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Munasabah Al-Qur'an with Textual Relation Approach Salwa M.S. El-Awwa: a Study of Surah Al-Qiyamah

***Imam Maksum¹, Zaenal Arifin², Yor Hananta³**

¹Universitas Islam Negeri (UIN) Sunan Ampel, Jl. Ahmad Yani No.117, Wonocolo, East Java, Indonesia

^{2,3}Sekolah Tinggi Ilmu Tarbiyah (STIT) Sunan Giri, Jl. Ki Mangun Sarkoro No.17 B, Ngemplak, Trenggalek, East Java, Indonesia
*imammaksum@uinsa.ac.id

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Abstract

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The qur'an is the word of Allah that has a mutually supportive relationship to convey divine messages with a complex arrangement and structure and is full of wisdom. The approach used by Salwa M.S. el-Awwa provides a new perspective on understanding munasabah by emphasizing the importance of in-depth textual analysis to find patterns and relationships between verses. This article describes El-Awwa's thoughts on understanding the meaning between verses through a rational textual approach. This study uses a qualitative approach with a library research method to analyze and understand the concept of munasabah in the qur'an, especially in surah al-qiyamah, using a textual relational approach developed by Salwa M.S. El-Awwa. Data collection techniques use two main methods. First, a literature review includes collecting and reviewing books, articles, and scientific works related to munasabah, a textual relational approach, and surah al-qiyamah, including the works of Salwa M.S. El-Awwa and other academic references. Second, a review of tafsir works, namely reviewing classical and contemporary tafsir. The results of this study refer to the al-qiyamah verse, which can be concluded that pragmatically, this verse explains how

¹ orcid id: <https://orcid.org/0009-0006-6966-3197>

² orcid id: <https://orcid.org/0009-0002-1962-3008>

³ orcid id: <https://orcid.org/0009-0005-6384-9890>

serious the consequences are for people who close themselves off from the Prophet's call.

Al-qur'an merupakan kalam Allah yang memiliki keterkaitan dan saling mendukung untuk menyampaikan pesan-pesan ilahi dengan susunan dan struktur yang kompleks serta penuh dengan hikmah. Pendekatan yang digunakan oleh *Salwa M.S. el-Awwa* memberikan perspektif baru dalam memahami *munasabah*, dengan menekankan pentingnya analisis tekstual yang mendalam untuk menemukan pola dan hubungan antar ayat. Artikel ini bertujuan untuk mendeskripsikan pemikiran *El-Awwa* dalam memahami makna antar ayat melalui pendekatan tekstual rasional. Penelitian ini menggunakan pendekatan kualitatif dengan metode *library research* untuk menganalisis dan memahami konsep *munasabah* dalam al-qur'an khususnya pada surat al-qiyamah dengan menggunakan pendekatan relasional tekstual yang dikembangkan oleh *Salwa M.S. El-Awwa*. Teknik pengumpulan data menggunakan dua metode utama. Pertama, kajian pustaka yang meliputi pengumpulan dan penelaahan buku-buku, artikel, dan karya ilmiah yang terkait dengan konsep *munasabah*, pendekatan relasional tekstual, dan surat al-qiyamah, termasuk karya-karya *Salwa M.S. El-Awwa* dan referensi akademis lainnya. Kedua, kajian terhadap karya-karya tafsir, yaitu mengkaji tafsir klasik dan kontemporer. Hasil analisis penelitian ini merujuk pada surat al-qiyamah yang dapat disimpulkan bahwa secara pragmatis ayat ini menjelaskan betapa seriusnya akibat bagi orang-orang yang menutup diri dari seruan Nabi.

I. INTRODUCTION

The qur'an is the word of God revealed to the Prophet Muhammad, with a complex structure and structure and full of wisdom. Each letter and verse has a mutually supportive connection and relationship to convey divine messages. Some people believe there is a conflict between the verses of the qur'an (Cahya, 2024; Maarof et al., 2023), which gives rise to the science of reason in the qur'an (Rohman, 2022). This science has transformed and became the basis for early science. Imam Zarkasyi's works, such as *al-Burhan fi Ulumil Qur'an*, have sparked questions about fairness (Hendro, 2021).

