

## The Implementation of Semitic Rhetorical Analysis on QS. Al-Ahqaf

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**Abstract:** This article will discuss the implementation of Semitic Rhetorical Analysis to one of the surah in the Qur'an, namely Surah Al-Ahqaf. In the past scholars have also applied SRA to surah in the Qur'an to show unity and wholeness to the suras, this is done to prove Cuypers' words which say that although SRA is a rhetorical theory used to study the Bible, SRA is also able to prove the integrity of suras in the Qur'an. He stated that after he succeeded in applying the surah Al-Ma'idah and the last 30 suras in the Qur'an, he also claimed that his success in studying these surahs adequately represented that the entire surah in the Qur'an is composed by the principles of the SRA and forms a complete unity of surahs. Nevertheless, this claim must be proven by applying SRA to all surahs in the Qur'an, one of which is to surah Al-Ahqaf whose integrity is disputed by an orientalist named Richard Bell. He argues that the mention of jinn in verse 29 lacks the unity of discussion in surah Al-Ahqaf, it also makes the last few verses seem isolated from the discussion listed at the beginning of the surah. Therefore, the author tries to refute this statement by applying the SRA theory. In this case, a library research study is carried out by referring to books, paper articles related to the discussion. Then analyzed with analytical descriptive methods so that conclusions can be found. This study proves that the integrity of surah Al-Ahqaf can be seen from its arrangement in accordance with the principles of SRA, the arrangement also gives birth to interpretations that are in accordance with the ulama' tafsir.

**Keywords:** Penerapan; Cuypers; Semitic Rhetorical Analysis (SRA); QS. Al-Ahqaf

### Introduction

In general, history and the study of the Qur'an are one of the focuses of orientalist studies, which then narrows down to the sub-"Inauguration of authenticity".<sup>1</sup> There is a lot of anxiety felt by orientalists about the Qur'an, especially regarding the arrangement of the Qur'an's text. About how and on what kind of basis the Qur'an was collected and compiled. It is even difficult for them to say that the Qur'an is organized in a logical order.<sup>2</sup>

Not only that, the Qur'an is also not spared from the opinion of orientalists who consider that the arrangement of verses and surah in the Qur'an carried out by the Companions has an irregular, chaotic and unsystematic arrangement.<sup>3</sup> Theodore Noldeke is one of the orientalists who pioneered the historical criticism of the Qur'an, he considered that the Qur'an contains *a flight of*

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<sup>1</sup> Ahmad Shams Madyan, 'Tracing the History of the Orientalist Version of the Qur'an: A Methodological Picture', *Journal of Empirism*, Vol. 24.No. 1 (2015), 23–37. "Tracing the History of the Orientalist Version of the Qur'an"... 24

<sup>2</sup> Aqdi Rofiq Asnawi, 'The Application of Semitic Rhetorical Analysis (SRA) to Surah Al-Qiyamah', *Mutawatir Journal*, Vol. 8.No. 1 (2018), 144. Nikolai Sinai, *The Qur'an : A Historical-critical Introduction* (Edinburgh: Edinburgh University Press, 2017) 25-30

<sup>3</sup> Shubhi Shalih, *Mabahist Fi 'Ulum Al-Qur'an*, Ce 10 (Beirut: Dar al-'Ilmi al-Malayiyyin, 1977). 13

*ideas* because of the shift of the theme to another theme that has no relationship, then returns to the original theme or does not return.<sup>4</sup>

In this case, it can be seen that the problem that occurs is the problem surrounding the arrangement of the verses of the Qur'an which has basically been discussed by the most classical scholars, including al-Biqā'i in his work *Naẓm al-Durar Fi Tanasub al-Ayat wa al-Suwar* with his discussion which shows the relationship between verses according to the order of the mushaf starting from surah al-Fatihah to surah an-Nas.<sup>5</sup>

On the other hand, the Qur'an occupies a central position in the development of scientific disciplines. In this contemporary era, Muslim scholars have conducted many experiments in developing the interpretation of the Qur'an through various approaches, such as the linguistic approach by Amin Kulli and Binti Syati', the linguistic hermeneutic approach by Nasr Hamid Abu Zaid and Fazlur Rahman or the linguistic historical semantic approach of the Qur'an by Toshihiko Izutsu.<sup>6</sup>

In the branch of Qur'anic ulumul studies, there is a study called *munasabah* science, which is a discussion of the relationship between one part and another, such as the relationship that occurs between verses in the Qur'an and between surahs in the Qur'an. There are several definitions of reasonable knowledge, namely; According to al-biqā'i, Reasonable is one of the disciplines that has the purpose of exploring cause and effect in the arrangement and order of parts of the Qur'an, whether it is the arrangement between verses or the arrangement between surahs.<sup>7</sup> According to Manna' al-Qattan, reasonableness is the element of attachment between sentences in one verse or between verses or between verses in several verses or between surahs.<sup>8</sup>

On the other hand, 'Izzuddin bin 'Abd as-Salam said that Reasonable is a good science, but the condition of the connection between the kalam is if the beginning and the end have a connection and unity. And if there is a difference in cause, then the relationship between the two is not a condition. The person who associates it means making up something that is not mastered. And He only associates it with something weak.<sup>9</sup>

In the next development, precisely in the 20th century, several studies of the structure of the Qur'an emerged that showed the type of arrangement, namely parallel, concentric and mirror arrangement. For example, the theory of *'amud al-surah* (pillar of surah) introduced by al-Farahi which states that in every surah there must be a verse or several verses that discuss the main theme of the surah. The existence of a theme in a surah indicates that each surah is composed of an arrangement called a concentric arrangement. Raymond Farrin also found the composition of the ring in his study of surah al-Baqarah which strengthened al-Farahi's opinion. Not only that, Neal Robinson and Mathias Zahniser also revealed the composition of mirrors in the Qur'an.<sup>10</sup>

<sup>4</sup> Muhammad Yusuf Setyawan, 'The Role of Semitic Rhetoric Analysis in the Study of the Qur'an and the Strengthening of Religious Tolerance', ... *Conference on Cultures & Languages (ICCL)*, 2022, 749–63. The Role of Semitic Rhetoric Analysis in Qur'an Studies...751

<sup>5</sup> Burhanuddin Abi al-Hasan Ibrahim b. Umar Al-Biqā'i, *Naẓm al-Durar in Tanasub al-Ayat wa Suwar* (Kairo: Dar al-Kutub al-Islami, t.th).

<sup>6</sup> Setyawan. The Role of Semitic Rhetoric Analysis in Qur'an Studies...751

<sup>7</sup> Al-Biqā'i, *Naẓm Al-Dura>r Fi> Tana>sub Al-A>yat wa Suwar...* 6

<sup>8</sup> Manna al-Qattan, *Mabahist Fi 'Ulum Al-Qur'an* Cet. 1 (Surabaya: al-Hidayah). *Mabahist Fi 'Ulum Al-Qur'an*,... 97

<sup>9</sup> Najibah Nida Nurjanah, 'Urgency Vegetarian>bah Verses in the Interpretation of the Qur'an, *Al-Fath Journal*, Vol. 14.No. 1 (2020), 112.

<sup>10</sup> Aqdi Rofiq Asnawi, 'Application of Semitic Rhetorical Analysis (SRA) to Surah Al-Qiyamah'. "Penerapan Semitic Rhetorical"... 145

On the other hand, the study of the Qur'an, especially the rational science from the time of Abu Bakr al-Naisaburi, al-Zarkashi, al-Suyuthi, namely in the Middle Ages to the present day as has been done by Amin Ahsan al-Ishlahi and Sa'id Hawwa, is still considered to have not reached the analysis of the structure of the Qur'an.<sup>11</sup> Therefore, Semitic Rhetoric analysis is needed to study the structure of the surah in the Qur'an.

