

## The Coherence Of Surah Al-Muzammil In Perspective Of Semitic Rhetoric Analysis (SRA)

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### Abstract

The aim of this research is to find the structure of Surah Al-Muzammil so that it can be seen whether the verses in it are coherent. This research method uses analysis, namely, to process data and answer research problems. The approach used in this literature research is Semitic Rhetorical Analysis (SRA) with descriptive analysis methods in data processing. The results of this research show that surah al-Muzammil is a text structure which is an application of SRA in surah al-Muzammil to produce a series consisting of 3 parts and 7 pieces which form a parallel concentric construction (A B/ x / A' B'). every piece and part have a relationship with other pieces and parts, so that every verse in surah al-Muzammil is interconnected. This finding was refuted by Richard Bell because each verse in surah al-Muzammil was able to be symmetrical with other verses from the lowest text level to the top text level, so this conclusion indicated that surah al-Muzammil was structured systematically and coherently.

*Tujuan penelitian ini adalah untuk menemukan struktur surah Al-Muzammil sehingga dapat diketahui apakah ayat-ayat didalamnya koheren. Metode penelitian ini menggunakan analisis yaitu untuk mengolah data dan menjawab permasalahan penelitian. Pendekatan yang digunakan dalam penelitian kepustakaan ini adalah Semitic Rethorical Analysis SRA dengan metode analisis deskriptif dalam pengolahan data. Adapun hasil penelitian ini menunjukkan bahwa surah al-Muzammil adalah sebuah struktur teks yang merupakan sebuah penerapan Semitic Rhetorical Analysis dalam surah al-Muzammil menghasilkan sebuah rangkaian yang terdiri dari, 3 part dan 7 piece yang membentuk kontruksi konsentris paralel (A B/ x / A' B'). setiap piece dan part mempunyai hubungan dengan piece dan part lainnya, sehingga setiap ayat dalam surah al-Muzammil saling berhubungan. Temuan ini terbantahkan Richard Bell karena setiap ayat dalam surah al-Muzammil mampu bersimetris dengan ayat yang lain dari tingkatan teks terbawah hingga tingkatan teks teratas, sehingga kesimpulan ini mengisyaratkan bahwa surah al-Muzammil tersusun sistematis dan koheren*

## A. INTRODUCTION

In contemporary times, the study of Qur'anic coherence has seen continuous development. Among modern scholars, Hamid al-Din al-Farahi (d. 1930 CE) and his student Amin Ahsan Islahi (d. 1997 CE) introduced the theory of *'amud al-surah* (pillar of the surah) (Asnawi, 2018; Asnawi & Idri, 2020). Al-Farahi stated that coherence exists between one verse and another in the Qur'an, forming a surah as a unified whole (Ahmad Solahuddin, 2016). Burhanuddin al-Biqā'i also asserted that the Qur'an is a cohesive unit, with its verses and surahs interconnected. Allah revealed the Qur'an with an arrangement that links its verses and surahs cohesively (Burhānuddīn Al-Biqā'ī, 2006).

Conversely, Richard Bell, a Western orientalist, criticized the Qur'an in his book *The Qur'an Translated, with a Critical Re-Arrangement of the Surah*. Bell argued that verses 15–19 of Surah al-Muzammil contain statements that contradict earlier verses and that the surah lacks systematic coherence from one verse to the next (Richard Bell, 1939).

Motivated by the scholarly debate between Muslim scholars and orientalist, this study aims to analyze the structure of Surah al-Muzammil to uncover relationships between its verses and surahs. To achieve this, the researcher employs Semitic Rhetorical Analysis (SRA), a method capable of scientifically demonstrating the coherence of surah arrangements (Aqdi Rofiq Asnawi, 2018). Additionally, this method is well-suited to counter Richard Bell's critique, which claims that the Qur'an's arrangement is unsystematic.

