

## THE APPLICATION OF THE PRINCIPLE OF COHERENCE IN AL-HASHR: PERSPECTIVE OF QAWAID TAFSIR BY KHOLID BIN UTSMAN AL-SABT

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Received August 13, 2023; Revised February 01, 2024; Accepted February 09, 2024

**Abstract:** *Qawaid Tafsir by Khalid bin Uthman as Sabt is a book that formulates the sciences of exegesis into the form of rules, including reasonable calm in the Qur'an, he formulated three rules about reasonableness. First, most verses close with al-asma' al-husna to show that the message of the verse relates to these great names. Second, two adjacent verses or sentences, clearly or unclearly related, must have a unifying facet. Third, the general steps to find plausibility between verses in the Qur'an are to look for the surah, make provisional conclusions, analyze the provisional conclusions, and draw up the conclusion. This research is qualitative. Primary data sources are QS Al Hasyar, and secondary sources are the books "Reasonable Discourse of the Qur'an in Tafsir Al-Misbah" by Hasani Ahmad Said and books on "Tulum al-Qur'an related to munasabah. The data collection method is carried out by (1) collecting verses that contain plausibility, (2) categorizing reasonable verses, and (2) analyzing through Qaedah Tafsir Khalid bin Usman As Sabat. Based on the analysis conducted, the study concluded that the author did that rule number 196 in the book of award tafsir is applied to verses 1, 6, 10, 18, 22, and 24. For rule 197 applied to verses 2,3,4,5,7,8,9,11,12,13,14,15,16,17,19,20,21, and 24. While the 198th rule does not apply to the verse in Surat al Hashr.*

**Keywords:** *munasabah, qawaid tafsir, khalid bin utsman al-sabt's, al-Qur'an, sciences.*

### INTRODUCTION

The Quran was revealed with a perfect and majestic recitation, possessing complete unity, orderliness, and interconnection. Therefore, all the chapters in the Quran are interconnected. In the field of Ulumul Quran, this is called the science of munasabah, which aids in understanding the coherence of the meanings in the Quran. Although some may overlook it, the science of munasabah remains crucial for better comprehension and study of the Quran [1], [2].

In this day and age, the knowledge of contextual connections and the unity of themes in the Quran has become a crucial discipline that Muslim scholars must pay attention to. One of the reasons is to assist the community in comprehending the Quran more holistically and comprehensively, about each sentence, verse, theme, and chapter in the Quran. In essence, "munasabah" refers to the context where the verses return to a specific meaning that connects them, whether in a general or specific sense. This connection can be based on logic, sensory perceptions, imagination, or other logical relationships such as cause and effect, synonyms, antonyms, and so forth [3], [4].

The reason for using the book "Qawaid Tafsir" by Khalid bin 'Uthman al-Sabt is that he was able to sharpen the discussion regarding various aspects of Quranic sciences into principles, making it easier to apply them to the Quran. In his book, he mentions at least three principles related to "munasabah" (contextual connections) in the Quran. The first principle is that most verses end with the beautiful names of Allah (al-asma al-husna) to indicate that the message of the verse is related to those magnificent names. The second principle states that two consecutive verses or sentences, regardless of whether their connection is clear or not, must have an underlying aspect that unites them. The third principle is related to the general steps to find contextual connections between verses in the Quran. This involves seeking the purpose of the chapter (surah), drawing temporary conclusions, analyzing these temporary conclusions, and finally formulating the ultimate conclusion [5].

The selection of Surah Al-Hashr in this research is based on the diversity of themes and discussions found in this surah. When read as a standalone text, the themes might seem unrelated; however, they are detailed in the application of reasonable rules. Surah Al-Hashr is classified as a Madani surah, consisting of 29 verses, and it was revealed after Surah Al-Bayyinah. The main theme of this surah revolves around the expulsion of the tribe of Bani Nadir from Madinah. It explains the expulsion of Bani Nadir, the laws regarding war booty (fa'i) and spoils of war (Khaimah), the characteristics of the Jews and the hypocrites, the command to be mindful of Allah (taqwa), and the affirmation of the greatness of the Quran and the greatness of the entity that revealed it, which possesses the Beautiful Names (Asma'ul Husna) [6], [7].

## Literature Review

In the book "Qowaid Tafsir Jam'an wa Dirasan" by Khalid bin Utsman, it is explained that the term "al-munasabah" (المناسبة) in Arabic means the connection between two or more things. In the book "Mu'jam al-Muqayis," it is mentioned that the letters سين, نون, and الباء are combined to form a word that signifies the relationship between something and something else, similar to nasab. Salman Harun interprets "munasabah" as the understanding of the meanings contained in the sequence of statements in the Quran [8], [9].