Furthermore, some tafsir works use rational methods, such as ar-Razi's interpretation in *Mafatih al-Ghaib* (Husni Hamim, 2023). In addition, many scholars have appeared in qur'anic literature. As time progressed, scholars such as *Alfarahi* and *Islahi* began to discuss rational science specifically (Rizani, 2020). To understand the relationship between verses in the qur'an, one approach used is the

concept of *munasabah*, which examines the harmony and correlation between verses in one chapter or between chapters. Based on the development of rational science, Salwa M.S. el-Awwa, in her dissertation at the University of Birmingham, expressed her interest in discussing rationality (Aini, 2015a). She explored textual relationships through theories of coherence and linguistic relevance.

The approach used by Salwa M.S. el-Awwa provides a new perspective on understanding *munasabah* by emphasizing the importance of in-depth textual analysis to find patterns and relationships between verses (S. M. El-Awa, 2006a). This approach offers a powerful analytical tool to examine the interrelationships of verses in surah al-qiyamah. Research in *munasabah* continues to develop with the advancement of tafsir studies, and Salwa M.S. el-Awwa has made essential contributions to studying surah al-qiyamah, which contains in-depth textual and thematic relationship.

Analysis of previous research shows that Salwa M.S. el-Awwa introduced a new concept in the study of *munasabah*, which developed an integral letter in the qur'an by dividing themes objectively and arranging the unity of the letter based on coherence and relevance through a pragmatic approach (Aini, 2015a). In his effort to understand the relationship between text and context, Salwa uses a historical-linguistic approach, which combines textual analysis with the historical context of the revelation (Dicky Adi Setiawan & M. Sultan Latif Rahmatulloh, 2022). In addition, Salwa also revealed methodological weaknesses in the analysis of the structure of the classical qur'an, recommended a more objective linguistic-literary approach, and emphasized the importance of involving contributions from muslim and western scholarship to achieve an inclusive and holistic understanding of the holy text (Rukmana & Yuzar, 2023). This cross-cultural approach enriches the discussion with a broader perspective, thus offering a more comprehensive view of the structure and meaning of the qur'an.

This study aims to identify the *munasabah* in surah al-qiyamah by analyzing the textual and thematic relationships between its verses to reveal deeper meanings. This study also aims to apply the textual relational approach developed by Salwa M.S. El-Awwa, examining how the verses in the letter are textually related.

With this approach, a deeper understanding can be obtained regarding the structure and relationships between verses in surah al-qiyamah, as well as the contribution of this analysis to the study of qur'anic interpretation in general.

II. METHOD

This study applies a qualitative approach with a library research method to analyze and understand the concept of *munasabah* in the qur'an, especially in surah al-qiyamah, using a textual relational approach developed by Salwa M.S. El-Awwa. The focus of this study is a review of relevant literature to identify and explain the relationship between verses in the letter and the application of textual analysis methods (Paul & Criado, 2020).

The primary data sources for this study include related literature. First, references to the concept of *munasabah* in the qur'an, including classical and modern writings. Second, works explaining the textual relational approach, especially the theory developed by Salwa M.S. El-Awwa. Finally, interpretations and academic studies discussing surah al-qiyamah are relevant for analyzing the interrelationships between verses in the surah.

Data collection techniques in this study include two main methods. First, a literature study involving the collection and review of books, articles, and scientific works related to the concept of *munasabah*, the textual relation approach, and surat al-qiyamah, including the works of Salwa M.S. El-Awwa and other academic references. Second, a review of tafsir works, namely analyzing classical and contemporary tafsirs of surat al-qiyamah, to understand the context and interpretation of relevant verses (Graham, 2011).

In this study, data analysis was conducted using two main approaches. First, contextualization involves studying the historical and thematic context of surah al-qiyamah to understand how the verses in the letter are related to each other. Second, the textual relational approach, which is the application of a method developed by Salwa M.S. El-Awwa to analyze the relationship between verses in surah al-qiyamah, including identifying patterns of interrelationships and meanings that emerge from these relationships (S. M. El-Awa, 2006a; S. M. S. El-Awa, 2006).