Existing studies have not specifically examined the coherence of Surah al-Muzammil's verses. While studies on verse coherence using the SRA method have been conducted on other surahs, such as Al-Qiyamah (Aqdi Rofiq Asnawi, 2022), Al-Hijr (Abdullah Muhammady, 2022), Adz-Dzariyat (Aqdi Rofiq Asnawi, 2023), Al-Ma'idah (Asnawi, 2021; Cuypers, 2008), Al- 'Alaq (Aqdi Rofiq Asnawi, 2021), Al-Ahqaf (Yudiantia et al., 2024), Al-Qalam (Zubaidi et al., 2023), and the last 33 surahs of the Qur'anic mushaf (Michel Cuypers, 2018), no research has specifically applied SRA to Surah al-Muzammil. Thus, this study focuses on analyzing and evaluating the coherence of Surah al-Muzammil using the SRA method.

## B. RESEARCH METHODOLOGY

This study employs Semitic Rhetorical Analysis (SRA), a method of analyzing Qur'anic texts based on the principles of Semitic rhetoric, which identifies textual structures and their constituent elements (Asnawi, 2022; Asnawi et al., 2023, 2024). Semitic rhetoric differs fundamentally from Classical Greek rhetoric, which structures texts in a linear order: introduction, narrative, argumentation, and conclusion. By contrast, Semitic rhetoric employs principles of symmetry (Michel Cuypers, 2018).

There are three types of symmetrical structures:

1. **Parallel Composition:** A text structure that shows balanced repetition of text sections, represented as (ABC/A'B'C').
2. **Concentric or Ring Composition:** A structure that shows a central focus surrounded by paired, parallel constructions. This may be represented as (ABC/x/A'C'B') or mirror concentric construction: (ABC/x/C'B'A').
3. **Mirror Composition:** A structure where text sections are arranged in a manner that they pair in reverse order, represented as (ABC/C'B'A')(Aqdi Rofiq Asnawi, 2022).

Based on the principles of Semitic rhetoric, a text consists of textual particles that form larger textual elements. The relationships among these particles establish the symmetrical structure of the text, which is the primary principle of SRA (Cuypers, 2011). Below are the levels of textual elements in Semitic Rhetoric, as explained by Cuypers (2015):

- **Member (*mafsil*):** A small group of textual particles consisting of several words that express a specific meaning.
- **Segment (*far'u*):** Consists of up to three members.
- **Piece (*qism*):** Comprises up to three segments.
- **Part (*juz*):** Comprises up to three pieces.
- **Passage (*maqta*):** Comprises one or more parts.
- **Sequence (*silsilah*):** Consists of one or more passages.
- **Section (*shu'bah*):** Consists of one or more sequences.
- **Book (*kitab*):** Comprises one or more sections.

The method used to examine the object of this research is descriptive-analytical. The steps involved include gathering, processing, and categorizing data about the research object, followed by presenting the data in descriptive form. The presented

data is then analyzed and studied in depth to address the academic problem posed in this research: the coherence of Surah al-Muzammil using the SRA method.

The technique used for data collection in this study is the documentation method. This involves collecting data from written documents and institutions related to the research topic. The process begins with identifying targets, variables, and methods for data collection. Subsequently, the data is gathered, analyzed, and its effectiveness evaluated.

**C. RESULTS AND DISCUSSION**

As explained earlier, the analysis of Surah al-Muzammil begins by dividing the text into smaller textual units, called "members" (*mafsil*), and continues to higher levels according to the text's length. The division of members is determined by their ability to exhibit symmetry. Segments consist of one to three members; thus, a segment may contain one member but not four or more (Asnawi, 2022).

The researchers identified that this surah comprises one passage (*maqta'*) consisting of three parts and seven pieces. Its textual structure forms a concentric parallel construction, where Piece 1 is symmetrical with Piece 5-6, and Piece 2 is symmetrical with Piece 7. The central focus of the text lies in Piece 3 and 4.

In Surah Al-Muzzammil, there are seven pieces: the first piece consists of verses 1-7, the second piece consists of verses 8-11, the third piece consists of verses 12-16, the fourth piece consists of verses 17-19, the fifth piece consists of verses 20a-20c, the sixth piece consists of verse 20d, and the seventh piece consists of verses 20e-20g.