Imam Badruddin az-Zarkasyi explains that the term "al-munasabah" (المناسبة) means "al-muqarabah" (المقاربة) or proximity, and "al-musyakalah" (المشاكله) or similarity. So, when it is said that "fulanun yunasibu fulanan," it means that Fulan (A) is a person who has a close relationship with Fulan (B). Thus, there is "munasabah" and "musyakalah" between them. In Asian-language books, several terms are used interchangeably with "munasabah," such as suitability, relation, correlation, connection, affiliation, interrelation, relevance, and sometimes still using the "munasabah" itself [10].

Badruddin az-Zarkasyi further explains that "munasabah" is something that can be understood by reason. When presented to the mind, it will surely accept it. According to Ibn al-'Arabi, as quoted by az-Zarkasyi, "munasabah" in the Quran refers to the interconnection between Quranic verses, making them seem like an expression with unified meaning and structured composition, which is a profound knowledge [11]–[13].

As-Suyuthi states that "munasabah" (proximity) should be related to a meaning that connects to it, whether general or specific, logical, sensory, imaginary, or other kinds of relationships, such as cause and effect, between two comparable things, between two opposite things and so on [14]–[16].

From the explanations above, it can be concluded that "munasabah" is a discipline that explores the relationship between Quranic verses and the relationship between different chapters, both in general and specific terms, including logical, sensory, imaginary, and other kinds of connections like cause and effect, equivalence, opposition, and other logical relationships within the Quran [17], [18].

## METHODOLOGY

Based on the researcher's place of study, they used a literature research method intending to gather data and information available in the library, so that the data obtained through literature research can serve as a basis for research activities and practices. In this study, the author took primary data sources from the book titled "Qowaid Tafsir Jam'an Wa Dirasah" by Kholid Bin Utsman Al Sabt and the book titled "Kaidah-Kaidah Tafsir" by Prof. Dr. H. Salman Harun [19].

In analyzing the data, the researcher utilized a descriptive analysis method. Descriptive analysis is an effort to collect and organize data, followed by analyzing the data. The researcher gathered data related to interpretation and methods of interpretation, particularly concerning the science of munasabah (contextual analysis), and then analyzed the data [20]–[22].

## RESULTS AND DISCUSSION

### Types of Munasabah Models

In the field of Quranic studies, there are various models of "munasabah" (coherence) that scholars use to analyze the connections and relationships between verses and chapters. Among these, some well-known models are:

1. Munasabah between elements within a single verse.
2. Munasabah between the beginning and end of a verse (munasabah between mabda' and fashilah).
3. Munasabah between verses within a single chapter.
4. Munasabah between similar verses in different chapters.
5. Munasabah between the opening and closing verses of a chapter.
6. Munasabah between the end of one chapter and the beginning of another.
7. Munasabah between chapters.
8. Munasabah between the names of chapters and their subject matter or objectives.
9. Munasabah between the names of chapters.

However, in general public discourse, the understanding of "munasabah" is often limited to the coherence between verses and chapters commonly known as "Al-Munasabah Bayn Al-Ayat wa Al-Suwar" (the relationship between verses and chapters in the Quran). As is known, the coherence between verses in the Quran can sometimes be clearly and easily identified, where certain verses or parts of verses have a close connection. Failing to consider these connections may result in a lack of understanding or an incomplete understanding of the verses [23]–[25].

For example, in Surah Al-Ma'arij (70:19-21), the verse mentions the character of human beings, who tend to complain when afflicted with hardship and become miserly when blessed with goodness. The coherence between these attributes is evident, a verse serves as an explanation (interpretation) for the previous verse [26], [27].

On the other hand, there are also cases where the coherence between verses is not apparent and requires in-depth analysis, which may demand expertise, patience, and persistence. These types of connections fall into two categories:

*Irthibat Ma'thufah*: The coherence is achieved through the use of the 'athaf (particle "و" meaning "and"). The connection is more linguistic in nature, such as in Surah Al-Hadid (57:4), where the verbs' enter and exit are connected by 'that, signifying a relationship between them. *Irthibat Ghairu Ma'thufah*: The coherence is not achieved through the 'that but requires an analysis based on logical, conceptual, or rhetorical aspects. This can include at-tanzhir (matching), al-madhaddah (complement), and al-istithard (repetition). For instance, in Surah Al-Baqarah (2:6), the coherence between the two verses is based on a contrasting relationship (opposition) between the behaviour of the believers and the disbelievers [28], [29].