III. FINDING AND DISCUSSION

Getting to Know Salwa M.S. El-Awwa and Textual Relations

Analyzing and interpreting a verse of the qur'an requires critical thinking. Since long ago, many scientists and academics have studied the deeper meaning of the verses of the Qur'an, which is done with a hermeneutic approach or text interpretation method. One of the famous figures is M. S. El-Awa, he is renowned for his research which focuses on the hermeneutics of the qur'an and the method of text interpretation with a historical-linguistic approach (Dicky Adi Setiawan & M. Sultan Latif Rahmatulloh, 2022). Using a historical-linguistic approach, El-Awa analyzes the correlation between the text of the qur'an and the historical, political, cultural, and social contexts of the early Islamic period (Aini, 2015b).

Salwa's research focuses on textual relationships, also known as reasonable relationships (S. M. El-Awa, 2006a). Muslim scholars have extensively discussed this study, explaining that while the koran encompasses numerous broad topics, it may not necessarily require a connection to specific themes (Ebrahimi & Raeisi, 2024). They all agree that the whole qur'an presents the transmission of Islam to humanity (Millie et al., 2023). However, some scholars believe that each chapter of the qur'an has a common theme. This is supported by the opinions of Sayyid Qutb, Amin Ahsan Islahi, Muhammad Abdullah Darraz, and Neal Robinson, who analyzed the comparative interpretations and tafsir approaches they used (Samsudin et al., 2019).

On the other hand, non-muslim thinkers also have different views from the above thinkers. They claim that the texts of the qur'an lack coherence (Farzi et al., 2022). Their perspective primarily stems from their reliance on secondary literary sources. They have been influenced by the translations of the qur'an into European languages, considering the different styles and meanings of the qur'an (Gada, 2018). In this regard, Salwa is interested in rational studies where there is no solid theoretical framework to examine the correlation between the verses of the qur'an. Therefore, he believes that the linguistic approach, when combined with the theory of relevance, can effectively address the practical issues among muslims and non-

muslims (Alharbi, 2021). Salwa explores the correlation between differences and similarities in topics in the qur'anic verses reviewed regarding coherence, organic unity, and text quality in his scientific work.

He took two samples of the qur'an, surah al-ahzab and qiyamah. According to him, the two letters were chosen because they are long and have many themes (Muhyiddin, 2021) . The first one, al-ahzab, represents the madani letter, most of which is long, contains a variety of topics, and has complex relationship problems. The second letter, al-qiyamah, is a makki letter that consists of a short group of letters but contains a few complex topics (Putri, 2017). Although the number of issues is limited, it is crucial to identify and understand the relationship between sentences because there are implied words that contain many meanings when interpreted (S. M. El-Awa, 2006a). Salwa's reasons for choosing these two letters go beyond the length or complexity of the letter's themes to the question of textual and contextual relationships embedded in one letter (Mulazamah, 2014). So, the historicity of these two letters also needs to be studied more deeply, namely, to what extent the qur'an covers social phenomena and how the expressions of these verses respond to them (S. M. El-Awa, 2006a). Until then, the letter's thematic paragraphs provide evidence of correlation and relevance.

Definition and Development of *Munasabah* Science

In the study of *ushul fiqh (qiyas)*, *al-munasabah fil illat* refers to the point of similarity or similarity between two cases in a legal system (Hasballah et al., 2021). Nashruddin Baidan defines *al-munasabah* as the relationship between two things in various aspects. From this definition, the scope of the science of reason seems very broad. So, the achievement of reason is to find similarities, conformity, or correlation between two aspects that may be different. If we apply this concept to the qur'an, we can imagine the relationship between each letter and verse, considering its meaning, word order, and placement (Baidan, 2011). The definition of *Manna 'al-Qathan* suggests that *al-munasabah* includes understanding the relationship between one verse and another verse covered in one complete verse or the

relationship between one letter and another letter in a series of verses (BAHÇECİ, 2021).

Nashruddin Baidan has three main meanings of *al-munasabah*: *al-muqarabat* (nearby), *almusyakalat* (similar), and *al-irtibath* (conversation) (Baidan, 2011). The emergence of rational science in the discourse of the qur'an cannot be separated from the fundamental paradigm of the scholars (Rohman, 2022). They recognize the importance of this rational knowledge in light of the verses' taufiqi (direct from God) structure from beginning to end. There is no interference between the Prophet and his companions in preparing the qur'an (Rukmana & Yuzar, 2023). The qur'an is pure and was created by the lord.