**Piece 1**

Verses 1-7: This piece demonstrates a concentric mirror structure (A-x-A') composed of three segments:

Segment	Ayat
A	<p>يَا أَيُّهَا الْمَرْمُولُ (١) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (٢) نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ</p> <p>"O you who wraps himself [in clothing], (1) stand [in prayer] all night, except for a little, (2) half of it - or subtract from it a little, (3) or add to it..."</p>
x	<p>وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا (٤)</p>

	"And recite the Qur'an slowly and distinctly. (4)	
	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥)	
	Indeed, We will cast upon you a heavy word." (5)	
A'	إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧)	
	"Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words (6). Indeed, for you by day is prolonged occupation."	

In this piece, the central focus is on Verses 4 and 5, which emphasize the greatness of the Qur'an and the significant obligations it imposes. These verses underscore the importance of reciting the Qur'an slowly and reflectively (tartil). Wahbah al-Zuhaili interprets the term qawlan thaqilan (a heavy word) as a reference to the substantial obligations borne by humans, encompassing commands, prohibitions, and limits, including what is lawful and unlawful (Wahbah Al-Zuhaili, 1991).

The relationship between Segment A (verses 1–3) and Segment A' (verses 6–7) is symmetrical. Segment A contains Allah's command to Prophet Muhammad (peace be upon him) to rise during the night, while Segment A' highlights the virtues of night prayer (qiyam al-layl). This connection demonstrates the rewards and spiritual benefits of observing night prayers, despite its physical demands.

According to Quraish Shihab, the overall context of these verses encourages night prayers for approximately half the night, except in situations of illness, extreme fatigue, or unavoidable commitments (Quraish Shihab, 2005).

**Piece 2**

Verses 8–11: This piece adopts a parallel structure (AB/A'B') composed of two symmetrical segments, each containing two members:

Segment	Ayat
A	<p>وَادْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (٨)</p> <p>"And remember the name of your Lord and devote yourself to Him with complete devotion. (8)"</p>
	<p>رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩)</p> <p>"[He is] the Lord of the east and the west; there is no deity except Him, so take Him as Disposer of your affairs. (9)"</p>
A'	<p>وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (١٠)</p> <p>"And be patient over what they say and avoid them with gracious avoidance. (10)"</p>
	<p>وَذَرِنِي وَمُكَدِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهَلْهُم قَلِيلًا (١١)</p> <p>"And leave Me with the deniers, those of ease [in life], and allow them respite a little." (11)</p>

The parallel structure connects Segment A (verse 8) with Segment A' (verse 10) and Segment B (verse 9) with Segment B' (verse 11). Verse 8 instructs the Prophet Muhammad (peace be upon him) to remember Allah, while Verse 10 advises patience in facing adversities.

Similarly, the relationship between Verse 9 and Verse 11 reflects Allah's assurance to handle the disbelievers, granting them a temporary reprieve. Quraish Shihab interprets Verse 10 as an encouragement for the Prophet to prepare mentally for his prophetic mission and remain steadfast against opposition from the disbelievers (Quraish Shihab, 2005).

Moreover, verse 9 is connected to verse 11. The relationship between these two verses lies in the reminder in verse 9, where the Prophet is reminded of the oneness of Allah and the necessity of making Him a protector and refuge. Verse 11 then informs

the Prophet that Allah will take action against the deniers and grant them temporary respite.

The connection between verses 9 and 11 aligns with Sayyid Qutb's interpretation, which states that the Prophet was commanded to be patient with what the polytheists said and to distance himself from them in a gracious manner. This is because Allah Himself would confront the deniers and ensure that action is taken against them (Sayyid Quthub, 2018). Thus, the Prophet was asked not to be disturbed by the behavior of those who rejected the teachings, to relinquish all pleasures to them, and to entrust the ultimate resolution to Allah.

