

## **THE COHERENCE OF SURAH ADZ-DZARIYAT IN PERSPECTIVE OF SEMITIC RHETORIC**

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### **ABSTRACT**

The order of the verses and their coherence have been debated among orientalists in Qur'anic structure studies. This article aims to reveal the coherence of the surah Adz-Dzariyat questioned by Richard Bell regarding the correlation between the verses in the surah. The method of analyzing this surah is Semitic Rhetorical Analysis (SRA), utilizing the verses' symmetry explanations from Muslim scholars' interpretations. This library research adopts descriptive and content analysis methods for analyzing data. As a result of the study, Surah adz-Dzariyat consists of two passages and seven parts in mirror construction based on Semitic Rhetoric principles. The relationship between the verses shows their coherence and excellent verse order without jumpy arrangements. Several groups of verses that at first appeared to be irregular became orderly and had a specific connection that could be understood through semitic rhetorical principles. This analysis strengthens the miracles of the Qur'an and refutes various opinions that doubt how good the order of the verses of the Qur'an is.

**Keywords:** *Adz-Dzariyat; Al-Qur'an; Coherence; Interpretation*

### **ABSTRAK**

Urutan ayat dan koherensinya telah diperdebatkan di kalangan orientalis dalam studi struktur al-Qur'an. Artikel ini bertujuan untuk mengungkap koherensi surat Adz-Dzariyat yang dipertanyakan oleh Richard Bell, terkait korelasi antar ayat dalam surat tersebut. Metode analisis surah ini adalah Semitic Rhetorical Analysis (SRA), dengan memanfaatkan penjelasan simetri ayat-ayat dari interpretasi ulama. Penelitian kepustakaan ini menggunakan metode analisis deskriptif dan analisis isi untuk menganalisis data. Kajian ini menunjukkan, surah adz-Dzariyat terdiri dari dua bagian dan tujuh bagian dalam konstruksi cermin berdasarkan prinsip Retorika Semit. Hubungan antara ayat-ayat menunjukkan koherensi dan urutan ayat-ayat yang sangat baik tanpa susunan yang gelisah. Beberapa kelompok syair yang semula tampak tidak beraturan menjadi tampak teratur dan memiliki hubungan tertentu yang dapat dipahami melalui prinsip Retorika Semit. Analisis ini memperkuat kemukjizatan al-Qur'an dan membantah berbagai pendapat yang meragukan urutan ayat-ayat al-Qur'an.

**Kata Kunci:** *Adz-Dzariyat; Al-Qur'an; Koherensi; Penafsiran*

## A. Introduction

One of the statements that tends to be debated in some circles is the Qur'an verse structure, which is questionable for the coherence of the verses. For example, `Abid al-Jabiri's dissatisfaction with the *tartib nuzul* version of Muslim scholarship.<sup>1</sup> However, he also disagreed with Noldeke and Blachere based on the theme and style of the surah.<sup>2</sup> In addition, Richard Bell said that the systematic flow of the presentation of the Qur'an seemed to jump around and not be connected.<sup>3</sup> Even Yusuf Rasyid, in his paper, appealed to Muslims, especially the theologian, to rearrange the arrangement of the Al-Qur'an surahs based on the chronology of the order in which they were descended.<sup>4</sup>

In the 20th century, various studies of the Al-Qur'an appeared that stated that the Al-Qur'an was composed of a particular arrangement. An example of the 'amud al-sura theory was introduced by al-Farahi (d. 1930 AD) and his student Amin Ahsan Islahi (d. 1997 AD). Meanwhile, Neal Robinson and Matthias Zahniser revealed that several surahs have mirror compositions in the Qur'an.<sup>5</sup>

In 2014, Raymond Farrin published a book entitled "Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text". In this book, he argues that most or even the entire structure of the Qur'an is arranged concentrically. Meanwhile, in 2015, a book by Michel Cuypers was published entitled "The Composition of the Qur'an: Rhetorical Analysis".<sup>6</sup>

Judging from history, Cuypers was the first person to apply Semitic Rhetorical Analysis (SRA) to the Qur'an. This method has previously been used by Robert Lowth, Johann-Albrecht Bengel, Roland Meynet, and other western scholars to study the Bible. Therefore, this approach includes the Bible study method used in studying the Qur'an.<sup>7</sup>