### Principles Related to Munasabah

In his book "Qowaid Lughoh Jam'an wa Dirasan," Khalid bin Utsman Al-Sabt formulates three principles related to "munasabah":

1. The majority of verses end with Al-Asma' Al-Husna (the Beautiful Names of Allah) to indicate that the message of the verse is related to those noble names [30].

كثيرا ماتختم الايات القرانية ببعض الأسماء الحسنى للتدليل على أنّ الحكم المذكور له تعلق بذلك  
الأسماء الكريمة

2. Two adjacent verses, whether clearly connected or not, must have an aspect that unites them. Either one is related to the other, or there must be a common factor that connects them [31].

الايتان أو الجملتان المتجاورتان, إما أن يظهر الارتباط بينهما أولًا ما أن تكون إحداها معطوفة  
على الأخرى , وعندئذ لا بد أن تكون بينهما جهة جامعة. أو لا تكون معطوفة, فلا بد من  
دعامة تؤذن باتصال الكلام

3. The general method to find the coherence between verses throughout the Quran is to identify the theme of the surah (chapter), draw preliminary conclusions, analyze these conclusions, and then formulate final conclusions [25], [32], [33].

الأمر الكلي لمعرفة مناسبات الايات في جميع القران : أن يُنظرَ إلى الغرض الذي سيقته له  
السورة, ثم ينظر ما يحتاج اليه ذلك الغرض من المقدمات, ثم ينظر إلى مراتب تلك المقدمات في  
القرب والبعد من المطلوب, كما ينظر عند انجرار الكلام في المقدمات إلى ما يستتبعه من استشراف  
نفس السامع إلى الأحكام, أو اللوازم التابعة له, التي تقتضى البلاغة شفاء الغليل بدفع عناء  
الاستشراف إلى الوقوف عليها

Furthermore, Salman Harun explains how to apply these principles to find coherence between Quranic verses:

1. Determine the main purpose of the surah.
2. Draw preliminary conclusions that convey the main objective of the surah.
3. Analyze which preliminary conclusions are closer or farther from the main objective.

4. By matching the meanings of the verses with these preliminary conclusions, formulate possible conclusions until concluding [34]–[36].

### The Application of the Rule of Munasabah by Khalid bin Utsman as-Sabt in Surah Al-Hashr

The researchers will analyze Surah Al-Hashr to identify the coherence (munasabah) between its verses using the coherence principles of Khalid bin Utsman Al-Sabt. Before discovering the coherence between the verses in Surah Al-Hashr, the researchers must understand the objective or major theme. In several tafsir (exegesis) books, it is mentioned that the main objective or major theme of Surah Al-Hashr is centred around the event of the expulsion of Yahudi of Bani Nadhir from Madinah. Some of these sub-themes include [37]:

#### The Expulsion of the Jewish Tribe of Bani Nadir (1-5)

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ هُوَ الَّذِي اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ اَنْ يَخْرُجُوْا وَظَنُّوْا اَنْهُمْ مٰنِعَتُهُمْ حُصُوْبُهُمْ مِنَ اللّٰهِ فَاَتَتْهُمْ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا وَقَدَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُجْرِبُوْنَ يٰٓيُوْسُفُ بِاَيْدِيهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ فَاعْتَبِرُوْا بِأَوَّلِي الْاَبْصٰرِ وَلَوْ لَا اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلٰءَ لَعَذَّبْتُمْ فِي الدُّنْيَا وَهُمْ فِي الْاٰخِرَةِ عَذٰبِ النَّارِ ذٰلِكَ بِاَنْهُمْ شَاقُوْا اللّٰهُ وَرَسُوْلَهُ وَمَنْ يُشَاقِقِ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ مَا قَطَعْتُمْ مِّنْ لَّيْنَةٍ اَوْ تَرَكْتُمُوهَا قٰئِمَةً عَلٰى اَصْوٰلِهَا فَاِيْدٰنِ اللّٰهُ وَلِيُخْزِيَ الْفٰسِقِيْنَ

“Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree o,] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision. And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire. That is because they opposed Allah and His Messenger. And whoever opposes Allah-then indeed, Allah is severe in penalty. Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.”