**Piece 3**

Verses 12–16: This piece forms a concentric mirror structure (A/x/A'), where the central verse highlights the apocalyptic Day of Judgment:

Segment	Ayat	
A	<p>إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا (١٢)</p> <p>"Indeed, with Us [for them] are shackles and burning fire (12)</p>	
	<p>وَوَطْعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا (١٣)</p> <p>that chokes and a painful punishment. (13)"</p>	
x	<p>يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا (١٤)</p> <p>"On the Day the earth and the mountains will convulse, and the mountains will become a heap of sand pouring down. (14)"</p>	
A'	<p>إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۖ شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (١٥)</p> <p>"Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a Messenger. (15)</p>	
	<p>فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِئْسَ (١٦)</p> <p>But Pharaoh disobeyed the Messenger, so We seized him with a ruinous seizure. (16)"</p>	

Verse 14 serves as the central point of the textual structure above, as it highlights the main theme of a significant and dramatic event—the Day of Judgment—when the earth and mountains will tremble violently. On that day, Allah will repay those who denied His signs and His messengers, both in this world and the Hereafter. This interpretation aligns with Sayyid Qutb's view, which emphasizes that verse 14 depicts a terrifying scene for humankind, mentioning the vast expanse of the earth.

Furthermore, verses 12–13 (Segment A) emphasize the severity of Allah's punishment for those who deny His signs and messengers on the Day of Judgment. In contrast, verses 15–16 (Segment A') narrate the mission of Prophet Muhammad (peace be upon him) as a messenger to his people and relate it to the story of Prophet Musa (peace be upon him), who was sent to Pharaoh. These verses illustrate a historical pattern where people often reject the messages of Allah's prophets and messengers, which subsequently leads to their punishment or destruction.

The relationship between Segment A and Segment A' aligns with Wahbah Al-Zuhaili's interpretation, which explains that Allah calls out to the disbelievers among the Quraysh. However, this also applies to all of humanity, specifically those who mock the Prophet, boast arrogantly, deny Allah's signs, and reject His messengers. They are warned of the most severe punishment in both this world and the Hereafter. In this world, the leaders of Mecca were punished through their defeat at the Battle of Badr, while in the Hereafter, the fires of Hell will await them (Al-Zuhaili, 1991).

#### Piece 4

Verses 17–19: This piece uses a mirror composition (AB/B'A') to emphasize divine warnings and promises:

Segment	Ayat
A	فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (١٧) "Then how will you fear, if you disbelieve, a Day that will make the children white-haired? (17)"
B	السَّمَاءُ مُنْفَطِرٌ بِهِ (١٨أ) "The heaven will break apart therefrom. (18a)"
B'	كَانَ وَعْدُهُ مَفْعُولًا (١٨ب) إِنَّ هَذِهِ تَذَكِيرَةٌ (١٩أ)



	"His promise is ever fulfilled. (18b) Indeed, this is a reminder. (19a)"	
A'	<p style="text-align: right;">فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا (١٩ ب)</p> <p style="text-align: center;">"So whoever wills may take to his Lord a way. (19b)"</p>	

Verses 17 and 19b are paired because verse 17 describes the Day of Judgment, where unexpected and terrifying events will occur, such as children turning gray-haired due to fear and immense chaos. This rhetorical question prompts humans to reflect on the consequences of disbelief and ingratitude, emphasizing the importance of taking corrective action. Meanwhile, verse 19b explains that whoever wishes to be saved from the torment of the Day of Judgment should follow the straight path leading to their Lord. This interpretation aligns with Quraish Shihab's view, which states that the verse invites humanity to choose the path that leads to eternal peace and elevation. Those who wish to follow it may do so, while those who refuse must bear the consequences themselves (Quraish Shihab, 2005).

On the other hand, verses 18a and 18b–19a share a stronger connection in illustrating Allah's promises and warnings. Verse 18a depicts the dramatic event of the heavens splitting apart on the Day of Judgment. Verses 18b–19a, however, affirm that Allah's promise will undoubtedly come to pass and that the Qur'an serves as a serious admonition for humanity. Together, these verses reinforce the certainty of Allah's promises. This interpretation is consistent with Sayyid Qutb's explanation that these verses shook the hearts of those who denied Allah's signs when they were revealed, while simultaneously bringing mercy, trust, and confidence to the Prophet Muhammad (peace be upon him) and the weak minority of believers at the time. They felt assured that their Lord was always with them, fighting their enemies and punishing those adversaries (Quraish Shihab, 2005).