The proof of coherence in the Al-Qur'an using rhetorical analysis by Cuypers refers to the rhetorical rules of ancient Semitic texts, which are then called Semitic rhetoric (Semitic Rhetoric Analysis).<sup>8</sup> Semitic rhetoric uses a different principle from classical Greek rhetoric. In this case, it is called symmetry. Cuypers divides the suras based on the principles

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<sup>1</sup> Ushama Thameem, 'Modernity's Impact on Muḥammad `Ābid Al-Jābirī's Understanding of Religion, the Qur'ān and Sunnah, and Legal Injunctions: A Critical Analysis (Kesan Permodenan Terhadap Pemahaman Muhammad `Ābid Al-Jābirī Tentang Agama, Quran Dan Sunnah, Serta Undang-Unda)', *Journal of Islam in Asia (E-ISSN: 2289-8077)*, 15.2 (2018), 285–311 <<https://doi.org/10.31436/jia.v15i2.752>>; Salman Alfarisi, 'Tafsir Surah Al-Ikhlās Berbasis Tartīb Nuzūlī: Studi Karya Tafsir M. Abid Al-Jabiri', *AQWAL Journal of Qur'an and Hadis Studies*, 1.1 (2020), 42–72 <<https://doi.org/10.28918/aqwal.v1i1.3518>>.

<sup>2</sup> Al-Jābirī, *Al-Madkhal* (Beirut: Markaz al-Wāḥidah al-Arabiyyah, 2006), I, p. 254.

<sup>3</sup> W. Montgomery Watt, *Bell's Introduction to The Qur'an* (Leiden: Edinburgh University Press, 1994), p. 56.

<sup>4</sup> Muhammad Syuhada Subir, 'Sistematika Al-Qur'an (Mengungkap Rahasia Susunan Surat Dalam Al-Qur'an)', *Transformasi : Jurnal Studi Agama Islam*, 10.1 (2017), 177–90 (p. 6).

<sup>5</sup> Aqdi Rofiq Asnawi, 'Penerapan Semitic Rhetorical Analysis (SRA) Pada Surah Al-Qiyamah', *Mutawatir*, 8.1 (2018), 143–69 (p. 145) <<https://doi.org/10.15642/mutawatir.2018.8.1.143-169>>.

<sup>6</sup> Anis Tilawati, 'Struktur Cincin Dalam Al-Qur'an (Perspektif Orientalis - Nicolai Sinai)', *NUN: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 4.2 (2018), 51–77 (pp. 59–60) <<https://doi.org/10.32495/nun.v4i2.67>>.

<sup>7</sup> Aqdi Rofiq Asnawi and Idri, 'Examining Semitic Rhetoric: A Qur'anic Sciences Perspective', *Jurnal Ushuluddin*, 28.2 (2020), 127–39 (p. 128) <<https://doi.org/10.24014/jush.v28i2.9898>>.

<sup>8</sup> Tom Wilson, 'The Composition of the Qur'an: Rhetorical Analysis, MichelCuypers, Bloomsbury Academic, 2015 (ISBN 978-1-4742-2748-3), Xii + 212 Pp., Hb £85', *Reviews in Religion & Theology*, 24.4 (2017), 688–90 <<https://doi.org/10.1111/rirt.13055>>.

of Semitic Rhetorical Analysis. As a result, parallel, concentric, and mirror compositions are found in the Qur'an as in other Semitic texts.<sup>9</sup>

The proof of coherence in the Al-Qur'an using rhetorical analysis by Cuypers refers to the rhetorical rules of ancient Semitic texts, which are then called Semitic rhetoric (Analysis of Semitic Rhetoric). Semitic rhetoric uses a different principle from classical Greek rhetoric in that it is called symmetry.<sup>10</sup> Cuypers divides the suras based on the principles of Semitic Rhetorical Analysis. As a result, parallel, concentric, and mirror compositions are found in the Qur'an as in other Semitic texts.<sup>11</sup>

Despite receiving positive responses from Gabriel Said Reynolds and other scholars, Cuypers' method was criticized by Nicolai Sinai for ignoring the verses in the Al-Qur'an and being too excessive in maintaining the existence of a ring structure in the Al-Qur'an.<sup>12</sup> As a result, the distribution is forced and haphazard. This criticism deserves to be appreciated because it shows Sinai's concern for the integrity of the verse's meaning and can be a capital for the development of SRA.<sup>13</sup>

Based on the above discourse, there are at least two reasons that make the writer interested in applying the *munasabah* perspective of SRA, namely: First, the use of Semitic rhetoric to prove the existence of coherence between verses in the Qur'an has the potential to produce more objective conclusions while paying attention to stop reading signs in the *Mushaf* or what is known as waqf. From there, the authors use the theory of *munasabah* on SRA. This development will avoid the arbitrary cutting of verses, which became Sinai's criticism of Cuypers' version of the SRA.