Michel Cuypers, an orientalist from Belgium, tried to study the structure of the text in the Qur'an, dividing the surah into several parts based on the principles of *Semitic Rhetorical Analysis* with the end result being the parallel, concentric and mirror compositions found in the Qur'an as found in other Semitic texts.<sup>12</sup> In this case, Michel Cuypers received a response from Anne-Sylvie Boisliveau, who considered it a proven method for studying the Bible and the Qur'an objectively, not just an ideological transposition of some elements of biblical exegesis to the interpretation of the Qur'an. Halla Athallah also argues that SRA is a valuable theoretical in the field of Qur'anic studies, and that the system offered is useful for anyone who analyzes the Qur'an using a structuralist linguistic approach.<sup>13</sup>

From the explanation above, it can be seen that the factors that led to the birth of Semitic Rhetoric are based on two opposite orientations, namely classical and modern Islamic studies which argue that the structure of the Qur'an contains a structure of unity and harmony and orientalism which argues that the structure of the Qur'an is disintegrated and incoherent and needs to be reordered in a more logical order.<sup>14</sup>

However, Michel Cuypers also received sharp criticism from Nicolai Sinai and viewed that the division of the Qur'an text carried out by Cuypers to determine and show the composition of the text arrangement was carried out arbitrarily without paying attention to the changes in themes and rhymes in the verses of the Qur'an.<sup>15</sup> This criticism makes this method even more interesting to study.

Departing from this problem, the author tries to solve the problem by applying the *Semitic Rhetorical Analysis (SRA)* Method to surah al-Ahqaf. To avoid criticism about the arbitrary cutting of verses, Nicolai Sinai has put forward. In this study, the researcher paid attention to the waqf sign, which is a sign of stopping reading in the Qur'an and several aspects related to the object of study of SRA.

In this case, the author also found several previous studies that examined the structure of the surah in the Qur'an written by Aqdi Rofiq Asnawi entitled "The Application of Semitic Rhetorical Analysis to Surah Al-Qiyamah".<sup>16</sup> which discusses in it how the SRA method can divide small particles in surah Al-Qiyamah with waqf signs. The difference from the research lies in the difference in the surah studied and how the role of the waqf sign if applied to long verses, namely surah Al-Ahqaf. In addition, there is also a research entitled "Coherence of Surah Al-Dzariyat in

<sup>11</sup> Michel Cuypers, *Fi Nazm Surah Al-Maidah: Nazm Ayi Al-Qur'an Fi Dhan'I Manhaj Al-Tablil Al-Balaghiy* (Beirut: Dar al-Masyriq, 2016). 11

<sup>12</sup> A·has·u·e·rus asnawi. "Penerapan Semitic Rhetorical"... 146

<sup>13</sup> Aqdi Rofiq Asnawi dan Idri, 'Examining Semitic Rhetoric: A Qur'anic Sciences Perspective', *Journal Ushuluddin*, Vol. 28.No. 2 (2020), 129.

<sup>14</sup> Setyawan. The Role of Semitic Rhetoric Analysis in Qur'an Studies...751

<sup>15</sup> Asnawi and Idri. , "Examining Semitic Rhetoric... 129

<sup>16</sup> Asnawi, 'Application of Semitic Rhetorical Analysis (SRA) to Surah Al-Qiyamah'. "Penerapan Semitic Rhetorical"

the Perspective of Semitic Rhetoric by Aqdi Rofiq which discusses how the SRA method in revealing coherence in Surah Al-Dzariyat.<sup>17</sup>

In this study, surah al-Ahqaf was chosen as the object of this study because the arrangement of this surah was questioned by Richard Bell. He argued that the mention of jinn who listen to the Qur'an in verse 29 of this surah has no connection with the discussion. He states that verses 32-35 actually have some relationship with the verses at the beginning of the surah but in this position it seems as if the verse is isolated from the discussion of the previous verses.<sup>18</sup> Therefore, this article needs to be examined to see if this surah is composed of various semitic principles *of Rhetoric*? And do the verses in this surah have interrelated themes?

## Discussion

Three centuries ago was a long and important historical moment for the emergence of the term *Semitic Rhetoric* as a milestone in the birth of SRA. Initially, in the 18th century, researchers in this field did not define it as such, but called it *Biblical Rhetoric*. It is called so, because this theory is a theory of the study of biblical texts and its application to biblical texts was carried out by Albrecht Bengel (d.1752), he revealed that the arrangement of the texts contained in the New Testament forms a pattern of concentric symmetry (rings) and mirrors this is written in his book entitled "*Exegetical Annotations on the New Testament*" (1742).<sup>19</sup>

Then Roberth Lowth (d. 1787) put forward an opinion that corroborates the previous opinion revealed in his research, namely that something contained in the Jewish sacred texts is the same as that contained in the Bible. This is written in his work entitled *Reading on The Sacred Poetry of the Hebrews* (1753). Not only that, these opinions were further strengthened by John Jebb (d.1833) in his book entitled *Sacred Literature* (1820). That is what makes Roland Meynet call him the founding father of *Biblical Rhetoric*.<sup>20</sup> After that, developments in the structure of the biblical text continued and made significant progress into the 20th century.

So that in the development of subsequent research, several studies were found that showed the existence of three symmetrical patterns found in ancient texts other than the Bible. Such as texts in Akkadian, Ugarite, pharaonic or ancient Egypt and Arabic. These texts are the languages spoken by the Semitic peoples. That is what makes the rhetoric of preparing this text called Semitic Rhetoric.<sup>21</sup>

In Arabic, Semitic Rhetoric is known as *al-Balaghah al-Samiyah*. Linguistically, the meaning of *balaghah* is to arrive at the goal, while in terminology, *balaghah* is a discipline that studies the delivery of meaning to the listener so that it can be understood and understood properly. The definition of *al-Balaghah al-Samiyah* is the grammatical language style used by Semitic languages.<sup>22</sup>

<sup>17</sup> Aqdi Rofiq Asnawi and others, 'The Coherence of Surah Al-Dzariyat in Perspective of Semitic Rhetoric', *Al-Mu'ashirah Scientific Journal*, 20.1 (2023), 71 <<https://doi.org/10.22373/jim.v20i1.16021>>.

<sup>18</sup> Richard Bell, "*The Qur'an Translated, with a Critical Re-Arrangement of the Surabs*", Vol II (Edinburgh: Morrison and Gibb Limited, 1939). 507

<sup>19</sup> Aqdi Rofiq Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA) in Contemporary Qur'an Studies*, Cet 1 (Malang: CV. Literacy of the Eternal Nusantara, 2022). 18

<sup>20</sup> Aqdi Rofiq Asnawi, Husein Aziz, and Achmad Murtafi Haris, 'Investigating Cohesiveness of QS. Al-Mā'idah: A Review on Michel Cuyper's Implementation of Semitic Rhetorical Analysis (SRA)', *Journal of the Study of the Sciences of the Qur'an and Hadith*, Vol. 23.No. 1 (2022), 49. 'Investigating Cohesiveness of QS. Al-Mā'idah: ... 53

<sup>21</sup> Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA) in Contemporary Qur'an Studies ... 18*

<sup>22</sup> Setyawan. 'The Role of Semitic Rhetorical Analysis in the Study of the Qur'an... 753

Arabic rhetoric is a branch of Semitic rhetoric because Arabic is one of the languages used by the Semitic people. In this case, Cuypers thinks that Arabic rhetoric should also rely on Semitic rhetoric in his discussion of symmetry in a text. However, so far, he considers that Semitic rhetoric is closed and dominated by the influence of Greek rhetoric. So that Arabic rhetoric seems to be based on Greek rhetoric whose discussion includes rhetorical images on a word or expression, such as *majas*, parables of euphemism, metaphors and others.<sup>23</sup>

In essence, Arabic rhetoric also has a symmetrical pattern like the principles contained in Semitic rhetoric, in this case, the pattern is contained in the principles of *Badi'* which is a branch of discussion of Balaghah science. Among the patterns contained in it are *jinas*, *tibaq*, *muqabalah* and so on.<sup>24</sup>

The difference between Semitic Rhetoric and Greek Rhetoric can be seen from two aspects. The first is that Semitic Rhetoric focuses on the structure of the text rather than on the beauty of speech such as metaphors, similes, *majas* and others; second, the study of the structure of Greek rhetoric has a standard concept that is in accordance with the logic of Greek Rhetoric, namely (opening, content, closing) while Semitic Rhetoric is built on the principle of symmetry.<sup>25</sup>

Adnan Mokrani is the figure who first popularized the term *Semitic Rhetorical Analysis* which was later abbreviated as SRA. This mention began with his observation of the works of Michel Cuypers who applied the concept of *rhetorical analysis* to the Qur'an. He revealed that Michel Cuypers was the first figure to apply *Semitic Rhetorical Analysis (SRA)* to the Qur'an.<sup>26</sup> In this case, he also explained the steps taken by Cuypers in researching the structure of the Qur'an.