**Piece 5**

Verses 20a–20c: This piece forms a concentric mirror structure (A-x-A'), focusing on the flexibility granted in performing night prayers:

Segment	Ayat
A	<p>إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنُصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ (١٢٠)</p> <p>"Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. (20a)"</p>
x	<p>وَاللَّهُ يَقْدِرُ اللَّيْلَ وَالنَّهَارَ (٢٠ب)</p> <p>"And Allah determines [the extent of] the night and the day. (20b)"</p>
A'	<p>عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ (٢٠ج)</p> <p>"He has known that you will not be able to do it, and has turned to you in forgiveness. So recite what is easy for you of the Qur'an. (20c)"</p>

Segment A (verse 20a) and Segment A' (verse 20c) are interconnected in the context of performing the night prayer (qiyam al-layl) and the leniency granted by Allah to the Prophet Muhammad (peace be upon him) and his followers. Segment A (verse 20a) highlights that Allah acknowledges the reality that night prayers do not always need to be prolonged but can be adjusted based on individual or group capabilities and circumstances. This reflects Allah's mercy and understanding of the conditions of His people. Segment A' (verse 20c) further explains the reasoning behind this leniency. Allah knows that humans are not always capable of meticulously calculating time, especially during night prayers. Therefore, Allah grants ease and allows them to recite portions of the Qur'an that are manageable during their prayers.

This interpretation aligns with Wahbah Al-Zuhaili's explanation, which states that verse 20a reflects Allah's awareness that the Prophet, out of obedience to His command, performs prayers during the night, sometimes for less than two-thirds of it. A group of the Prophet's companions also engage in similar acts of worship. Allah will reward them generously for their efforts (Al-Zuhaili, 1991).

Verse 20b serves as the central point of the text because it portrays Allah’s dominion and control over night and day. This depiction shifts the focus to Allah’s divine attributes in regulating time, reminding humans of His power and the fact that everything in this world is governed by Him. This verse provides essential context for understanding the leniency Allah grants in performing night prayers and illustrates His merciful understanding of human conditions. Sayyid Qutb elaborates on verse 20b by stating that Allah does not wish to burden or overburden His servants. Instead, He desires for them to prepare provisions (for the Hereafter), and they have already done so. Thus, Allah provides ease for them, encouraging them to approach their obligations with simplicity (Sayyid Quthub, 2018).

**Piece 6**

This piece consists of verse 20d, which exhibits a symmetrical mirror structure (A-A') formed by two segments:

Segment	Ayat
A	<p>عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ، وَأَخْرُونَ يَصْرِيحُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ</p> <p>"He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah... (20d)"</p>
A'	<p>وَأَخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَافْرَأُوا مَا تيسَّرَ مِنْهُ (٢٠د)</p> <p>"...and others fighting for the cause of Allah. So recite what is easy from it [the Qur'an]."</p>

Verse 20d illustrates the diversity of human tasks and activities, which may include those who are ill, those seeking sustenance, and those engaged in warfare. This aligns with Ibn Kathir's interpretation, which explains that Allah is aware that there will be members of this community who have valid excuses for not performing qiyam al-lail (night prayers). These excuses may include illness that prevents them from performing the prayers, traveling to seek Allah's bounty through work and trade, or being preoccupied with something deemed more critical, such as fighting in the cause of Allah (Ibnu Katsir, 1999).

Similarly, Abdul Malik Karim Amrullah (Buya Hamka) emphasizes that individuals who are ill are not burdened with such obligations. He further explains that if someone were to pray continuously throughout the night, it would result in a lack of sleep, which could lead to illness. The point is that Allah's command to worship is not intended to cause harm or illness but to ensure that people remain in good health and well-being (Buya Hamka, 1985).