Second, the Semitic rhetorical concept was born from the study of the Bible. Therefore, it is interesting to see the implications of using this concept for the Qur'an. In addition, this research also tries to apply the Semitic Rhetorical Analysis method to surah Az-Dzariyat by paying attention to the relationship between the first verse and the second verse because there are many correlations found in the first, not in the second verse.

In this study, the authors will focus on studying and analysing the coherence in surah Adz-Dzariyat. since Cuypers has not studied the surah adz-Dzariyat. In addition, surah adz-Dzariyat is considered to have a long narrative, as expressed by Angelika Neuwirth in the structure and the emergence of the community. She said that adz-Dzariyat was influenced by Arabic poetry and many words or phrases of the Al-Qur'an, which show a relationship with the book of psalms in the Bible.<sup>14</sup> Indeed, if this sura is read linearly, there are many stories of the previous prophets in different ways; therefore, the relationship between the first sub and the second sub needs to be questioned about the correlation of the verses. As in verses 24-31 about the Prophet Abraham, verses 32-52 show that the Prophet had a people who transgressed the limits. However, on the other hand, verses 7-9 have different verses.

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<sup>9</sup> Michel Cuypers, *The Composition of the Qur'an* (London: Bloomsbury Academic, 2015), p. vii.

<sup>10</sup> Cuypers, p. 2.

<sup>11</sup> Asnawi, 'Penerapan Semitic Rhetorical Analysis (SRA) Pada Surah Al-Qiyamah', p. 146.

<sup>12</sup> Asnawi and Idri, p. 128.

<sup>13</sup> Asnawi, 'Penerapan Semitic Rhetorical Analysis (SRA) Pada Surah Al-Qiyamah', p. 146.

<sup>14</sup> Angelika Neuwirth, 'Structure and the Emergence of Community', in *The Wiley Blackwell Companion to the Qur'an* (New Jersey: John Wiley & Sons, Ltd, 2017), pp. 151-70 (p. 148) <<https://doi.org/10.1002/9781118964873.ch9>>.

This analysis strengthens Richard Bell's opinion that the verse contains contradictory statements from the previous verse.<sup>15</sup>

## **B. Result and Discussion**

The Semitic Rhetorical Analysis (SRA) method begins by dividing the text into several small particles and then determining the symmetrical arrangement that can be formed from these several particles. A group of tiny particles whose known structure is combined with another group to form a larger group at a higher level, then determining the symmetrical arrangement again until the text is finished being studied. There are three kinds of symmetrical arrangements in question. First, parallel construction is a text arrangement that shows a balanced repetition of the sequence of parts of the text. ABC/A'B'C can describe this structure. Second, the construction of rings/concentric, namely the arrangement of the text, shows the text's concentration in the middle. While the other parts form pairwise parallel constructions, which can be illustrated by ABC/x/A`B`C` or concentric mirror constructions: ABC/x/C`B`A`. The third is the construction of mirrors, namely the arrangement of texts that do not have a concentration of text in the middle, but there is a relationship between the parts of the text as if facing like a mirror. ABC/C`B`A can describe this construction.<sup>16</sup>

In the SRA study, five laws and rules show how a text is structured. These five laws are known as the Laws of Lund because they were considered for the first time by Nils Wilhelm Lund (1885–1945) when studying the structure of the Bible text. The following are Lund's laws:

- Lund's first law: the centre of a text is always the turning point and can consist of one, two, three, or four lines.
- Lund's Second Law: the change of thought and the introduction of the idea of the antithesis are often at the centre of the text. After the change of thought and the introduction of the antithesis was completed, the initial trend was resumed until the system was completed. This law is also known as the law of centre shift.
- Lund's Third Law: ideas at the centre of a text often appear at the centre of an array of texts.
- Lund's Fourth law: ideas at the centre of a text structure will appear at the edges of the text arrangement of its partners.
- Lund's Fifth Law: Some text elements are repeated several times in certain places in a text structure, such as the names of God in the Psalms and the quotations at the centre of the text in the New Testament.<sup>17</sup>

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<sup>15</sup> Richard Bell, *The Qur'an: Translated, With a Critical Re-Arrangement of the Surahs* (Edinburgh: T. & T. Clark, 1939), p. 531.

