet shares a consistency with Hebrew. This is the basis of the numerical structure within itself (Qur'án 74:31).

The third series of Disconnected Letters to appear is Hâ Mím consisting of Súrahs 40-46. The subject material of these seven Súrahs is consistent with Exodus ch. 1-28 and the relative natures of Muḥammad and Moses. The chronology is the same as the classical order of these Súrahs.

The fourth series of Disconnected Letters to appear are grouped as three Súrahs which compare to the remainder of Exodus ch. 29-40 consisting of Súrahs 68, 50, and 38. These three Súrahs represent the beginning, middle and end of the Meccan period which overall is prophetic in terms of the immediate age which is now ancient history. These three Súrahs represent the Pen, the Trumpet, and the Scepter of the Qur'án. The Disconnected Letters together spell NaQaṣ نَقْص which means 'diminution'. This theme is consistent with the overall long term theme of the Qurán. The relative comparison to the Torah is the Turban, the Law, and the Covenant.

The fifth series of Disconnected Letters to appear consist of the six Súrahs 19, 20, 26, 27, 28, and 36. Chronologically these Súrahs appear: 36, 19, 20, 26, 27, and 28. The content of these Súrahs by comparison is more consistent when reversed. Súrah 36 contextually resonates with the Day of Judgment and is traditionally read at funerals and in periods of mourning the deceased. [ref.](#)

Excepting these Súrahs from the classical arrangement allows for an investigation into the content and themes of the remaining Súrahs in their chronological order which are further subdivided into two categories which parallel the arrangement of the Súrahs thus far arranged labeled with an Alif and a Mím. The association and classification of these Súrahs follows closely the pattern arranged by the Súrahs prefaced with Letters and fall into the same five subdivisions. These subdivisions are consistent with the themes of Mission, Family/Relations, Institute, Purpose, and Prophecy. The content through this arrangement does not follow strictly to the chronology where theme and consistency with the overall message from the Main Section with Letters prefaced is preferred.

The overall structure is reflective of the Prophecy of the Woman clothed with the sun and the moon, with a crown of twelve stars. The Woman consisting of the Súrahs prefaced with Disconnected Letters. These Súrahs are irrefutably connected to the number nineteen which is the Abjad (alphabetical/geometrical) value of Eve in Hebrew $5 + 6 + 8$ ה ו ה
The initial Súrahs revealed chronologically and wholly begin with Muḥammad wrapped up through two distinct Súrahs implying the wrappings of the day and night, or the sun and moon respectively. The Third parallel has twenty-four sections, one for each star coupled with comprehensive communal guidelines conducted through Temple Article references.