According to Kholid, in the principle of reasonableness number 196, it states, "Most of the verses end with al-asma' al-husna (the beautiful names of Allah) to indicate that the message of the verses is related to the magnificent names." at the end of Surah Al-Mujadilah, the power of Allah is mentioned to support His Messenger and to expel those who oppose Allah, His Messenger, and the companions. Then, the first verse of Surah Al-Hashr begins with all creatures in the heavens and the earth glorifying Allah as an acknowledgement of His greatness and majesty and an expression of submission and obedience to His laws and decrees. This verse concludes with the mention of two noble attributes of Allah, Al-'Aziz (The Almighty) and Al-Hakim (The All-Wise), showing the harmony between the purpose of the verse and the mention of al-asma' al-husna at the end. Allah, being Al-'Aziz, has the power to expel the Jewish community and grant victory to His Messenger over the disbelieving Jews. All creatures in the heavens and the earth glorify Allah as The Almighty, and He is The All-Wise in all the decrees He has ordained for His creatures [38]–[41].

The second verse relates to the verse. The connection between the first verse and the second verse is that the second verse explains the evidence of Allah's might and wisdom. In the context of the principle of coherence number 197, Khalid Bin Utsman As-Sabt mentions a rule: "Two adjacent verses or sentences, whether their connection is clear or not, will have aspects that unite them." The first verse mentions that Allah is The Almighty and The All-Wise, while the second verse explains how Allah, with His attribute of being The Almighty, expelled the disbelieving people of the Book, Bani Nadhir, from the Jewish community out of the city of Medina. Despite the Muslims assuming that they would not be able to expel them due to Bani Nadhir's strong fortress and abundant wealth, Allah issued a command, decree, and punishment from a direction they had never anticipated before. Allah commanded His Prophet to fight and expel them and instilled fear in the hearts of Bani Nadhir, leading them to leave their dwelling place [\[42\]-\[44\]](#).

The third verse still has a connection with the first and second verses, following the principle of "munasabah" (contextual coherence). Khalid bin Ustman As-Sabt mentioned, "Two adjacent verses or sentences, whether clear or unclear in their connection, both must have an aspect that unites them." The third verse begins with "wawu that" (wave that nation "and"), which becomes the element that unites the third verse with the second verse. The third verse continues to discuss the expulsion of the Bani Nadhir from Medina. The event of the expulsion of the Bani Nadhir by the Muslims is not separate from one of Allah's attributes mentioned in the first verse, which is His All-Wisdom. Allah decreed their expulsion from their dwelling as a form of punishment and humiliation in this world, not by killing them through the hat of the believers. For them in the Hereafter, there is the torment of Hell, which is far more severe than the torment they are experiencing now [\[39\]](#).

The fourth verse mentions the reason for the expulsion of Bani Nadhir from Medina, which is because they opposed Allah and His Messenger, and they denied what Allah had revealed to the previous messengers in the form of glad tidings about the coming of Prophet Muhammad. They were well aware of and recognized Prophet Muhammad just as they knew and recognized their children. Whoever opposes and goes against Allah and His Messenger, surely Allah will punish them with the severest punishment and torment in this world and the Hereafter. Based on the content of the fourth verse, there is a connection between the fourth, second, and third verses in terms of cause and effect. Thus, the principle of "munasabah" as stated in principle 197, "Two adjacent verses or sentences, whether clear or unclear in their connection, both must have an aspect that unites them," is applicable and can be applied to these verses [\[41\]](#), [\[45\]](#).

The fifth verse explains one of Allah's ways of retribution for Bani Nadhir in this world due to their opposition to Allah and His Messenger. It was the command of Allah to His Messenger to cut down their most special and valuable date palms through the hands of the Muslim community. At that time, they protested and accused the Muslims of committing destruction contrary to what the Prophet had proclaimed. Meanwhile, scholars narrated that the statement of the Jews caused both support and opposition among the Muslim community regarding the cutting down of the date palms. This verse justifies the stance that supports the cutting down and, at the same time, refutes the accusations of the Jewish people from Bani Nadhir. Considering the explanation above, the principle in principle 197 of "munasabah," which states, "Two adjacent verses or sentences, whether clear or unclear in their connection, both must have an aspect that unites them," can also be applied to this fifth verse. This verse indeed has a connection with the previous verses, as it serves as an elaboration on the preceding verses [\[46\]](#).