Semitic Rhetoric According to Michel Cuypers, it is a study of text that focuses on the study of the order of text parts, which is not only analyzed at the level of words and sentences, but also at the level of the general structure of the text. In fact, the study of Semitic Rhetoric on the verses of the Qur'an has similarities with the knowledge of Rational in the study of the 'Ulumul Qur'an. The position of Semitic Rhetoric in a text is like the syntactic rule in a sentence. If morphology and syntax are to study sentence structure, then Semitic rhetoric studies the structure of Semitic texts used by Middle Eastern peoples in ancient times.<sup>27</sup>

Nonetheless, Cuypers argues that the study of the structure of the Qur'an is too influenced by linear Greek rhetoric. This can be seen from the study of the relationship between the verses before and after in the *method of rational science*, it has not reached further about the relationship that composes a kalam from beginning to end so that it becomes a unit.<sup>28</sup> This makes the study of the Qur'an focus on the structure of the sentences rather than the structure of the whole Qur'an. Therefore, Cuypers argues that the analysis of Semitic Rhetoric is needed to study the structure of the surah as a whole.

<sup>23</sup> Aqdi Rofiq Asnawi, 'Koherensi Struktur Al-Qur'an Perspektif Semitic Rhetorical Analysis (SRA) Dalam Interpretasi Al-Qur'an Michel Cuypers', *Dissertation*, 2021, 1–222... 110

<sup>24</sup> Ali al-Jarim Mustofa Amin, *Al-Balaghah Al-Wadiah* (Dar al-Ma'arif, 2018). 263-284

<sup>25</sup> Michel Cuypers, *Fi Nazm Al-Qur'an*, Ce 1 (Beirut: Dar al-Masyriq, 2018). 12 See also Mohammad Yusuf Setyawan, *The Role of Semitic Rhetorical Analysis in the Study of the Qur'an*. 754

<sup>26</sup> Adnan Mokrani, *New Trends in Qur'anic Studies: Text, Context and Interpretation*, ed. by Mun'im Sirry (Atlanta USA: Lockwood Press, 2019). 61

<sup>27</sup> Setyawan. *The Role of Semitic Rhetorical Analysis in the Study of the Qur'an* 754

<sup>28</sup> Cuypers, *Fi Nazm Al-Qur'an...* 12

Semitic rhetoric has a key characteristic that plays a key role in conducting an analysis focused on the principle of symmetry. The symmetry of the text in Semitic Rhetoric has three forms of structure, namely parallel structure, mirror structure and ring/concentric structure.<sup>29</sup>

Among the existing theories of text structure study, SRA is a method of analyzing text structure studies that has its own basic principle, namely the principle of symmetry which is the main principle in this theory. This is the difference between SRA theory and other theories in studying the structure of the Qur'anic text. Two texts are called paired, if they are related to each other or have a relationship. There are many reasons that make between verses or sentences can have a relationship, including if there is a repetition of the same word, words that are opposite, similar words, homonyms, time order, the existence of cause and effect or between words that give information to each other and others.<sup>30</sup>

The paired sections build three patterns of text arrangement in SRA theory. First, (*parallelism*) or the pattern of parallel symmetrical arrangement, which is the symmetrical arrangement of the text that shows the repetition of the text sequentially and balanced. Which is manifested by the pattern (ABC/A'B'C'). Second, (*ring and concentric*) or ring/concentric symmetry pattern, which is the arrangement of text that shows the existence of a central point (concentric text) in the middle of parallel texts that are paired and embodied with an ABC/x/A'B'C' pattern.<sup>31</sup>

To determine the center of the text in a concentric pattern, a law is needed that is the foundation in determining the center of the text so that it does not fall into the arbitrary or arbitrary determination of the center of the text. In this case, SRA relies on "Lund's Law" This term law is taken from the inventor of Lund's law, Nils Wilhelm Lund (1885-1945), He discovered the law when he was studying the biblical text, and the Lund Law is:<sup>32</sup>

- 1) First Lund's Law: The center of a text is always the turning point that allows it to consist of one, two, three, or empty lines.
- 2) Second Lund's Law: The center of the text is often found on the change of ideas/thoughts and the introduction of antithesis. When the change of idea/thinking and the introduction of the antithesis have been completed, the initial trend continues until the system is completed. This is also commonly referred to as the "Law of Shift".
- 3) Third Lund's Law: The center of a text that contains an idea of thought is often found at the edge of an arrangement of texts
- 4) Fourth Lund's Law: An idea of thought that arises at the central edge of the text will reappear at the edge of its counterpart text
- 5) Lund's Fifth Law: In a text arrangement, some elements of a text can be mentioned several times in certain places

*Third, (Mirror composition)* the symmetrical arrangement of mirrors, that is, the text cannot be found in this text composition, but the relationships between texts in this pattern are facing each other so that the texts seem to face each other like mirrors,

In the following, the author will analyze Surah al-Ahqaf using the SRA method, namely by dividing the verses into several small groups called *members* or *mafsil*. After that, the author

<sup>29</sup> Setyawan. The Role of Semitic Rhetorical Analysis in the Study of the Qur'an... 754

<sup>30</sup> Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA) in Contemporary Qur'an Studies* ... 21

<sup>31</sup> Michel Cuypers, 'Semitic Rhetoric as a Key to the Question of the Nazm of the Qur'anic Text', *Journal of Qur'anic Studies*, Vol. 13.No. 1 (2011), 1-24... 4 See also Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA)*... 21

<sup>32</sup> Cuypers, *Fi Nazm Al-Qur'an*. 147-160

determines *the segment* and symmetrical arrangement of *the member*, which is then arranged at an even higher level, namely the arrangement that forms a *piece*. In this case, the author found that there are 10 *pieces* in surah al-Ahqaf which consist of a symmetrical arrangement of parallel, concentric, and mirror in accordance with the principles of SRA with the following details:

1.1. *Piece 1*

*This piece* consists of verses 1-4 which show the symmetrical arrangement of the concentric mirror that forms the AB/B'A' pattern with 2 *segments* that compose it, namely *the AB segment* which has 3 members and the B'A' segment which has 2 members, this division is in accordance with the SRA principle.

Segment	Verse
A	<p>1. حَمَّ</p> <p>Ha Mim,</p> <p>2. تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ</p> <p>This book was revealed from Allah Almighty, Almighty, Almighty.</p>
B	<p>3. مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ.</p> <p>We did not create the heavens and the earth and what is in between but with the right (purpose) and in the allotted time. But the disbelievers turned away from the warning given to them.</p>
B'	<p>4. (a) قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۗ</p> <p>Say (Muhammad), "Explain (to me) what you worship besides Allah show me what they have created from the earth, or is there their participation in the (creation) of the heavens?;</p>
A'	<p>(b) أَتَأْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.</p> <p>Bring me this book of the past or the legacy of knowledge (of the ancients), if you are a righteous man."</p>

The first piece is a symmetrical concentric arrangement of mirrors with the shape of the AB/B'A' pattern, namely *the AB segment* is paired or symmetrical with *the B'A' segment*. This can be seen through the relationship between the two, namely in verse 2 segment A which discusses the book and the discussion in verse 4 (b)

segment A' which discusses the book.