### Piece 7

This piece consists of verses 20e-20g, which demonstrate a concentric mirror structure (A-x-A') composed of three segments:

Segment	Ayat
A	<p>وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا (٢٠هـ)</p> <p>"And establish prayer and give zakah and loan Allah a goodly loan. (20e)"</p>
x	<p>وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا (٢٠و)</p> <p>"And whatever good you put forward for yourselves—you will find it with Allah. It is better and greater in reward. (20f)"</p>
A'	<p>وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ (٢٠ز)</p> <p>"And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (20g)"</p>

Segment A (Verse 20e) and Segment A' (Verse 20g) are connected in the context of the command to perform acts of worship and seek Allah's forgiveness. These verses emphasize the importance of worshiping Allah and the intimate relationship between humans and their Creator. Segment A (Verse 20e) instructs the performance of three key actions: prayer (salat), almsgiving (zakat), and offering a "loan" to Allah in the form of good deeds or righteous actions. These actions encompass aspects of worship (prayer), social responsibility (almsgiving), and devotion through acts of kindness (loan to Allah). All these reflect commitment and obedience to Allah. Similarly, Abdul Karim Malik Amrullah explained that using one's wealth to support religion, ensuring it is sourced from lawful means, helping those in need, and eradicating the dangerous

disease of stinginess, aligns with Allah's promise of multiplied rewards and guarantees that generous people will not face scarcity (Buya Hamka, 1985).

Segment A' (Verse 20g), the concluding segment of these verses, highlights the importance of *istighfar* (seeking forgiveness) in the context of worship and righteous deeds. It reminds humans that despite their efforts to fulfill acts of worship and perform good deeds, they remain limited and prone to mistakes. Sayyid Qutb explained that humans are inherently imperfect and susceptible to errors; no matter how earnest they are in seeking truth and striving for goodness, they are encouraged to turn to Allah and seek His forgiveness for their shortcomings (Sayyid Quthub, 2018). Thus, seeking forgiveness from Allah is crucial. This verse emphasizes Allah's attribute as the Most Forgiving and Most Merciful, inviting humans to approach Him with humility.

Verse 20f serves as the central focus of the text, linking two key concepts emphasized in these verses: good deeds and their rewards in Allah's sight. This verse reminds humans that every good action they perform will receive the best reward from Allah. Quraish Shihab explains that the effort exerted through hard work, the fatigue of the mind, and the toil of the body are no less valuable as acts of worship than standing, bowing, and prostrating before the prayer niche (*mihrab*) (Quraish Shihab, 2005). Therefore, this becomes the focal point of the overall message: the good deeds and acts of worship performed by humans not only bring benefits in this world but also yield extraordinary rewards in the Hereafter, bestowed by Allah, the Most Forgiving and Most Merciful.

### **Piece (*qism*) and Part (*juz*) in Surah al-Muzammil**

After arranging several pieces in Surah al-Muzammil, the next step in SRA is to organize them into parts, which represent a higher textual level and their symmetrical patterns. The researcher identified that this surah contains three parts and seven pieces, with its textual structure forming a concentric parallel construction. In this arrangement, Piece 1 is symmetrical with Pieces 5–6, Piece 2 is symmetrical with Piece 7, and the central focus of the text lies in Pieces 3–4 (*Part x*).

Concentric Parallel Construction	Piece	Content of Verses	
A	1	Verses 1–7 (Command to recite the Qur'an and perform night prayers)	
B	2		Verses 8–11 (Remembrance of Allah and the recompense for sinners)
x	3		Verses 12–16 (Allah's message to His Messenger to live in accordance with divine guidance)
	4		Verses 17–19b (Affirmation of Allah's promise and warning to mankind to choose the righteous path)
A'	5	Verses 20a–20c (Night prayers and the leniency granted by Allah to Prophet Muhammad SAW and his followers)	
	6	Verse 20d (Allah's understanding of human differences and the command to recite the Qur'an)	
B'	7		Verses 20e–20g (Remembrance of Allah through worship and rewards for the righteous)