From the facts above, an initiative emerged from the ulama to develop and discover the secret behind the preparation of the koran. Placing verses and letters in a particular order are essential considerations with implicit meanings in each verse. The attempt to interpret the verse using the *munasabah* method at least answers the question, "why is this verse positioned before or after another verse, and what is the secret or wisdom underlying its placement?" (Ridho, 2010). As a result, scholars have developed several forms of *munasabah* commonly found in the koran. There are several types of *munasabah*, one of which is *munasabah*, which occurs between the name of a letter and its contents, *munasabah* between the end and beginning of a particular letter, *munasabah* occurs between the end of a letter and the following letter, *munasabah* between the general contents of a letter and the contents of the following letter, *munasabah* between verses in a letter, *munasabah* between parts of the letter, and *musasabah* between fawatih al-suwar and its contents (Joesoef, 2020).

Development of Letter-Based Al-Qur'an Studies

The science of al-qur'an *munasabah* is an essential branch of interpretation in understanding the relationships and interrelationships between verses and letters in the al-qur'an. In the historical trajectory, this science of *munasabah* has been the study of classical scholars since the fourth century. Although the seeds of this knowledge were present during the Prophet's time, the systematic form of

munasabah expertise found in the *ulumul qur'an* discourse still needed to be created in that century (Rohman, 2022). Al-Imam Abu Bakr, 'Abd Allah Bin Muhammad Al-Naisaburi, was the first to give rise to this science of *munasabah*. Meanwhile, the scholar who first produced an interpretation full of *munasabah* content was Fakhruddin ar-Razi in his book *Mafatih al-Ghaib* (Shofiana & Zulfa, 2022). Then came the time of Ibrahim bin Umar al-Biqal'i, who wrote a unique book about *munasabah* titled *Nazm Ad-Durar Fi Tanasub Al-Ayat Wa Al-Suwar* (Baidan, 2011). Apart from that, several works also appeared such as al-Khatib al-Iskafi (d.420 H) entitled *Durrat At-Tanzil wa Ghurrat At-Takwil; Al-Burhan Fi Tawjih Mutasyabih Al-Qur'an by Taj Al-Qurra' Al-Kirmani; Al-Burhan Fi Munasabah Tartib Suwari Al-Qur'an by Abu Ja'far Ibn Zubair Al-Andalusi; Tanasuq Ad-Durar Fi Tanasub Al-Suwar by as-Suyuti* (S. M. El-Awa, 2006a).

The history of the development of *munasabah* science suggests that it has yet to reach maturity. Mustansir Mir also stated that the method used by classical scholars, in this case, he criticized ar-Razi's method, which was linear atomistic (Mir, 1993). Furthermore, Mir also commented that all classical scholars almost universally adopted ar-Razi's method. Salwa maintains that "intuitive *takwil*" still dominates the application of *munasabah* science rather than being based on a theoretical framework (Mir, 1993). Although the term *munasabah* is officially recorded in the book *Ulumul Qur'an* by az-Zarkasyi, Salwa also commented on the form of application of the theory of *munasabah* initiated by az-Zarkasyi where he stated that the use of contextual information was less clear, even relying only on intuitive assumptions and his interpretation tended to be contextual, although more based on basic knowledge of Islam than concrete information (Muji, 2022).

If we look at historical roots, the 20th century saw the emergence of more significant developments in letter-based interpretation. Only some scholars adhere to the letter-based approach to the *qur'an* during this period, using the same terminology. As a result, some scholars view their *tafsir* works as interpretations, while others demonstrate the *qur'an's* coherence (Muhyiddin, 2021).

In addition, al-Farahi's perspective on the unity of verses in a letter is also present (Farzi et al., 2022). Where his student published his complete work, Amin

Ahsan Islahi (Rizani, 2020). From Islam and al-Farahi, the unity of verse emerged with the characteristics of *'amud* (Aini, 2015a). A letter's central theme is known as *'amud*. The main theme functions as a link between the small themes, so it can be said that the small themes lead to the central theme, or *'amud*, which the al-qur'an initiated. It is with a framework like this that al-Farahi examines the coherence between verses of the koran which is considered by some people, especially orientalis, that the stylistic style of the koran is irregular (Fadli, 2020). Meanwhile, in Egypt there is a work by Sayyid Qutb with the title *Tafsir fi Zilalil Qur'an*. He said that every letter must have a central idea called *mihwar*. The main idea serves as an axis, guiding the understanding of all verses within its framework (Lestari & Vera, 2021).