According to ar-Razy, the 1st verse is the recitation of *qasam* or the oath of Allah followed by the 2nd verse which explains that the Qur'an is really revealed by Allah.<sup>33</sup> Then in verse 4 Ibn

<sup>33</sup> Muhammad Fakhruddin ar-Raji, *Mafatih al-Ghayib*, Juz 27 (tt: Dar al-Fikr, 1981). 257

Kathir interpreted that there were no previous books that commanded man to worship other than Allah. This is proof of the truth of the Qur'an as a guideline for life from Allah.<sup>34</sup> Therefore, verse 4 is a reinforcement for verses 1-2 about the book of Allah, the interconnectedness of the discussion makes the verses pair with each other.

Then the 3rd verse in segment B is paired with the 4th verse (a) in segment B' this is because the 3rd verse discusses the power of Allah over the creation of the heavens and the earth, and the 4th verse discusses the worship of the disbelievers who do not have a role in the creation of the heavens and the earth, even the worship is not able to create it so that they are not worthy of worship.<sup>35</sup>

While the 3rd member in segment B became the center of the text in this piece, because there was a change in the theme or what was called the turning point from the previous discussion, namely the turning away of the infidels from the warnings and signs of Allah's power, this member also became a liaison for both segments AB and B'A' with the request for proof of the worthiness of these idols to be worshipped.<sup>36</sup> This is what shows the symmetrical arrangement of the concentric mirrors on *this piece*.

### 1.2. Piece 2

*Piece* the second consists of verses 5-6 which form a symmetrical arrangement of mirrors with the shape of the A/A' pattern with 2 *segment* that makes it up each segment has 1 *member*, This is in accordance with the principles of SRA.

Segment	Verse
A	<p>5. وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفُلُونَ</p> <p>And who is more misguided than those who worship besides Allah, (worshippers) who cannot fulfill (their prayers) until the Day of Resurrection, and they neglect their prayers?</p>
A'	<p>6. وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كُفْرِينَ</p> <p>And when the people are gathered (on the Day of Judgment), that idol will be their enemy, and they will deny the worship they have done to it.</p>

The *piece* above is a symmetrical arrangement of mirrors, namely *segment* A, which is the 5th verse paired or symmetrical with *segment* A', which is the 6th verse. This is due to the relationship between the two, namely the discussion of the response of idols to the prayers and the worship of the disbelievers that is carried out against them, that when in the world the idols cannot respond to their prayers, especially on the Day of Resurrection, the idols will become their enemies.

This information is strengthened by an explanation in the book "*Tafsir al-Muyassar*" Verse 5 explaining the misdirection and stupidity of humans who pray to idols, even though idols are dead and negligent and cannot answer the prayers of those who worship them. Then verse 6

<sup>34</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim*, Juz 6 (Arab Saudi: Dar Ibn al-Jauziyah, 1431). 617

<sup>35</sup> Al-Biq'a'i. *Nazm al-Durar in Tanasub al-Ayat wa Swar...* 125-126

<sup>36</sup> Abi Hasan Ali bin Ahmad al-Wahidi al-Nisaburi, *Al-Wasith in Tafsir al-Qur'an al-Majid*, Jilid 4 (Beirut: Dar al-Kitab al-'ilmiyyah, 1994). *al-Wasi>th Fi> Tafsir>r al-Qur'a>n al-Maji>d...*103



explains that later on the Day of Resurrection they will deny their worship and prayers in the world.<sup>37</sup>

### 1.3. Piece 3

The third piece is a symmetrical arrangement of mirrors consisting of verses 7-9 with 2 segments that form it, segment AB has 3 members and segment B'A' has 2 members with the shape of the AB/B'A pattern according to the SRA principle.

Segment	Verse
A	<p>1. وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ</p> <p>And when they are recited Our clear verses, the disbelievers say, when the truth comes to them, "This is real magic".</p> <p>2. (a) أَمْ يَقُولُونَ افْتَرَاهُ</p> <p>Rather they said, "He (Muhammad) has invented it,</p>
B	<p>(b) قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْعَفُورُ الرَّحِيمُ</p> <p>Then you have not the least power to deliver me from Allah. He knows better what you talk about the Qur'an. He is the witness between me and you. He is the Forgiving, the Merciful.</p>
B'	<p>3. (a) قُلْ مَا كُنْتُ بِدَعَا مَنْ أَرْسَلْتُ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۗ</p> <p>Say (Muhammad), "I am not the first of the messengers, and I do not know what will be done to me and to you.</p>
A'	<p>(b) إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ</p> <p>I am only following what was revealed to me, and I am only a warner who explains."</p>

Segment A, namely paragraphs 7-8 (a), is symmetrical or paired with segment A', namely paragraph 9 (b). Verse 7 discusses the accusation of the disbelievers to the Prophet that the Qur'an is real magic and the Prophet made it up. Then verse 9 (b) responds to the accusation of the disbelievers in verse 7 with the Messenger only following what has been revealed, which is to warn the disbelievers clearly that Allah's punishment and punishment are real.<sup>38</sup> The relationship in the two segments is caused by the two verses responding to each other and giving information.

Then, Segment B, which is paragraph 8 (b) symmetrical or paired with segment B' paragraph 9. It is concluded that way, because verse 8 (b) discusses the inability of the Prophet to

<sup>37</sup> Nukhba I don't understand 'Ulama', *Tafsir Al-Muyassar* (t.t: Majma' al-Mulk Fahd li-Tiba'ah al-Mushaf al-Syarif). 503

<sup>38</sup> Siddiq b. Hasan b. Ali al-Husein Al-Qanuji, *Fathul Lady Fi Maqashid Al-Qur'an*, Juz 13 (Beirut: al-Maktabah al-'Ashriyah, 1992). 13

reject the punishment of Allah if he really lies as they accuse, and verse 9 (a) discusses the Prophet's ignorance of what Allah will do to the disbelievers and to the Prophet. Will Allah love the Messenger of Allah and the disbelievers or vice versa, that is, punish him and the disbelievers?<sup>39</sup> It can be seen that the Prophet's ignorance and helplessness to reject what Allah did to him made the two segments a couple.

#### 1.4. Piece 4

The next piece is a parallel symmetrical arrangement consisting of verses 10-11 with 2 segments that form it. Each segment has 2 members. The pattern on this piece is in the form of AB/A'B'.

Segment	Verse
A	<p>1. (a) قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِءِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ قَامَنَ قَامَنَ وَأَسْتَكْبَرْتُمْ ۗ</p> <p>Say, "Explain to me, what do you think if in fact this (Qur'an) has come from Allah, and you deny it, while there is a witness from the Children of Israel who recognizes (the truth) similar to (what is mentioned in) the Qur'an and he believes; and you boast.</p>
B	<p>(b) إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ</p> <p>Indeed, Allah does not guide the wrongdoers.</p>
A'	<p>2. (a) وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ۗ</p> <p>And those who disbelieved said to those who believed, "If the Qur'an were something good, they would not have preceded us in believing in it."</p>
B'	<p>(b) وَإِذْ لَمْ يَهْتَدُوا بِهِءِ فَسَبِقُولُونَ هَذَا إِنْكَ قَدِيمٌ</p> <p>But because they are not guided by it, they will say, "This is an old lie."</p>

The parallel arrangement in this piece can be seen from the segments that pair each other, namely segment A, paragraph 10 (a) symmetrically or paired with segment A', namely paragraph 11 (a). both discussed the arrogance of the disbelievers over the truth of the Prophet and the Qur'an.