<sup>16</sup> Aqdi Rofiq Asnawi, Husein Aziz, and Achmad Murtafi Haris, 'Investigating Cohesiveness of QS. Al-Mā'idah: A Review on Michel Cuypers Implementation of Semitic Rhetorical Analysis (SRA)', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 23.1 (2022), 49–68 (pp. 53–54) <<https://doi.org/10.14421/qh.2022.2301-03>>.

<sup>17</sup> Aqdi Rofiq Asnawi, 'Koherensi Struktur Al-Qur'an Perspektif Semitic Rhetorical Analysis (SRA) Dalam Interpretasi Al-Qur'an Michel Cuypers' (unpublished PhD Thesis, UIN Sunan Ampel Surabaya, 2021), pp. 115–16 <<http://digilib.uinsby.ac.id/52768/>> [accessed 11 December 2022].

In SRA, there are levels of text, starting from a lower level and going up to a higher level:

- Member (*mafsil*), a part of the text consisting of several words that indicate a specific purpose; there are no provisions for the number of words or the length of the smallest group of texts in this Semitic Rhetoric. Therefore, a member can be one word, one sentence, or half a sentence.
- Segment (*far`*), a part of the text consisting of a maximum of three members,
- Piece (*qism*), a part of the text consisting of a maximum of three segments,
- Part (*juz`*), a part of the text consisting of a maximum of three pieces,
- Passage (*maqta`*), a part of the text consisting of one or more parts,
- Sequence (*silsilah*), part of the text consisting of parts of the text consisting of one passage or more,
- Section (*shu`bah*), a part of the text consisting of one or more sequences,
- Book (*kitab*), is a part of the text consisting of one or more sections.<sup>18</sup>

Semitic Rhetorical Analysis begins by dividing the text into small groups called members, using the waqf sign as a stop sign. The analysis starts with the lower level. The researcher found two passages and seven parts in Surat Adz-Dzariyat: the first passage is from verses 1–37, and the second passage is from verses 38–60.

In Surah Adz-Dzariyat, there are seven parts: the first part is verses 1–14; the second part is verses 15–19; the third part is verses 20–23; the fourth part is verses 24–37; the fifth part is verses 38–46; and the sixth part is verses 47–51. And seventh part: verses 52–60.

### 1. The first part of the first Passage

The first part consists of two pieces. Each has two segments, which are called parallel structures. AB/A`B`, Table 1, the structure of surat adz-Dzariyat, verses 1–14, according to the Semitic Rhetorical Analysis

Segments	Verses
A	وَالذَّارِيَاتِ ذَرْوًا (١)
	فَالْحَامِلَاتِ وِقْرًا (٢)
	فَالْجَارِيَاتِ يُسْرًا (٣)
B	فَالْمُقْسِمَاتِ أَمْرًا (٤)
	إِنَّمَا تُوْعَدُونَ لَصَادِقٍ (٥)
	وَإِنَّ الدِّينَ لَوَاقِعٌ (٦)
A`	السَّمَاءِ ذَاتِ الْحُبُكِ (٧) إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ (٨) يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (٩)

<sup>18</sup> Aqdi Rofiq Asnawi, *Mengenal Semitic Rhetorical Analysis (SRA) Dalam Kajian Al-Qur'an Kontemporer* (Malang: Literasi Nusantara, 2022), pp. 9–10.

B`	قَتَلَ الْخَرَّاصُونَ ﴿١٤﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١٣﴾ يَسْتَلُونَ أَيَّانَ يَوْمِ الَّذِينَ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١١﴾ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٠﴾
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In terms of sentence form and content, verses 1-4 and 7-9 are paired because they both contain oaths. While there is a cause and effect in verses 10–14, it is the result of verses 5–6. In other words, according to Quraish Shihab, the true God will punish people who lie a lot, as stated in verses 10–14. Thus, the arrangement of this piece of text is a parallel arrangement, AB-A'B', following the principles of semitic rhetorical analysis.