These commentators have focused on the concept of letter unity. At least from there, several scholars emerged who shared this school of thought in their interpretation of the koran. Other terms, like al-Farahi's concept above, such as *amud* or *al-mihwar*, also describe the main themes. Their efforts to study the verses of the qur'an in a structurally comprehensive manner, however, are based on meaning. This implies that the meaning inherent in each verse informs the grouping of verses into multiple categories. At a glance, the grouping of these verses has a logical basis and a meaningful approach. However, it's essential to acknowledge that employing a meaningful approach in structural-coherence studies can lead to divergent perspectives when categorizing verses (Shofiana & Zulfa, 2022). Based on their own subjective opinion and initiative, every interpreter can create their groupings. This means that more than grouping verses based on meaning alone is needed to serve as a basis for studying the unity of letters. So, according to Salwa, even though they started with the same method, the results of their interpretations were very diverse, both in terms of the distribution of the letters and determining the themes of the letters. As stated previously, everything is still based on intuition and is subjective (S. M. El-Awa, 2006a).

Only muslims discuss *munasabah* in the modern era of the 20th century, and the study is not exhaustive. Western thinkers also explore aspects of correlation and coherence between verses in the koran (Dicky Adi Setiawan & M. Sultan Latif

Rahmatulloh, 2022). Among them is Neal Robinson. Neal Robinson is a Western thinker who has endeavored to advance the study of *munasabah* by incorporating contemporary theories and approaches, particularly linguistic structuralism. The *makki-madani* letter model he used to correlate verses helped develop this science. According to his structuralism approach, he believes that *madani* letters have a more complex structure than *makki* letters (Khalim & Taufiq, 2023). *Makki letters*, in Robinson's view, are dominated by six core topics, namely polemics, eschatology, the relationship of God's communication with the Prophet, signs of God's power and His mercy, lessons from the past, and the status of the authenticity of revelation (Robinson, 2003). In studying the structure of the letter and the relationship of the verses, Neal Robinson himself uses a particular linguistic term, namely "register." Linguists commonly use the term "register" (Robinson, 2003).

In his analysis, Robinson employs a descriptive and analytical approach. Robinson paid close attention to his previous work, specifically Islahi, which had initiated the coherence of verses in a single letter. Robinson agrees with Islahi's view that a letter has a big theme called '*amud*'. The concept of '*amud*' then served as the foundation for Robinson's understanding of the correlation and coherence of each letter's "register". Some of Neal Robinson's views have influenced Salwa's thinking in her work (Muhyiddin, 2021).

Salwa El Awwa *Munasabah* Science Methodology

Salwa uses two analytical approaches: coherence theory and relevance theory (S. M. El-Awa, 2006b). Previous scholars, both classical and modern, still need to establish a clear method base, leaving Salwa with a space. Each of these scholars adheres to different standards, which can lead to significant differences in the letters, relationships, and major themes within a letter. Therefore, Salwa wants to make a theoretical contribution so that letter-based analysis can be more objective (McAuliffe, 2021).

In light of this background, Salwa employed linguistic theory to examine textual relations. Salwa explained the differences between these two theories by quoting R. Blass, who stated that coherence refers to the relationship between a

language or linguistic unity, such as speech or text elements. The coherence theory prioritizes cohesive connections (Robert Miller & Soleimani, 2019). The word *wawu*, often used in the Koran as the preposition of a letter, is similar to the conjunction here. However, according to Salwa, this word does not have a simple function as a connector or has no connection with the previous verse. This is Salwa's concern that the text of the qur'an cannot be approached using only coherence theory because it cannot obtain relationships between verses. Salwa asserts the need for another theory, relevance theory. Relevance theory refers to a relationship that defines statements, assumptions, and information from basic thoughts. Observe the text's meaning from an external perspective, thereby addressing the gaps and ambiguities by coherence theory (S. M. El-Awa, 2006c). Therefore, Salwa tries to focus on "textual relations," which is dominated by two theories, coherence and relevance.