**Fai (6-10)**

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى  
مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ  
فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ  
دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَصْرُوهَا لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ  
تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ  
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَالَّذِينَ جَاءُوا مِنْ  
بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا  
إِنَّكَ رءُوفٌ رَحِيمٌ

“And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent. And what Allah restored to His Messenger from the people of the towns - it is for Allah and Messenger and his near relatives and orphans and the [stranded] traveller - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take, and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are truthful. And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be successful. And [there is a share for] those who came after them, saying, Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”

After narrating the expulsion of the Bani Nadhir from Madinah in the preceding verse, the sixth verse explains the ruling regarding the possessions acquired from them, known as Fai'. The difference between "ghanKhaimahar booty) and "fair" is that ghanimah refers to the wealth obtained through warfare, whereas fair is the wealth acquired from the enemy peacefully, without engaging in war. Quraisy Syihab further explains that in Islamic legal terms, "fair" refers to what the Muslim community acquires from their enemies, whether through warfare or without war. Therefore, the term "fair" is broader in scope compared to "ghanimah" (war booty). Some scholars also directly understand "fai'" as specifically referring to the possessions of the enemy acquired without engaging in war. This interpretation aligns with the meaning of this verse. Allah concludes this verse with the phrase "Allah Maha Kuasa atas segala sesuatu," which includes the attribute al-Asma' al-Husna (the Beautiful Names), namely قدير (Qadir) which means Almighty. Thus, this verse can be related to the principle of munasabah (suitability) in verse 196, which states "Most of the verses are concluded with the al-Asma' al-Husna to indicate that the message of the verse is related to the great names (of Allah)." With Allah's attribute of being Almighty, He facilitated the Muslim community in taking over the settlement of Bani Nadhir, seizing their belongings, and the Muslims did not have to toil to cover long distances to obtain the spoils of war [47], [48].

The Seventh Verse explains the distribution of the fai' (spoils of war), as well as the rules concerning when and where it can be obtained. Allah has decreed that the spoils of war belong to the Messenger or the highest leader of the Muslim community after the Messenger's demise, the Prophet's relatives, the orphans, the needy, and the stranded travellers so that the spoils do not circulate only among the wealthy among you. Therefore, follow Allah's commands, whatever the Messenger gives you, and adhere to the laws He establishes for you. Accept it with pleasure and execute it sincerely. Abandon whatever Allah prohibits and fear Allah, for surely Allah's retribution is severe. From this explanation, the principle of munasabah (suitability) in verse 197, which states "Two adjacent verses or sentences, whether their connection is clear or not, must surely have a unifying aspect." can be applied to this verse. The connection between verse seven and the preceding verses is that verse seven serves as an explanation of the previous verse [49].

The eighth verse, in its interpretation by M. Quraisy Syihab, states: Whatever the connection, what is clear from this verse is an explanation of who deserves to receive the fai'. Allah states that the fair is designated for the destitute who are truly in need of it, as they possess praiseworthy qualities. These individuals are the muhajirin, those who were forced to migrate to Madinah because they were expelled from their homes in Makkah and its surroundings. They were prevented from practising their religious beliefs and had to leave their possessions behind. They were compelled to leave their homes while their deepest hearts continually sought and hoped for Allah's blessings, namely Paradise and His pleasure. Additionally, in their outward practices, they were consistently seen defending and upholding Allah's religion and the guidance of His Messenger. These are the people who have truly elevated and noble characters, as truth and faithfulness are deeply ingrained in their souls [44], [50], [51].

The explanation above shows that verse eight is still related to the preceding verse, where the previous verse explains the general distribution of fai' (spoils of war), and then this verse further clarifies who is eligible to receive the fai', namely the needy among the muhajir (the early Muslim migrants). Thus, the principle of munasabah to 197, which states "two adjacent verses or sentences, whether their connection is clear or not, must surely have a unifying aspect," can be applied to this verse [52]–[55].

The ninth verse is related to the previous verse because it begins with the conjunction "wawu 'author," indicating a strong connection between the two. This corresponds to the principle of coherence mentioned in rule 197, which states: "Two adjacent verses or sentences, whether their relationship is clear or not, must have an aspect that unites them." After Allah explained in the preceding verse that the "fai'" (wealth acquired from non-Muslim territory without fighting) is designated for the poor among the Muhajirin (emigrants), the ninth verse continues the explanation by mentioning the inhabitants of Medina, namely the Anshar (helpers), and praising their characteristics. They loved the Muhajirin and were far from the traits of greed, covetousness, envy, and hatred. They prioritized and put others' needs above their own, even though they also needed help and faced difficulties. They were generous and free from miserliness. They are described as happy, fortunate, and successful in achieving their desires [56].