Piece 1 pairs with Pieces 5–6 because both focus on Allah's wisdom and understanding of His servants' needs in worship. Piece 1 in Surah al-Muzammil provides initial instructions to Prophet Muhammad SAW regarding the importance of performing night prayers, reciting the Qur'an slowly, and drawing closer to Allah through profound devotion. This reflects a commitment to the quality and intensity of worship. Meanwhile, Pieces 5–6 in the same surah reveal Allah's understanding of individual limitations and varying circumstances. Allah recognizes that not everyone can perform lengthy night prayers and that the situations of believers differ. Therefore, He grants leniency, allowing various forms of night prayers to be adapted to individual capacities. This demonstrates Allah's mercy and compassion toward His servants.

Piece 2 pairs with Piece 7 as both address essential aspects of Islamic religious practice, particularly in the context of obedience to Allah and worship. Piece 2 emphasizes the importance of remembering and invoking Allah's name, acknowledging Allah as the Lord of all directions (east and west), and advising Prophet Muhammad SAW to exercise patience in the face of opposition from the Quraysh

polytheists. It also reminds that Allah will deal with deniers and those temporarily enjoying worldly wealth. This message highlights reliance (*tawakkul*) on Allah and the significance of patience in confronting challenges.

Piece 7, on the other hand, discusses fundamental obligations in Islamic religious practice, such as performing prayer (*salat*), giving alms (*zakat*), and offering a loan to Allah (interpreted as giving charity and performing righteous deeds). This piece also emphasizes that every good deed performed will be rewarded generously and favorably by Allah, and that a Muslim should always seek forgiveness from Allah, the Most Forgiving and Most Merciful.

Verses 12–19 serve as the central focus or core of Surah al-Muzammil because they present a stark contrast between divine punishment and the Day of Judgment, alongside the duties and responsibilities of Prophet Muhammad SAW as a messenger. These verses remind the Prophet and his followers of the consequences of the Hereafter and the importance of adhering to Allah's teachings. Therefore, these verses become the centerpiece of the surah, carrying significant messages and illustrating a powerful comparison between worldly life and the Hereafter.

Additionally, verses 12–19 highlight the consequences of human decisions. They provide a vivid depiction of divine punishment, the Day of Judgment, and human accountability before Allah. These verses serve as a stern warning for those who deny Allah and His Messenger. There is also a connection to verses 1–11, which outline the initial instructions given to Prophet Muhammad SAW regarding the importance of rising at night, reciting the Qur'an slowly, and remembering Allah. These verses serve as the Prophet's preparation for his role as a messenger of Allah. Together, these sections emphasize the dual role of Prophet Muhammad SAW as both a teacher and a warner.

Thus, while verses 1–11 and verses 12–19 address different topics, they convey interconnected messages about Prophet Muhammad SAW's role, human responsibility, and the consequences of the Hereafter. In the context of this surah, both parts contribute to a cohesive and complete message, offering a balanced perspective between worldly obligations and the eternal consequences of the Hereafter.

Richard Bell argued that verses 15–19 lack any connection with the preceding and subsequent verses. However, this opinion contradicts the views of scholars, including Ibn Ashur, who explained that there is *munasabah* (interconnection) in these verses. Specifically, verse 19 serves as a reminder for those who reflect. If a person

belongs to those who deny the resurrection, they are urged to believe in it. For a believer who realizes they have been negligent in some aspects of their duties, they are encouraged to rectify their shortcomings. Thus, the general condition of humanity on that day is described with additional clarification. Ibn Ashur further noted that verse 19 refers back to verse 15, emphasizing that the first group to face these consequences are those who deny resurrection (Ibn Ashur, 1984).

Furthermore, a connection exists between verses 12–19 and verse 20. These two sections explain that Allah is both Most Just and Most Forgiving toward His servants. Verse 20 highlights Allah's leniency in allowing His servants to adjust night prayers according to their varying conditions, such as illness or daytime responsibilities. This demonstrates that Allah is the Most Forgiving and fully understands His servants' situations. Meanwhile, verses 12–19 describe the punishment Allah inflicts upon those who deny Him and His Messenger, with their actions held accountable in the Hereafter. Even though Allah punishes those who reject Him, verse 20 reaffirms His forgiveness toward His servants. From this, it can be concluded that Allah is Most Just toward His servants and rewards each individual according to their deeds. Thus, these two sections illustrate Allah's justice and mercy toward His servants, both in this world and the Hereafter.