This group of verses is considered to have different rhymes and contain statements contradictory to the previous verses, as stated by Ricard Bell.<sup>19</sup> Meanwhile, Muslim scholars have expressed various opinions regarding several aspects that show the relationship between this group of verses and the verses before and after them based on the order of the Mushaf, not on SRA principles. Ibn 'Āshūr, in his book *Al-Taḥrīr Wa al-Tanwīr*, stated::

" أن في القسم بـ"السَّمَاءِ" كَالْقَوْلِ فِي الْقَسَمِ بِ الدَّارِيَاتِ وَمُنَاسَبَةٌ هَذَا الْقَسَمِ لِلْمُقَسَمِ عَلَيْهِ فِي وَصْفِ السَّمَاءِ بِأَنَّهَا ذَاتُ حُبْكٍ، أَي طَرَائِقَ لِأَنَّ الْمُقَسَمَ عَلَيْهِ: إِنَّ قَوْلَهُمْ مُخْتَلَفٌ طَرَائِقَ قِدْدًا وَلِذَلِكَ وَصَفَ الْمُقَسَمَ بِهِ لِيَكُونَ إِيْمَاءً إِلَى نَوْعِ جَوَابِ الْقَسَمِ.<sup>20</sup>

Furthermore, the connection is shown by Ibn 'Āshūr in verses 7-9 with the previous verse in the rules of correct interpretation. Wahba Al-Zuhaili said in his book: Glory be to Him by those visible and invisible cosmic phenomena that have a significant effect that what He promised people of gathering to God Almighty and the occurrence of the Resurrection is genuine and not false, and that the reward and punishment are inevitably happening.<sup>21</sup> Thus, he finds the relationship between verses 1 to 14 in this Surah Adz-Dzariyat based on the Holy Qur'an and the opinion of the scholars and commentators..

## 2. The second part of the first Passage

The second part consists of two pieces, each with two segments. It is called the mirror structure: AB / B' A', and it is as follows: Table: 2, the structure of Surat Adz-Dzariyat, verse (15-19), according to the Semitic rhetorical analysis.

Segments	Verses
A	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
B	أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
	كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

<sup>19</sup> Bell, p. 531.

<sup>20</sup> Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr* (Tunis: al-Dār al-Tūnisīyah lī al-Nashr, 1984), p. 340.

<sup>21</sup> Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj* (Damascus: Dār al-Fikr, 1991), xxvii, p. 9.

B`	وَبِالْأَسْحَارِ هُمْ يَسْتَفْتِرُونَ ﴿١٨﴾
A`	وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

The arrangement of this piece is a mirror because segment AB is symmetrical with segment B`A`. Segments B and B` provide the characteristics of people who fear Allah, while segments A and A` are about their deeds in the world and the reward for their kindness hereafter. This relation is in line with the opinion of Wahbah Al-Zuhaili in his interpretation that people who are pious and obedient to their Rabb are those who like to give charity, carry out His commands, and stay away from what is forbidden. Likewise, Imam Tabari quoted from Ibn Humaid, who said, "Indeed, they were before that (in the world), those who did good before the obligations were sent down to them; they were people who were doing good."<sup>22</sup> The arrangement of this piece is a mirror AB/A`B` according to the semitic rhetorical analysis.

According to Quraish Shihab, the verse above indicates three indications. First, they sleep little at night, when people usually sleep. They fill with the worship of Allah, among others, with the midnight prayer. The second, after the night, will end; namely, before dawn, they make *istighfar*. This worship indicates how great their fear of Allah is, even though their worship is so great. The third is obliging themselves to the expenditure of property, where people are usually miserly spending what is obligatory upon them.<sup>23</sup> The verse above commends that group of people by stating that they sleep poorly instead of saying they often do not sleep much. This statement is to imply that the sleep they get is also a service to Allah. They sleep to meet physical needs so they can be more active in carrying out God's commandments. Indeed, while people do not sleep all night, they live in disobedience or at least engage in activities not recommended by religion. Some do not sleep well because they fear God's punishment. Those who are praised are far from these qualities.<sup>24</sup> It should also be noted that this piece consists of verses in one piece. Besides, this grouping also avoids neglecting rhyme in grouping texts such as Sinai's criticism of Cuypers.