Segment A discusses the faith of a Jew, namely Abdullah bin Salam after knowing the truth of the Prophet in the Torah, but some of them believed in Moses and the Torah and they boasted about the Messenger of Allah and the truth of the Qur'an.<sup>40</sup> While segment A' verse 11 (b) discusses the words of the infidels, namely if the Qur'an and the religion of Islam are indeed the most correct, then they will not be preceded by the weak, this proves how arrogant the disbelievers are by degrading the believers, most of whom are from the poor such as Amar, Suhaib, Bilal.<sup>41</sup>

Then Segment B, namely paragraph 10 (b), is symmetrical or paired with segment B', namely paragraph 11 (b). Verse 10 (b) explains that their pride and refusal to believe in Allah is a

<sup>39</sup> Abu Light Nashruddin Muhammad b. Ahmad b. Ibrahim Samarkandy, *Babr Al-Ulum*, Juz 3 (Beirut: Dar al-Kutub al-Ilmiyyah, 1993). 230-231

<sup>40</sup> Abi al-Asan Ali b. Muhammad b Habib al-Mawardi al-Basri, *An-Nukat King Al-Uyun*, Juz 5 (Beirut: Dar al-Kutub al-Ilmiyyah). 273-275

<sup>41</sup> Mahmud Syukri al-Alusy al-Baghdadi, *Rub Al-Ma's is there.*, Juz 26 (Beirut: Dar Ihya' at-Turast al-'Araby). 11-12

form of their error and tyranny.<sup>42</sup> And they are the ones who will not receive guidance or guidance from the Qur'an.<sup>43</sup> It can be seen that both segments discuss people who do not receive guidance due to their arrogance.

### 2.5. Piece 5

This fifth piece consists of verses 12-14 which shows a concentric symmetrical arrangement with the shape of the A/B/A' pattern with 3 *segments* that form it in each segment has 1 member.

Segment	Ayat
A	<p>1. وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِلْمُحْسِنِينَ</p> <p>And before the Quran there was the Book of Moses for guidance and mercy. And this (Quran) is a book that justifies it in Arabic to warn the wrongdoers and give good news to those who do good.</p>
X	<p>2. إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ</p> <p>Indeed, those who say: "Our Lord is Allah", then they remain steadfast, there is no fear for them, nor do they grieve.</p>
A'	<p>3. أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ</p> <p>They are the dwellers of Paradise, they will abide therein forever, as a reward for what they have done.</p>

In this piece, verse 13 is the center of the concentric composition because it is the starting point of the theme change according to Lund's law, the first is the turning point in the center of the text and consists of one, two, three or four lines.<sup>44</sup>

The content of verse 12 mentions the book before the Qur'an, namely the book of Moses (Torah) as an imam and mercy for those who believe in it.<sup>45</sup> According to Abu Bakr al-Jazairi, the phrase "*Musoddiquin*" has two interpretations, first, the Qur'an confirms the book of Moses and second, the Qur'an confirms the prophethood of Muhammad.<sup>46</sup> On the other hand, the Qur'an is a warning for the tyrant and good news for those who do good.

Verse 13 is the turning point in this *piece*. This is due to a change in the theme from the 12th verse which discusses the truth of the Qur'an and then in the 13th verse which discusses monotheism, namely the loss of fear in a servant who is *istiqamah* in the sentence "*Laa Ilaa Ha Ila*

<sup>42</sup> Abu al-Barakat Abdullah b. Ahmad Mahmud an-Nisfi, *Tafseer-i-Adhi Madarak-Tanzil and Facts-t-Wil' A.*, Juz 3 (Beirut: Dar AL-Kalam At-Thayib, 1998). 310

<sup>43</sup> Abu Sa'ud, *Irya>d 'Aql as-Sali>m Ila Maḥa>ya> Al-Qur'a>n Al-Kari>m*, Juz 8 (Beirut: Dar Ihya' at-Turast al-'Araby). 81

<sup>44</sup> Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA) in Contemporary Qur'an Studies*. 23

<sup>45</sup> Abu Sa'ud, *Irya>d 'Aql as-Sali>m Ila Maḥa>ya> Al-Qur'a>n Al-Kari>m*, already 8... 81

<sup>46</sup> Muhammad b. 'Ali b. Muhammad As-Sevakani, *Fath Al-Qadir*, Jilid 4 (Beirut: Dar al-Ma'rifah, 2007). Fath al-Qadir 1364

Allah<sup>47</sup>. Then in the next verse, namely 14, it is explained that a person who does good and is sincere in doing charity will be placed in a high degree, namely becoming an inhabitant of heaven.<sup>48</sup>

Segment A explains the good news for those who do good while segment A' is heaven's reward for those who do good. This makes *Segment A* symmetrical or paired with *segment A'* because of this linkage.

2.6. Piece 6

The sixth piece is a parallel symmetrical arrangement consisting of two segments with each having 2 members. This arrangement consists of verses 15-19 that form the AB/A'B' pattern.

Segment	Verse
A	<p>7. وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ وَفِطْلُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۚ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِني مِنَ الْمُسْلِمِينَ</p> <p>And We commanded man to be kind to his parents. His mother conceived him with difficulty, and gave birth to him with difficulty. The period from conception to weaning is thirty months, so that when he reaches the age of forty, he prays: "My Lord, guide me so that I may be grateful for Your favors which You have bestowed upon me and upon my parents, and so that I may do good which You are pleased with; and grant me goodness which will flow down to my children and grandchildren." Indeed, I repent to You. Indeed, I repent to You, and indeed, I am a Muslim.</p>
B	<p>8. أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ ۖ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ</p> <p>Those are the ones whom We accept the good deeds they have done, and (those) whom We forgive their faults, (they will be) the dwellers of Paradise. That is the true promise that has been made to them.</p>
A'	<p>9. وَالَّذِي قَالَ لَوْلَاذِيهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيَلْتَكِمَ ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ</p> <p>And the one who says to his parents "Ah". Do you both warn me that I shall be raised (from the grave), whereas some of the people before me have passed away? Then his parents implored Allah for help (saying), "Woe to you, believe; surely, Allah's promise is true." Then he (the boy) said, "These are only the fables of the ancients.</p>

<sup>47</sup> Abu Bakar Jabir al-Jazairy, *Aysaru At-Risik* Vol. 5 (Jeddah: More, 1990). 52

<sup>48</sup> Al-Biqā'i. *Nazm al-Durar in Tanasub al-Ayat wa Suwar...* 144

<b>B'</b>	<p>10. <b>أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ كَانُوا خَاسِرِينَ</b></p> <p>They are the ones who are certain to be doomed with the former nations before them, from among the jinn and men. They are the people of loss.</p> <p>11. <b>وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَيُؤْتِيهِمْ أَعْمَلُهُمْ وَهُمْ لَا يُظَلَّمُونَ</b></p> <p>And that each one may attain a rank according to what they have done, and that Allah may recompense them for their deeds, and that they may not be wronged.</p>
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The parallel symmetrical arrangement in this piece has an AB/A'B' pattern which can be seen from the arrangement in the segment and the content of the sentence. Segment AB is symmetrical or paired with segment A'B'. Segment AB discusses children's actions to parents accompanied by replies for them, as well as segment A'B'.

Segment AB discusses children who do good to their parents, so the guarantee of heaven is a reward for what has been done, while the second segment discusses children who say "ah" (disobedience) to their parents, they will get punishment in return.<sup>49</sup>

There is Asbabun Nuzul in verse 15 in segment AB which refers to the story of the companion of the Prophet PBUH, Abu Bakr, that Abu Bakr's family, namely all boys and girls and Abu Bakr's parents were the only families who converted to Islam at that time. And it happened only to Abu Bakr's family among the families of the other companions.<sup>50</sup> that what happened to the family of Abu Bakr was a promise and answer of Allah for the goodness of deeds and prayers that were offered and they were among the inhabitants of Paradise as mentioned in verse 16.