The tenth verse, after those who had prepared the city of Medina as a place of migration and believed in Allah and His Messenger from the Muhajirin (migrants) who preceded them, prayed, "Our Lord, forgive us and our brothers who have believed before us." They were referring to the Ansar (helpers) who came after them, i.e., the Muhajirin. They sought forgiveness for their Ansari brethren, and they asked that no ill feelings be harboured in their hearts towards the believers. This verse concludes with the mention of two noble names of Allah, "Al-Rauf" (The Most Kind) and "Ar-Rahim" (The Most Merciful). Thus, the rule of relevance (munasabah) can be applied to this verse, rule 196, which states, "Many verses end with Al-Asma' Al-Husna (the beautiful names of Allah) to indicate that the message of the verse relates to His majestic names [57]."



The mentioning of these two attributes of Allah at the end of the verse signifies that He is truly Merciful to His servants. With His attribute of being Most Kind, may He remove envy and jealousy among the Muslims, and with His attribute of being Most Merciful, may He forgive the sins of those who repent and seek forgiveness for themselves and their brethren [58].

### The Conspiracy of the Hypocrites and the Jews and Their Recompense (11-17)

أَمْ تَرَى إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤَلِّقُوا الْوَسْلَ الْوَدْبُ ثُمَّ لَا يُبَصِرُونَ لِأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ لَا يُقْتَلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيَةٍ مُحْصَنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ مَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وِبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عِقَابَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

“Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, regarding you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided. You [believers] are more fearful within their breasts than Allah. That is because they are people who do not understand. They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds." So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.”

The eleventh verse explains the relationship between the hypocrites and the Jews of Bani Nadhir. After elaborating on the strong brotherhood among the Muslim community in the previous verse, this verse describes the false brotherhood between the hypocrites and the deceitful Jews. Their brotherhood stands in stark contrast to the genuine brotherhood between the Muslim muhajirin (emigrants) and anshar (helpers). Thus, in this verse, the reasonable principle of coherence (munasabah) can be applied, as stated in rule 197, which says, "Two adjacent verses or sentences, whether their connection is explicit or not, must have a unifying aspect." The unifying aspect between this verse and the previous one is the comparison between the concept of brotherhood among the Muslims and the hypocrites [59].

The twelfth verse reveals the lies committed by the hypocrites against the Jewish tribe of Bani Nadir. These hypocrites did not join the Jews when they were expelled from Medina, and they also did not support the Jews during the battle against the believers due to their fear. Thus, this verse can be applied to reasonable rule 197, which states, "Two adjacent verses or sentences, whether clear or unclearly related, must have some

connecting aspect." The connecting aspect between the twelfth verse and the preceding one is that it serves as an explanation of the lies perpetrated by the hypocrites [60].

The thirteenth verse mentions the hypocrites' fear of the believers more than their fear of Allah, which is due to their ignorance of the greatness of Allah. In this verse, the reasonable principle number 197 can be applied, which states, "two Twoacent verses or sentences, whether clear or unclear in their connection, both certainly have a unifying aspect." The aspect that connects this verse with the previous one, Husn At-Takhallush, is that the previous verse reveals the lies of the hypocrites to the Jewish community. In this verse, it shifts to their fear of the believers, surpassing their fear of Allah, causing them to be unwilling to assist [71].

The fourteenth verse continues the explanation about the fear of the Jews and the hypocrites. They did not dare to fight against the Muslim forces except from within fortified strongholds. It reiterates the weakness of brotherhood among the Jews and the hypocrites due to the existence of hatred, envy, and animosity among them. In this verse, the reasonable principle can be applied, which is rule 197 stating, "Two adjacent verses or sentences, whether clear or obscure in their connection, must have some unifying aspect." The unifying aspect of this verse with the previous one is that it elaborates on the fear mentioned in the preceding verse [61].

The fifteenth verse explains what the Jews of Bani Nadhir experienced, which was also experienced by the communities before them, such as the Quraysh who were defeated in the Battle of Badr six months before the battle with Bani Nadhir. It also mentions what the Jewish community of Qainuqa' endured, which was their expulsion from Madinah to Syria one and a half years after the Hijrah. For them, there awaits a painful, saddening, and distressing punishment in the Hereafter. This verse can be associated with the reasonable principle number 197, which states, "Two adjacent verses or sentences, whether clear or unclear in their relation, must have an aspect that unites them." The unifying aspect here is tanzhir, where this verse gives an example similar to what Bani Nadhir experienced, as mentioned in the preceding verse [62].