### 3. The third part of the first Passage

The third part consists of one piece, and each piece has three segments. The concentric structure characterizes it: A/B / A, which is as follows: Table 3, the structure of Surat Adz-Dzariyat, verses (20–23), according to the Semitic rhetorical analysis.

Segments	Verses
A	وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
B	وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

<sup>22</sup> Al-Zuhaili, XXVII, p. 27.

<sup>23</sup> Muhammad Quraish Shihab, *Tafsir Al-Mishbah*, Ed. rev (Tangerang: Lentera Hati, 2016), XIII, p. 333.

<sup>24</sup> Shihab, XIII, pp. 332–33.



A`	وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿١٣٣﴾
	فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ ﴿١٣٤﴾

Verse 21 is the center of the composition of the text above because the verse shows the main text of the discussion that one of the signs of God's greatness that is not considered is oneself. Therefore, the previous verses (segment A) state the signs of Allah's power on earth for those who believe. Meanwhile, the following verses (segment A`) explain the power of Allah in the heavens and the earth. Thus, the point of change is in the center of the text, according to Lund's first law, or what is called the turning point. In addition, segment B in this part of the text is also related to the two segments that flank it, which both show the greatness of Allah SWT. Thus, the above structure is called a concentric arrangement. This analysis is in line with the opinion of Ibn Kathir, who states that the statement in verse 20 shows the greatness and power of Allah's creation.

There are verses in it that indicate the greatness of its creator and his outstanding ability, which has culminated in the varieties of plants and animals, the mulch and mountains, the wasteland, rivers, and seas, the difference in the tongues of people and their colors, the wills and powers they have, and the disparity between them in minds, concepts, and movements, happiness and mischief, and in their composition of judgment in the status of each of their members.<sup>25</sup>

Whereas in verse 21, Ibn Kathir explains that the purpose of the greatness of God is in the human, so humans think about the creator as the purpose of worship. Anyone who thinks about how he was created will know that he was created to worship.<sup>26</sup> In verses 22–23, Jalaluddin as-Suyuthi said everything Allah mentioned about his greatness in this surah. The meaning contained in verses 22–23 is evidence of God's power that has been mentioned before this verse,<sup>27</sup> and they are evidence of coherence in this verse and the previous ones.

#### 4. The fourth part of the first Passage:

The fourth part consists of two pieces, each with two segments. It is called the parallelism structure: AB /B`A`, as follows: Table: 4, the structure of Surah adz-Dzariyat verse (37-24) according to the Semitic rhetorical analysis.

Segments	Verses
A	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾
B	فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
	فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

<sup>25</sup> Ibn Kathir, *Tafsir Al-Qur'an al-'Azim* (Beirut: Dar al-Kutub al-'Ilmiyah, 1419), p. 391.

<sup>26</sup> Ibn Kathir, p. 391.

<sup>27</sup> Al-Suyuti, *Al-Durr al-Manthur* (Beirut: Dar al-Fikr), p. 219.



B`	فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِنِعْمَةٍ عَلِيمٍ ﴿٢٥﴾
	فَأَقْبَلَتِ امْرَأَتُهُ فِي صِرَّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٦﴾
A`	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٢٧﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٢٨﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٢٩﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٠﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣١﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٢﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٤﴾

Segment A paired with segment A' because in verse 25 *qaimu munkaruun* (people who have not known) while in verse 31 with the word *ayyuhaa Al-mursaluun* (messengers). It means that in verse 25, The Prophet Ibrahim said clearly to them so that they would introduce themselves to him. Moreover, verse 31 conveys this to them when it knows they are angels. Meanwhile, in segment B, it is paired with B' because verses 26-27 indicate that the wife of a man is allowed to join her husband in the banquet served to the guests, the opinion according to Quraysh Shihab. Furthermore, verses 28-30 concerning the Glad Tidings given to Abraham and his wife Sarah until they patted him on the face. Thus, the arrangement in the group above is a form of mirror symmetry, A-B-B'A' according to Semitic rhetorical analysis.