Additionally, there is a connection between verses 1–11 and verses 12–19. Both sections highlight the role of Prophet Muhammad SAW as a teacher and a preacher to his people, reminding them of their sins and the importance of obeying Allah. Verses 1–11 describe how the Prophet must prepare himself, study, and communicate effectively with his community, while verses 12–19 illustrate his duty to warn them of the consequences of sin and the significance of obedience to Allah. Together, these sections balance messages concerning worldly responsibilities (the Prophet's and his followers' roles) with the eternal consequences of human actions in the Hereafter.

Thus, it can be concluded that verses 12–19 maintain continuity with both the preceding and subsequent verses.



#### D. CONCLUSION

Based on the SRA analysis of Surah al-Muzammil, it was found that the structure of the surah can be described as a text comprising a passage (*maqta'*) made up of three parts and seven pieces, forming a concentric parallel construction (A B/x/A' B'). The *munasabah* (interconnection) between verses across the pieces highlights the surah's strong coherence and excellent arrangement. There is no disconnection between preceding and succeeding verses. For example, Piece 1 (verses 1–7) is symmetrical with Pieces 5–6 (verse 20), as both emphasize how Islamic teachings consistently highlight flexibility and understanding of individual needs in worship.

Similarly, Piece 2 (verses 8–11) is symmetrical with Piece 7 (verses 20e–20g) because both focus on the importance of obedience to Allah. Finally, Pieces 3–4 (verses 12–19) form the central focus of the surah, as they carry critical messages and depict a powerful comparison between worldly life and the Hereafter.

This conclusion contradicts Richard Bell's claim that verses 15–19 lack connection with the preceding and succeeding verses. Instead, the analysis confirms that these verses are well-integrated into the surah's overall structure.

On the other hand, there is a relationship between verses 12-19 and 20, where both verses demonstrate that Allah is Most Just and Most Forgiving toward His followers simultaneously. In verse 20, Allah provides leniency for His followers in performing the night prayer, taking into account their limitations and diverse situations, such as illness or daytime commitments. This clearly shows that Allah is Most Forgiving and understanding of His followers' circumstances. Meanwhile, in verses 12-19, Allah delivers punishment to His followers for their actions, namely for denying Allah and His Messenger, and their deeds will be accountable in the hereafter. Despite the punishment for those who deny Him, Allah remains Most Forgiving toward those who seek His forgiveness, as stated in verse 20. From this, it can be concluded that Allah is Most Just toward His followers and will reward each individual according to their deeds. Thus, these two sections illustrate Allah's Justice and Forgiveness toward His followers both in this world and the hereafter.

There is also a connection between verses 1-11 and 12-19, as both emphasize the role of Prophet Muhammad (PBUH) as a teacher and a guide to his followers, reminding them of their sins and the importance of obedience to Allah. Verses 1-11 depict how the Prophet must prepare himself, learn, and communicate effectively with his followers, while verses 12-19 focus on his responsibility to remind them of the

consequences of sin and the importance of obedience to Allah. These two sections create a balance between messages about the world (the Prophet's responsibility and the duty of his followers in this life) and the hereafter (the consequences of human actions in the afterlife). Therefore, it can be concluded that verses 12-19 maintain a continuity with the verses before and after them.

In addition to demonstrating the presence of Semitic rhetoric, this application also shows that Surah Al-Muzzammil is coherent, as supported by the words of the mufassirun (Quranic commentators). From this study, Richard Bell's opinion can be refuted, as each verse in Surah Al-Muzzammil is symmetrical with the others, from the lowest to the highest textual level. Consequently, it can be concluded that Surah Al-Muzzammil is systematically structured and interconnected with both the preceding and succeeding verses.

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