Segment A'B' verse 17 discusses children who disobey their parents with the redaction of the sentence (فلا تقل لهما أف) (والذي قال لوالديه أف لكما) this is also related to Q.S al-Isra':33 namely (فلا تقل لهما أف) the sentence is interpreted as disbelief and disobedience to parents for their denial of the existence of the Day of Resurrection, and they are the ones who must be punished with the previous people.<sup>51</sup>

According to Richard Bell and in some histories, verse 17 is addressed to Abu Bakr's son before he converted to Islam.<sup>52</sup> However, this statement was rejected by Aisyah r.a. because Abdurrahman bin Abu Bakr was one of the selected families at that time. In this case, Qatadah narrates that the 17th verse is addressed to the disbelievers who disobey their parents.<sup>53</sup>

<sup>49</sup> Abd Al-Rahman 'Ali Ibn Al-Jauzi, *Zad al-Masir in 'Ilm al-Tafsir*, 1st edn (Beirut: Dar Ibn Hazmi, 2002). 1302

<sup>50</sup> Muhammad Fakhruddin ar-Razy, 'Mafatih Al-Gayb' (t.t: Dar al-Fikr, 1981). 13-21

<sup>51</sup> Abi al-Qasim Muhammad b. Ahmad b. Juzai al-Kalbi, '*Al-Tashil Li 'Ulumi Al-Tanzil*' (Beirut: Dar al-Kitab al-'ilmiyyah, 1995). 333

<sup>52</sup> Bell. The Qur'an: Translated With a Critical re-arrangement of Surah... 507

<sup>53</sup> Abu Muhammad al-Husayn b. Mas'ud al-Baghawi, *Ma'alim Al-Tanzil* Vol. 7 (Riyad: Dar-e-Tayeba, 1412).

## 2.7. Piece 7

This piece forms a parallel arrangement consisting of verses 20-23 with two segments that form an AB/A'B' pattern, each segment has 2 members.

Segment	Verse
A	<p>12. (a) وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْتَعْتُمْ بِهَا</p> <p>And (remember) the day (when) the disbelievers are brought to hell (as it is said to them), "You have spent (good provision) for your worldly life, and you have taken pleasure in it;</p>
B	<p>(b) فَأَلْيَوْمَ يُجْزَوْنَ عَذَابَ أَهْوَنٍ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ</p> <p>so this day you will be rewarded with a humiliating punishment, because you were arrogant on earth without regard for the truth, and because you disobeyed Allah."</p>
A'	<p>13. وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ</p> <p>And remember (Hud) the brother of the people of 'Ad, when he warned his people about the sand dunes, and indeed there had been warners before him and after him (saying) "Do not worship other than Allah, I fear that you will be afflicted on a great day."</p>
B'	<p>14. قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ الْهَيْبَةِ فَاْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ</p> <p>They said, "Have you come to us to turn us away from our gods? So bring upon us the punishment which you have threatened us with, if you are of the truthful.</p> <p>15. قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَّا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا جَاهِلُونَ</p> <p>He (Hud) said, "Verily the knowledge (of that) is only with Allah, and I (only) convey to you what is revealed to me, but I see that you are a people of ignorance."</p>

In this piece, segment A verse 20 (a) discusses the day of the revelation of the cover of hell so that the disbelievers can see hell, according to al-Syaukani the word "Yu'radu" means to show punishment.<sup>54</sup> So this verse can be interpreted as a warning of the day when the disbelievers will be punished in hell. Meanwhile, segment A', namely verse 21 (a), also discusses the warning of

<sup>54</sup> As-Syaukani. *Fath Al-Qadir*... 1365-1366

punishment on the big day as a reward for their disbelief.<sup>55</sup> The similarity of the discussion of punishment in the two segments makes them symmetrical or paired.

Segment B verse 20 (b) discusses the arrogance of the infidels to the Prophet and the da'wah of Tawheed.<sup>56</sup> On the other hand, the redaction of the words of the infidels in Segment B' verse 22 describes their lies to the warnings that have been given.<sup>57</sup> This is a form of arrogance of the infidels. Thus, the two segments are paired or symmetrical

### 2.8. Piece 8

The eighth piece is a concentric symmetrical arrangement consisting of verses 24-28, which is composed of 3 segments that build it and form the AB/X/A'B' pattern. this is in accordance with the principles of SRA.

Segment	Verse
A	<p>16. فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرٌنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ</p> <p>So when they saw the doom in the form of a cloud heading toward their valleys, they said, "This is the cloud that will give us rain." (No!) But that is the doom which you asked to be hastened, (i.e.) a wind of grievous punishment,</p>
B	<p>17. تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ</p> <p>Who destroys everything by the command of his Lord, so that they (the people of 'Ad) are no more to be seen (on the earth) but only (the remains of) their dwellings. Thus do We recompense the sinful.</p>
X	<p>18. (a) وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً</p> <p>And indeed, We have established a position for them (with prosperity and strength) which We have not given to you and We have given them hearing, sight, and hearts;</p>
A'	<p>(b) فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ شَيْءٍ ۚ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ</p> <p>.But their hearing, their sight, and their hearts have not availed them anything, because they (always) denied the verses of Allah, and (the threat of) the punishment of which they used .to mock has surrounded them</p> <p>19. وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقَرْيِ وَصَرَّفْنَا آلَاءَآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ</p>

<sup>55</sup> Samaria. *Babru Ulu>m...* 236-237

<sup>56</sup> Muhammad Thahar Abno Assyur, *Tafsir Al-Tabrir Wa Al-Tannwir*, 26th edn (t.th: Dar al-Taubah, 1984). *Al-Tabrir Wa Al-Tannwir...* 42-44

<sup>57</sup> Abū Muḥammad 'Abd al-Aaq ibn Ghālib ibn 'Abd al-Raḥmān ibn Tamām ibn 'Aiyah, *Al-Muḥarrar Al-Wajiz Fi Tafsir Al-Kitāb Al-'Aziz*, Juz 5 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2011). *Mubarrar al-Wajiz in Tafsir al-Kitāb al-'Aziz...* 100-101

B'	<p>And indeed We have destroyed the countries around you, and We have also explained repeatedly the signs (of Our greatness), that they may return (repent).</p> <p>20. فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا ءِالِهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ ۗ وَذَلِكِ إِفْكُهُمْ وَمَا كَانُوا يَفْعَلُونَ.</p> <p>So why is it that those (idols and gods) which they worshipped besides Allah to draw near (to Him) could not help them? Even those gods have disappeared from them; and that is the result of their lies and what they used to invent.</p>
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According to Richard Bell, the mention of punishment for the 'Ad has no connection and has a different version from the other 'Ad stories that have been mentioned. He also thinks that verses 24-25 will be perfect if they are placed later as the closing of the story, besides that the position of verses 26-27 is considered confusing. He also assumes that verse 26 may be placed before verse 25 while verse 27 could be placed as the closing verse in another story.<sup>58</sup>

To refute what Richard Bell has stated, these verses are analyzed with the principle of SRA. Then, it is known that the verses form a concentric arrangement with the 26th verse (a) being the center of the text in this *piece*. This is in accordance with the first Lund's law because the 26th verse (a) becomes (*the turning point*) of the change of thinking from the content of the verse in the two segments that flank it.<sup>59</sup>

Segment A, which is verse 24, is symmetrical with segment A', which is verse 26 (b). The content of the verse in segment A is a description of Allah's power with the coming of punishment that befell the 'Ad, namely the wind that devastated the 'Ad. This event is also found in another verse in the Qur'an (فَأَرْسَلْنَا عَلَيْهِم رِيحًا صَرْصَرًا).<sup>60</sup> Abu Bakr Al-Jazairy interpreted verse 24 that the punishment is in the form of a wind that destroys everything in its path.<sup>62</sup> This verse is intended to scare the infidels of Mecca.<sup>63</sup> This is symmetrical with verse 26 (b) about the punishment that surrounds them and gives rise to the interpretation that the wind that brings the punishment is what is intended. On the other hand, the plausibility of the punishment of the 'Ad in other suras can refute Richard Bell's argument.