Relevance theory, such as utterance or speech, is not only seen from the harmony and correlation between sentences, but also emphasizes the aspect of "assumptions" or knowledge between the two subjects. So contextualizing an utterance is very helpful in capturing a comprehensive understanding (S. M. S. El-Awa, 2006). As previously explained, coherence theory only emphasizes the grammatical rather than the pragmatic side (S. M. El-Awa, 2006a). Thus, relevance theory explains the meaning from outside the text. The concept is a foundation for evaluating a text, particularly the koran, during discussions with its audience. That a comprehensive understanding is not just a decoding process but goes beyond that, namely concluding (Robinson, 2021). So you cannot determine the meaning desired by the speaker if you only understand it from semantic and grammatical aspects. However, pragmatic elements such as context, contextual effects, and their relevance to the background and context greatly determine a person's understanding process (Aini, 2015, S. M. El-Awa, 2006).

Therefore, in analyzing the textuality and relationships between verses in a letter, Salwa uses pragmatic linguistic methods. We can establish the pragmatic theory when the author's material is comprehensible and influences the recipient. Contextual refers to the text's historicity. Therefore, the spoken text to a group will have a "contextual effect" (S. M. S. El-Awa, 2006). Salwa categorizes contextual

effects into three forms under similar conditions: Contextual assumptions have the power to alter pre-existing beliefs through the acquisition of fresh information. The information contradicts the listener's pre-existing assumptions, weakening or refuting the overall assumptions. Conversely, the information or message validates these assumptions, thereby reinforcing the previously established beliefs (Sánchez, 2019)

This contextual effect will contribute to the coherence theory. The reader's environment greatly influences the interpretation of al-qur'an verses. Thus, understanding the meaning of the qur'an depends on the reader's access to contextual information. Therefore, *asbabun nuzul* also plays a crucial role in comprehending contextual information. Salwa divides letters into several parts in his application, which he calls sections and paragraphs (Hasballah et al., 2021). Salwa refers to paragraphs as collections of verses that cover the main contents rather than groups or sections, even though their essence and purpose are the same. Salwa's interest in using paragraphs stems from the fact that in linguistics, the paragraph framework necessitates a connection between one paragraph and another. Salwa aims to develop this theory through a letter-based method of reading the Koran. Coherence and relevance theories can produce unity in letters in terms of grammar and contextual effects (Robinson, 2021).

Application of the Salwa El-Awa Theory to Surah Al-Qiyamah

In an example application of Salwa's theory, the author will explain one of the letters he describes in his book, the al-qiyamah letter. He divided this letter of forty verses into seven parts (S. El-Awa, 2013). Each part has its main idea. The division is carried out based on 1) dynamic changes in pronunciation (pronouns) or intent (addressees), 2) changes in rhyme, 3) time and place of the verse, and 4) the presence of significant paragraph markers. According to El-Awwa, these points can help carry out *munasabah* between verses, especially in one letter. We can divide the themes in the al-qiyamah letter into seven main themes (S. M. El-Awa, 2006a).

Table 1. Table of Grouping Verses by Theme: QS. Al-Qiyamah

Theme	Paragraph Division	Verse of Al-Qiyamah
Section 1	<i>I swear not by the day of resurrection, 2) and I swear not by the continuously self-reproaching soul. Does man reckon that We shall not gather his bones? Yes indeed, we are capable of forming his very fingertips. But, man wishes to deny what lies ahead of him, asking (derisively) 'When is the day of resurrection?'</i>	1-6
Section 2	<i>So, when the eyesight is (by fear) confounded, and the moon sinks away, and the sun and moon are brought together, on the day, man wil say 'Where is th place to flee?'</i>	7-10
Section 3	<i>No Indeed, not a refuge. Before your Lord, on that day, the recourse wil be. Man will be told, on that day, of what he has done and what he has left undone. But man shall be a witness upon himself. Even though he might tender his excuses.</i>	11-15
Section 4	<i>Move not thy tongue to hasten with it. Verily, upon Us is its gathering and its recitation. Thus, when We recite it follow thou its recitation. And then, verily, it will be upon us to clarify it</i>	16-19
Section 5	<i>No indeed! But ye love the world that hastens away, and ye forsake the hereafter. Faces will on that day be radiant, gazing to their Lord. And faces will on that day be scowling, knowing that a backbreaking is about to befall them.</i>	20-25
Section 6	<i>No indeed! When it reaches the collarbones, and they say 'where is the wizard?', and he knows it is the parting, and leg is entwined with leg, to thy Lord on that day is the drive. For he did not give credence and he did not pray, but, he denied and he turned away, then he went to his household arrogantly. Woe be you, and woe be you</i>	26-35
Section 7	<i>Does man reckon that he will be left futilely/ frivolously? Was he not a drop of a sperm that had been emitted? And then he became a clot and He created and He Formed, and Fashioned out of it the two sexes male and female? Is not That one capable of bringing the dead back to life?</i>	36-40