The Angel told Sarah that what they had said and conveyed to her was the word of Allah and his decrees. Therefore, it should not be doubted. The period between the delivery of the joyful news to the birth of the intended child is one year. Before that, Sarah had never had children. Then she had a childlike delivery when she was ninety-nine years old, while her husband; was about one hundred years old to one hundred and twenty years old. God is all-wise, all-knowing.<sup>28</sup>

### 5. The fifth Part of the second Passage:

The fifth part consists of two pieces, each with two segments. It is characterised by the parallel structure: AB /A`B`, as follows: Table: 5, the structure of surah adz-Dzariyat verse (38-46) according to the Semitic rhetorical analysis.

Segments	Verses
A	وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾
	فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

<sup>28</sup> Al-Zuhaili, xxvii, p. 9.

B	وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤٣﴾ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٤﴾
A`	وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٥﴾
B`	فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٦﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٧﴾
	وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٨﴾

The arrangement of this piece is parallel because segment AB is symmetrical with segment A`B`. Verses 38-40 and 43-45 relate the punishment of a people who disobeyed Allah and His Prophet, while segment B relates the punishment of a people who disobeyed Allah and his Prophet. Thus, the two segments are related and paired.

It is the end of those who transgress and do wrong and those who disbelieve. God told him to be a Counsel, Abraham, and a lesson. The above verses remind the four people's behaviour, condition, and condition. The punishment of those who have gone before them is the same as those who have gone before them, and the punishment of those who have gone before them is the same as the punishment of those who have gone before them. There are four components: earth, water, air, and fire. The people of Lot were punished. The land of Noah. Pharaoh and his followers used water, the people of `Ad used air, and Thamud used fire.<sup>29</sup>

#### 6. The ninth Part of the second Passage:

The ninth part consists of one piece, and each piece has two segments. It is called the inverse structure: A/A', which is as follows: Table: 6, the structure of surah adz-Dzariyat verse (47-51) according to the Semitic rhetorical analysis.

Segments	Verses
A	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
	وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾
	وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
A`	فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾
	وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾

Segment A and A` are symmetrical because of the connection of verses 47-49 which describes a small quantity of the power of God, which requires everyone to be aware of his greatness and encouraged to serve him. Therefore, verses 50-51 state that: if this is the power of God and his bounties then submit to God by carrying out his commands and avoiding his

<sup>29</sup> Al-Zuhaili, xxvii, p. 39.

prohibitions. I am a clear Warner to you. Moreover, do not set up any other God with Allah so you may come to him. This arrangement is called mirror arrangement A-A`.<sup>30</sup>

According to Wahbah az-Zuhaili, the proof and affirmation in the above verse is the oneness of Allah and his power with several verses and evidence that exist in the universe. Indeed, man must do two fundamental things for Allah the Almighty and Almighty, namely, to return to him alone, repent to him of all sins, and run away from disobedience-disobedience towards obedience to him, and avoid shirk or worshipping something else besides him.<sup>31</sup>

**7. The seventh part of the second Passage:**

The seventh part consists of two pieces, and each has two segments. It is called the parallel structure: AB/A`B`, as follows: Table: 7, the structure of Surah adz-Dzariyat verse (52-60) according to the Semitic rhetorical analysis.

Segments	Verses
A	كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾
	أَتَوَصَّوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
B	فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
	وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
A`	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ﴿٥٧﴾
B`	إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾
	فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾
	فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Regarding the sentence's content, verses 52-53 and 59-60 are paired because they both describe the punishment for wrongdoers, unbelievers, and transgressors. Verses 54-55 and 56-58 contain the same command: to turn away from the polytheists, warn, and worship Allah.<sup>32</sup> Thus, this piece's arrangement mirrors AB-B`A` following the principle of Semitic rhetorical analysis.

Wahbah Al-Zuhaili argued that Allah created man and ordered him to worship not because there was a need from the *Khaliq* but because Allah is rich and does not need anything from the servant's worship. Their creation is also not to be exploited and used to

<sup>30</sup> Shihab, XIII, pp. 352–53.

<sup>31</sup> Al-Zuhaili, XXVII, p. 44.