Verse 26 (a) is the center of the text, which is the point of change of ideas in this segment, namely the change in the connotation of this verse with the previous verse explaining the event of punishment for the 'Ad while this verse contains an explanation of the characteristics and nature of the 'Ad as the most powerful people in their time even stronger than the disbelievers of Mecca and Allah has bestowed upon them the blessing of hearing, But they deny and mock so that Allah inflicts punishment on them and they cannot escape.<sup>64</sup>

<sup>58</sup> Bell. *The Qur'an Translated*... 507

<sup>59</sup> Asnawi, 'Coherence of the Structure of the Qur'an Perspective of Semitic Rhetorical Analysis (SRA) in the Interpretation of the Qur'an by Michel Cuypers'... 116 see also Michel Cuypers, *Fi Nazm surah al-Maidah*. 31

<sup>60</sup> Ministry of Religion of the Republic of Indonesia, *Al-Qur'an Al-Karim* (Bekasi: Sabbaha, 2017). *Al-Qur'an al-Karim*, Q.S Fussilat 41:15

<sup>61</sup> Ministry of Religion of the Republic of Indonesia. *Al-Qur'an al-Karim* Q.S Az-Dzariyat 51:41

<sup>62</sup> al-Jazairy. *Aysaru At-Risk*, Jilli 5. 59-60

<sup>63</sup> Fakhruddin ar-Raji. *Mafatih Al-Gayb*. 27-28

<sup>64</sup> Ibid....27-28



In this case, segment X, namely verse 26 (a), may have a role as an emphasis on the inevitability of punishment for all people who deny Allah without exception, even though the people are the most powerful people. This can be proven by looking at the verse after that, which is the re-mention of the destruction of the previous people who denied Allah.

Segment B verse 25 discusses the destruction of the 'Ad people due to the punishment in the form of wind, this makes it symmetrical with verse 27 referring again to the previous disbelievers who have been destroyed by Allah as a result of their disbelief, including the 'Tsamud, the Madyans, the Luth, and the followers of Pharaoh.<sup>65</sup> This is intended to be an example for the disbelievers of Mecca so that they return to the way of Allah. The similarity of the discussion above makes segments B and B' symmetrical.

### 2.9. Piece 9

This piece consists of verses 28-32 which form a mirror arrangement with 2 segments that arrange it in the form of an AB/B'A' pattern in accordance with the SRA principle.

Segment	Verse
A	<p>1. وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ</p> <p>And (remember) when We presented to you (Muhammad) a group of jinn who listened to the recitation of the Qur'an, so when they attended to its recitation they said, "Be still (to listen)." So when it was finished, they returned to their people (to) warn.</p>
B	<p>2. قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ</p> <p>They said "O our people! Indeed, we have listened to the Book (Qur'ān) revealed after Moses, confirming (the Books) that came before it, guiding to the truth, and to the straight path.</p>
B'	<p>3. يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم مِّنْ عَذَابِ أَلِيمٍ</p> <p>O our people! Accept (the call of) the one (Muhammad) who calls to Allah. And believe in Him, surely He will forgive your sins, and deliver you from a painful torment.</p>
A'	<p>4. وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ</p> <p>And whoever does not accept (the call of) those who call to Allah (Muhammad) then he will not be able to escape the torment of Allah on</p>

<sup>65</sup> Al-Biqā'i. *Nazm Al-Dura>r Fi> Tana>sub Al-A>yat Wa Suwar ...* 172-173

earth, and there is no protector for him but Allah. They are in manifest error.

In addition to the story of Hud, Richard Bell also mentioned the mention of jinn in surah al-Ahqaf. He argued that "*The reference to the Jinn listening to the Qur'an vv 28-31, also stand unconnected*" The mention of the jinn listening to the Qur'an has nothing to do with the discussion in surah al-Ahqaf.<sup>66</sup>

Actually, this has been explained by several mufasssirs, one of which is Abu Hayyan. Abu Hayyan expressed the reasonableness of this verse by discussing in the previous verses, namely that there are believers and disbelievers, as well as jinn who are believers and disbelievers. The Huds are said to be a strong people, as well as their jinn are also a strong people.<sup>67</sup> as God says:

68 قَالَ عَفَرْتُ مِنَ الْجِنَّ أَنَا آتَيْتَكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

God destroyed the Huds with the wind, something that could not be seen but could be felt. Likewise with the jinn, they are also invisible. The Prophet Hud was an Arab, as well as the Prophet was an Arab, this can be made plausible with the previous verse. The Qur'an was revealed in the Arabic language to a person as a messenger from their group, namely to the Messenger of Allah, but they denied it. While the Jinn are not from the Arab group, but they listen to the Qur'an, believe in it and they know that the Qur'an is the word of Allah, this is different from the disbelievers of Mecca who still deny the truth of the Qur'an.<sup>69</sup>

Ibn 'Assyria also expressed the opinion that the mention of the jinn after the story of the Huds in this surah aims to warn with an example that has the opposite condition to the Huds, namely the jinn who believe in the Prophet even though the Prophet is a messenger who does not come from their group.<sup>70</sup>

In addition, the SRA theory also finds a relationship between the mention of this verse in surah al-Ahqaf that the text group is a mirror arrangement with the shape of the AB/B'A' pattern in accordance with the SRA principle. This can be found out by looking at the pairs of each segment.

Verses 28-29 are symmetrical/paired with verse 32. Verses 28-29 of Qatadah explain that the Messenger of Allah (may peace be upon him) was instructed to warn and call on their jinn to worship Allah by reciting the Qur'an to them, and was confronted by a group of jinn who listened to the Qur'an and then they called out to others.<sup>71</sup> While verse 32 of the words (داعي الله) is a majaz that can be interpreted as the Qur'an or the Prophet Muhammad. because the Prophet Muhammad called on Allah with the Qur'an.<sup>72</sup>

<sup>66</sup> Bell. The Qur'a>s. 507

<sup>67</sup> Muhammad bin Yusuf al-Shahir Abi Hayyan al-Andalusi Al-Gharnathi, *Al-Babr Al-Mubith*, Juz 10 (Beirut: Dar al-Fikr, 2010). 198

<sup>68</sup> Kemenag RI, *Al-Qur'an al-Karim*, Q.S an-Naml: 39

<sup>69</sup> From al-Gharna. *Al-Babr Al-Mubith*, Juz 10... 198

<sup>70</sup> Ibnu Asyur. *al-Tahrir Wa al-Tanwir*... 57

<sup>71</sup> Al-Wa->hidi, al-Basi>>th al-Wa>hidi... 115

<sup>72</sup> Syaukani, *Fathul Qa>dir*... 1369. Lihat juga Ibnu 'A>syu>r, *Tabri>r Wa Tamvi>r* ... 61

Verse 30 is symmetrical with verse 31 in both verses there is a word (يَا قَوْمَنَا) which is intended as a warning conveyed by the jinn to his people.<sup>73</sup> That they had heard the book (Qur'an) that was revealed after Moses who confirmed the previous books, the special mention of the Torah is due to the fact that some things in the Qur'an are already mentioned in the Torah.<sup>74</sup>

#### 2.10. Piece 10

The tenth piece consists of verses 33-35 which form a parallel symmetrical arrangement with 2 segments that form it, each segment has 2 members. This piece shows the shape of the AB/A'B' pattern.