The sixteenth verse draws a parallel between what the hypocrites did to the Bani Nadhir and what Satan does when deceiving humans by inciting and making evil appear good and enticing in their eyes. This verse can be linked to the reasonable principle in 197, which states, "Two adjacent verses or sentences, whether explicit or implicit, must surely have connecting aspects." The connecting aspect between this verse and the preceding one is "tanzhir," which matches the characteristics of hypocrites with those of Satan when deceiving humans [63], [64].

The seventeenth verse explains the bad consequences faced by humans because they were tempted by Satan, and the everlasting punishment in hell is the retribution for all disbelievers, including the Jewish people of the Bani Nadhir and the hypocrites. In this verse, the reasonable rule of ke-197 can be applied, which states "Two adjacent verses or sentences, clear or unclear in their relation, will have a unifying aspect." The unifying aspect of this verse is the cause-and-effect relationship. This verse explains the consequences of the actions of the hypocrites and the Bani Nadhir Jewish community [40].

### Commandment to be Pious (18-20)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do. And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers.”

In the eighteenth verse, in this verse, Allah commands the believers to have Taqwa (piety) towards Him, which means having faith in Allah alone. They are advised to be conscious of Allah by fulfilling the obligations He has set and avoiding disobedience to Him. The verse also instructs the believers to evaluate their actions for the Day of Judgment. Then, Allah reiterates the command of Taqwa, urging the believers to fear Allah by obeying His commands and avoiding all forms of disobedience to Him. Allah concludes this verse by mentioning one of His noble names, which is "Al-Khabir," meaning "The All-Knowing." It signifies that Allah truly knows all your actions, both good and bad. None of these actions are hidden from Him, and He will repay each one of them. This verse aligns with the reasonable principle number 196, which states, "Most verses conclude with the beautiful names (of Allah) to indicate that the message of the verse relates to His majestic names." Al-Khabir, following the message conveyed in this verse, emphasizes the importance of Taqwa, as Allah is fully aware of your actions, so have Taqwa (piety) towards Him [65]–[67].

The nineteenth verse, a prohibition, reminds people not to be like those who forget Allah, those who do not fulfil their obligations and rights to Allah, and as a consequence, Allah makes them forget to prepare good deeds for themselves. Thus, they are the transgressors, meaning those who forget the rights of Allah have deviated from obedience and engage in sinful acts towards Him. In this verse, the reasonable rule number 197 can be applied, which states "Two adjacent verses or sentences, whether clear or unclear in their relation, must have a unifying aspect." The unifying aspect of this verse with the previous one is the presence of "wawu the" at the beginning of this verse. After commanding to be conscious of Allah and prepare for the hereafter in the previous verse, in this verse, Allah prohibits being like the hypocrites who forget Allah's rights, His greatness, and His noble attributes, leading to Allah making them forget about themselves [64].

The twentieth verse explains the difference between the inhabitants of heaven and the inhabitants of hell. The inhabitants of heaven will obtain the things they have been seeking and desiring, and they will be saved from the things they have been worrying about. In this verse, the reasonable principle number 197 can be applied, which states, "Two adjacent verses or sentences, whether clear or not, must have a unifying aspect." The unifying aspect of this verse with the previous one is that it emphasizes the distinction between the righteous people who always act in obedience and the hypocrites who always commit sins, as mentioned in the preceding verse [66], [68].

### **The Position of the Quran and the Magnificence of the Divine Being Who Revealed It, Possessing the Asma' Al Husna (21-24)**

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَهُٗ خَشِيْعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عُلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا  
إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلْمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ  
هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُٗ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ

“If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.”

The twenty-first verse presents a fascinating similitude about the majesty of the Quran. It is depicted that if a mountain, which is so hard, dense, and solid, were to understand the Quran, it would surely crumble out of fear of Allah. Is it not fitting for you, O mankind, that your hearts are not touched, not humbly submissive out of fear and reverence for Allah, even though you understand Allah's commandments and are capable of pondering His book? In this verse, we can apply the reasonable principle number 197, which states, "Two adjacent verses or sentences, whether clear or obscure in their connection, must have an underlying unity." The connecting aspect with the following verse is that this verse expounds on the grandeur of the Quran, while the next verse discusses the attributes of Allah, who revealed the sacred book, the Quran [69].

In the twenty-second verse, in this verse, Allah explains the attributes of the being who revealed the Quran. He, Allah, is the only deity worthy of worship, and there is no creator or controller of the universe except Him. He is All-Knowing of both the unseen and the manifest, and Allah is the Most Compassionate, with His mercy encompassing all creatures. Allah is the Most Merciful, bestowing eternal mercy upon the believers in the hereafter [60].