<sup>32</sup> Fakhr al-Dīn al-Rāzī, *Mafātiḥ Al-Ghayb* (Beirut: Dār Iḥyā' al-Turāth al-‘Arabiyy, 1420), xxvii, p. 192.

serve and provide food and drink or for those who worship other than Allah; for them, there is destruction like the destruction of those contained in verses 52-53 and 59-60.<sup>33</sup>

**8. An application of the method of Semitic rhetorical analysis in Surat adz-Dzariyat**

In Semitic rhetorical analysis, there is a string arrangement as the highest level of the text and its sequence. The researcher finds in Surah adz-Dzariyat that there are two passages, each of which has three parts:

passages	part	Part's content		
ABC	A	Verses 1-14 (Certainty on the Day of Resurrection and the consequences for those who deny it)		
		Verses 15-19 (The reward and characteristics of the righteous)		
	<b>B</b>	<b>Verses 20-23 (God's Signs and Majesty)</b>		
	C	Verses 24-37 (the story of Abraham's guest)		
C`B`A`	C`	Verses 38-46 (the story of some of the prophets)		
	<b>B`</b>	<b>Verses 47-51 (God's power in the universe)</b>		
	A`	Verses 52-60 (Those who deny the Messenger of God and punish the wrongdoers)		

Part A is paired with part A' because the centre of the text on both is in the form of a reply for humans in the world according to their deeds. Allah's statement about retribution in verse 13, "(the day of retribution is) the day (when) they will be punished in the fire". Verse 59 says, "for the wrongdoers, there is a portion [of punishment] like the portion of their companions, so let them not ask me to hasten [it]". These two statements indicate that man will be held accountable for his actions, the reward for those who do good and the punishment for unjust things. In addition, Quraish Shihab gives coherence at the beginning (1-14), and the end (52-60) of this surah is very appropriate; that begins by confirming the truth of the threat and closes by reminding all parties about the threat of Allah.<sup>34</sup>

The relationship between parts B and B' is shown by the similarity of the theme, namely the power of God and the greatness of his attributes. In addition, verses 20-23 and 47-49 are a discussion to go to verses 50-51, which is to obey God and not associate anything with him. Sayyid Qutb also considers that verses 47-49 again describe what the beginning of the surah described in verses 20-23 about the universe. Quraish Shihab describes the power of God that requires everyone to be aware of his greatness and encouraged to serve him. Therefore, verses 50-51 state that to submit to Allah by carrying out his commands and shunning his prohibitions.<sup>35</sup>

The two are the prophets and the prophets, and the prophets are the prophets and the prophets. The story in Part C conveys the story of Prophet Ibrahim. It is about the good news

<sup>33</sup> Al-Zuhaili, XXVII, p. 39.

<sup>34</sup> Shihab, XIII, pp. 354-55.

<sup>35</sup> Shihab, XIII, pp. 352-53.

that will be given to him and about the rebellious and transgressing people, while part C' is about the story of the prophets and the retribution for the wicked people who have the flesh of iniquity in them. The phrase *lilmusrifin* (those who exceed the limits in iniquity) in the 34th verse in Part C is also like the word *fasiqin* (those who go out of obedience to Allah and exceed his limits) in the 36th verse in Part C'. They both mean people who exceed limits.<sup>36</sup>

### C. Conclusion

After applying Surah adz-Dzariyat based on Semitic rhetorical analysis, it can be found that the surah structure can be described as a text consisting of two syllables, or passages, and each passage has three parts. Each part consists of three sections. The compilation of this text is not without reference but rests on the ability of a group of texts to symmetrically interact with other groups and form a pattern of arrangement. The fact that the arrangement in Surah adz-Dzariyat is consistent with the application of the Semitic rhetorical analytic with the axial structure ABC/C`B`A` by having the appropriate presence on the interpreted opinion in it, and this also answers the critics of Richard Bell in verse 7 that this verse has to do with verses 1-4 and verses 8-9. This verse has a relationship (A, A). In other words, it contains the same section.

The relationship between the verses demonstrates their coherence and that the words are ordered optimally without any jumpy arrangement. Several different groups of poems that initially appeared to be disorganized have taken on an orderly appearance. They have a specific link that may be identified by applying the principles of semitic rhetoric. This investigation lends credence to the claims that the Qur'an is filled with miracles and debunks the numerous theories that question the veracity of the sequence in which the verses of the Qur'an are presented as being in the correct chronological order.

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<sup>36</sup> Al-Marāghī, *Tafsīr Al-Marāghī* (Egypt: Shirkatu Maktabah wa Mathba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1974), pp. 6–11.

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