Salwa condenses these themes into a single, interconnected theme. Salwa uses the passage or part in this letter to designate minor themes from several verses. Salwa employs various terms, such as "marker" and "signified," to identify

and connect these themes (S. M. El-Awa, 2006a). Paragraph markers and connecting words are used. There are two types of paragraph markers, those that refer to changes in the central theme and those that refer to changes in sub-themes. Despite its seemingly unrelated content, Salwa refers to a paragraph marker as a word that transitions into the next theme. El-Awwa defines a letter in the qur'an as a composition of several paragraphs; therefore, signifiers function as a boundary between the paragraphs to lead readers to a comprehensive understanding of the text (S. M. El-Awa, 2006a).

In surah al-qiyamah, five signs dictate the letter's flow and elucidate the themes in each paragraf: *yauma* (*the day*), *a yahsabu* (*does man reckon*), *jama`a* (*gather-together*), *qadir* (*capable*), *kalla* (*no indeed!*). Signs *a yahsabu* (*does man reckon*) dan *qadir* (*capable*). This letter's opening and closing paragraphs employ signs. Some signs are both used in the first and second paragraphs, namely *yauma* (*the day*) and *jama`a* (*gather-together*) (S. El-Awa, 2013). Meanwhile, the minor sign speaks about the Prophet, and verse 46, speaks not only to the Prophet but also to the people or the Prophet's social environment. Meanwhile, in verse 78, the discussion focuses on the Prophet and God.

Apart from using linguistic tools, Salwa also uses relevance analysis tools (Hasballah et al., 2021). In the surah al-qiyamah, the word "*li ta'llil*" is the primary information source. *Lafadz "kalla"* is the entire letter's main connecting and controlling verse. The concept's framework unites the entire letter. According to Salwa, this letter's essence demonstrates God almighty power, which gathers people on a predetermined day to consider their deeds (Sánchez, 2019). Given that each part of surah al-qiyamah contains verses similar to the framework above, these verses serve as links between the various parts (S. M. El-Awa, 2006a).

The element of relevance theory, which he calls pragmatic theory in surah al-qiyamah, is the discontinuity in the sixteenth verse, where this verse has a unique historical context from other verses (Aini, 2015). The purpose of this verse is to caution the prophet against hastily memorizing Allah's verses before gabriel has finished reading them, ensuring a thorough and comprehensive understanding. The seventeenth verse then reverts to the primary topic of discussion, as it did in the

preceding verses. There is also a general historical context related to the doubts of the quraysh infidels at that time with the Prophet's words to them who stated a curse for infidels four times, namely at death, in the grave, on the day of resurrection, and on the day of resurrection (Putri, 2017). So, pragmatically, this verse explains how serious the consequences are for people who close themselves off from the Prophet's call.

IV. CONCLUSION

Salwa M.S. el-Awwa was worried about the concept of the unity of the letter that was developing, and he tried to create a theory for creating a unity of letters in the Koran so that dividing the themes in the letters did not proceed purely subjectively and intuitively but had a basis. Therefore, Salwa first explained the concept of the unity of the letter to previous scholars and then attempted to identify the common thread in their ideas. Then, using pragmatic linguistic methods, he created a theory of letter unity, namely the theory of coherence and relevance. In his explanation, he provided examples from surah al-qiyamah. Thus, from the results of the analysis, it can be concluded that pragmatically, this verse explains how serious the consequences are for people who close themselves off from the Prophet's call.

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