Segment	verse
A	<p>1. أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَنْ يَّعْبٰى بِخَلْقِهِنَّ بِقَدْرِ عَلٰى اَنْ يُخَيِّى الْمَوْتٰى ۗ بَلٰى اِنَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ</p> <p>And do they not see that Allah, Who created the heavens and the earth, and was not weary in creating them, is the One Who gives life to the dead? Thus, indeed, He is All-powerful over all things.</p>
B	<p>2. وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلٰى النَّارِ اَلَيْسَ هٰذَا بِالْحَقِّ ۗ</p> <p>قَالُوْا بَلٰى وَرَبِّنَا ۗ قَالَ فَاذُقُوْا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ</p> <p>And (remember) the Day (when) those who disbelieved are confronted, (they will be asked), "Is not this (punishment) true?" They will say, "Yes, by our Lord." Allah says, "Then taste this punishment, for you used to deny it."</p>
A'	<p>3. (a) فَاصْبِرْ كَمَا صَبَرَ اُولُو الْعَزْمِ مِنَ الرَّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ</p> <p>So be patient with them (Muhammad) as with the messengers who had steadfastness, and do not ask that the punishment be hastened for them.</p>
B'	<p>(b) كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُوْنَ لَمْ يَلْبَثُوْا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ بَلٰغٌ ۗ</p> <p>فَهَلْ يُهْلِكُ اِلَّا الْقَوْمَ الْفٰسِقُوْنَ</p> <p>On the day they see the promised punishment, they will feel as if their stay (in the world) was only for a moment during the day. Your duty is only to convey. So none will be destroyed, except the ungodly (disobedient to Allah).</p>

In this piece, segment A discusses the power of Allah in creating the heavens and the earth, even his power to revive something dead, if Allah has willed, then no one can refuse or hinder his will. Segment A' verse 35 (a) discusses Allah's encouragement to the Messenger of Allah to be patient

<sup>73</sup> Ibnu 'A>syu>r, *Tabri>r Wa Tanni>r...* 59

<sup>74</sup> Ibn 'Aṭīyah, *Mubarrar al-Wajīz ...* 106

by not asking to hasten the coming of punishment for the disbelievers.<sup>75</sup> Because Allah can bring punishment whenever Allah wills. This is what makes the two segments symmetrical or paired.

Segment B verse 34 discusses the day when they are faced with hell and says to them "Is this not a punishment right?" this redaction is a form of insult and condemnation for them.<sup>76</sup> Then segment B' verse 35 (b) discusses the condition of the disbelievers after being faced with a terrible punishment and the length of their time in the world, so that they feel that the time is very short like daylight.<sup>77</sup> In this case, the interconnectedness of the discussion in the two segments makes them paired.

#### 1. *Part* (juz') and *Passage* (maqta') in Surah al-Ahqaf

After grouping the verses according to the *Semitic Rhetorical Analysis* (SRA) method on the 35 verses in surah al-Ahqaf, it can be found that there are 10 pieces in surah al-Ahqaf. And the next step in this SRA is to arrange the arrangement of pieces into a larger level above it called the arrangement of parts. In this case, the author finds six parts that form a passage building with an ABC/C'B'A' pattern. Among the divisions of the arrangement are as follows:

No	Piece	Pola
1	Part 1 consists of <i>piece 1</i> and <i>piece 2</i>	A
2	Part 2 consists of <i>piece 3</i> and <i>piece 4</i>	B
3	Part 3 consists of 5 <i>pieces</i>	C
4	Part 4 consists of 6 <i>pieces</i>	C'
5	Part 5 consists of <i>piece 7</i> and <i>piece 8</i>	B'
6	Part 6 consists of <i>piece 9</i> and <i>piece 10</i>	A'

Passage	Part	Part Content	
ABC	A ( <i>piece 1 &amp; 2</i> )	Verses 1-6: Allah's power in creating the heavens, the earth and the truth of the warning in the Qur'an that He revealed but people still do not believe in Allah and worship idols	
		B ( <i>piece 3 4</i> )	Verses 7-11: The accusation of the disbelievers against the Prophet and the Qur'an with their pride and denial against him.
		C ( <i>piece 5</i> )	Verses 12-14: Good news for believers and good deeds
C'B'A'		C' ( <i>piece 6</i> )	Verses 15-19: Everyone gets a reward according

<sup>75</sup> Abi Talib al-Qaisay Makki, *Al-Hidayah Ila Bulugh an-Nibayah* Vol. 6 (Saudi Arabia: Jimmy'ah As-Syarika, 2006). 6872-6875

<sup>76</sup> Nâsir al-Dîn Abû Saïd Abd Allâh b. Umar b. Muhammad Al-Baydâwî, *Amwâr Al-Tanzîl Wa Asrâr Al-Ta'wîl*, Juz 5 (Beirut: Dar Ihya' at-Turast al-'Araby, 1958). 117

<sup>77</sup> Sa'ud. *Irya>d 'Aql as-Sali>m Ila Maz'a>ya> al-Qur'a>n al-Kari>m*, Already 8.90

			to what he has done
		B' ( <i>piece 7 &amp; 8</i> )	Verses 21-27: Hell is shown to people who are proud and turn away from Allah's guidance and the story of the punishment that befalls the 'Adites for denying the verses of Allah
	A' ( <i>piece 9 &amp; 10</i> )		Verses 28-35: Allah's power in creating the heavens, the earth and the truth over the warning of the coming of the resurrection day and the call of the jinn to their people to believe in Allah after hearing the warning

After grouping *the pieces* into several *parts* and a *passage*, it is known that pattern A is symmetrical with pattern A' this is because pattern A explains the power of Allah and the truth of the Qur'an and human beings who remain unbelieving despite these evidences. On the other hand, the A' pattern also explains the power of Allah in creating the heavens and the earth and the truth of the coming of the day of resurrection and punishment for those who do not believe in Allah. In this case, the Qur'an contains warnings for all humans, one of which is the commemoration of the coming of the Day of Resurrection and the Day of Resurrection.<sup>78</sup> This makes the two patterns have a relationship with each other.

Then there is an antonymic relationship about the response of the believing jinn and calling on his people to believe after the warning and humans who remain unbelieving after the warning make the two patterns pair or symmetry.<sup>79</sup> This also refutes Richard Bell's opinion that the mention of jinn in Surah al-Ahqaf is irrelevant. and refutes his opinion that verses 32-35 are isolated verses

Then, pattern B is symmetrical with pattern B'. In this case, the content of pattern B explains the accusation of the disbelievers against the Qur'an and the Prophet with their arrogance in denying the verses of Allah. On the other hand, the content of the B' pattern explains the manifestation of hell and mentions the story of punishment that befell the 'Ad people as a reward for humans who deny the verses of Allah. In this case, it can be seen that there is a causal relationship shown by the two patterns, namely pattern B as cause and pattern B' as effect.<sup>80</sup> This makes the two patterns pair or symmetrical.

And finally the C pattern which is symmetrical with the C' pattern. Pattern C explains the good news for those who believe and do good, and pattern C' explains that everyone will get a reward according to what they have tried and done. In this case, the two patterns have a common theme regarding the reply that humans will receive, which makes the two patterns aligned and symmetrical.

<sup>78</sup> Al-Baghawi. *Ma'a>lim at-Tanzil...* 251

<sup>79</sup> Cuypers, 'Semitic Rhetoric as a Key to the Question of the Nazm of the Qur'anic Text'. 4

<sup>80</sup> Asnawi, *Getting to Know Semitic Rhetorical Analysis (SRA) in Contemporary Qur'an Studies*. 21

## Conclusion

The conclusion obtained in this study is that Surah Al-Ahqaf is a surah composed of the principles of Semitic Rhetorical Analysis (SRA), namely the principle of symmetry: Symmetrical, parallel, concentric and mirror, the arrangement forms a complete and coherent arrangement of the surah. The implementation of SRA in surah Al-Ahqaf does not violate the interpretation of previous tafsir scholars.

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