In this verse, we can apply principle 196 to the verse, which states, "Most of the verses end with the beautiful names (Asma' al-Husna) to indicate that the message of the verse is related to these great names." The mention of the attributes "Ar-Rahman" and "Ar-Rahim" (the Most Compassionate and the Most Merciful) after affirming His comprehensive knowledge indicates that Allah knows the condition of His creatures, so He grants them mercy according to their needs and the appropriateness of receiving it [70].

In the twenty-third verse, here Allah reaffirms His oneness. This is mentioned again at the beginning of this verse to emphasize and strengthen it as in the previous verse. He is the only God worthy of true worship. He is the king, and there is no other king but Him. There is none greater than Him. He is the Most Holy, meaning full of blessings; As-Salam, the Most Peaceful, meaning He is the source of peace for all His creatures from His oppression; Al-Mu'min, who grants security, meaning He provides a sense of safety to His servants from His oppression; Al-Muhaimin, the All-Protector; Al-Aziz, the Almighty, meaning He is the severe punisher of His enemies; Al-Jabbar, the All-Compeller, meaning He rectifies all affairs of His servants and directs them towards what is good for them; Al-Mutakabbir, the Possessor of all greatness, meaning He exalts Himself above all evil, and Allah is free from what the polytheists ascribe to Him [40].

In this verse, principle 197 can be applied, which states, "Two adjacent verses or sentences, whether clear or unclear in their connection, certainly have a unifying aspect." The connection of this verse with the previous verse is that it emphasizes Allah's attributes by mentioning some of His other attributes again [71].

In the twenty-fourth verse, in this verse, Allah reiterates some of His attributes related to the creation, namely al Khaliq (the Creator), al-Bari (the Maker), and al Mushawwir (the Fashioner). Allah is the one who possesses al Asma al Husna, the beautiful names, that were mentioned in this verse and the preceding ones, and all that exists in the heavens and on the earth glorify Him. The verse concludes with two of Allah's attributes, al Aziz

(the Almighty) and al-Hakim (the Wise), indicating that Allah is mighty in punishing His enemies and supremely wise in governing His creation, turning them away from things that are not beneficial for them. In this verse, principle 196 can be applied, which states, "Most of the verses end with the beautiful names (Asma' al-Husna) to indicate that the message of the verse is related to these great names [64]."

The mention of the attributes al Aziz and al-Hakim after mentioning His attributes related to creation depicts Allah's immense wisdom in creating His creatures, as well as the decisions Allah takes following His will, and nothing can hinder the implementation of His will [13], [9], [72], [73].

To see the results of applying the munasabah rules to Surah al Hasyr from the perspective of Khalid bin Uthman As-Sabt, the author will make the following table:

**Table 1. Munasabah Rules to Surah al Hasyr**

Verse Order	Rule 196	Rule 197	Rule 198
1.	v		
2.		v	
3.		v	
4.		v	
5.		v	
6.	v		
7.		v	
8.		v	
9.		v	
10.	v		
11.		v	
12.		v	
13.		v	
14.		v	
15.		v	
16.		v	
17.		v	
18.	v		
19.		v	
20.		v	
21.		v	
22.	v		
23.		v	
24.	v		

Information. V: is a sign for the rule applied to the verse.

## CONCLUSION

The book "Qawaid al-Quran" by Khalid bin Uthman al-Sabt is a work that formulates the sciences of interpretation (tafsir) into the form of principles (qawaid). It includes the concept of coherence (munasabah) within the Quran, and it formulates three principles regarding coherence. First, most verses conclude with the beautiful names of Allah to show that the message of the verses is related to these great names. Second, two adjacent verses or sentences, whether explicitly connected or not, must have an aspect that unites them. Third, the general steps to find coherence among the verses in the Quran are to seek the purpose of the surah, make provisional conclusions, analyze these provisional conclusions, and then come up with a conclusion. The result of the author's research is that principle number 196 in the book "Qawaid al-Tafsir" is applied to verses 1, 6, 10, 18, 22, and 24. Principle number 197 is applied to verses 2, 3, 4, 5, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, and 24. However, principle number 198 is not applied to any verses in Surah Al-Hashr.

## Acknowledgements

All authors would like to thank all parties involved in this research, especially the Department of Qur'anic Studies, University of Muhammadiyah Surakarta, Indonesia, and the Department of Islamic Studies, Fatoni University, Thailand. Hopefully, this scientific article will bring benefits for the advancement of science at the world level.

## Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

## Conflicts of Interest

All authors declare no conflict of interest.

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