



Formal and Content connections of Surah in the Same Group (Case Study of Surah Musabbahat, Parts 27 and 28 of the Holy Quran)

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Abstract

One of the new theories in respect of communication and appropriateness between the surah is the plan of communication between the surah of the same group of the Quran. The grouping of surah means that some surah of the Holy Quran has a logical, orderly and related course in terms of content as well as form; in such a way that perhaps the goals of the surah of the same group can be considered as common in general. The basis of grouping the surah of the Holy Quran is a common beginning. In the present study, a new dimension of the structural miracle and order of the Holy Quran has been dealt with and the promotion of proving the order of the Quran has been suggested from the focus of the verse to the focus of the surah. In this way, due to the limited volume, the surah of the same group of Musabbahat, parts 27 and 28 of the Holy Quran (beginning with the glorification of God) have been examined. The results of this research, which have been obtained by using a descriptive-analytical method, show that the surah of Musabbahat in the selected components have common or close content and semantic relations or general relations and examples are coherent subject matter, verbal connections such as the use of common words, etc., which strengthen the group theory of the surah of the Holy Quran. Such researches, in order to introduce new dimensions of the structural miracle of the Quran, provide new perspectives on the subject of Surahology for thinkers, each of which may need more in-depth and accurate studies.

Keywords: *Surah of the Same Group; Musabbahat; Surah Studies; Order of the Quran*

Introduction

One of the manifestations of appropriateness and connection in the structure of the Holy Quran is the occasions between its surah. This issue has been studied and followed by many commentators and thinkers of Quranic sciences and has a volume of interpretations and books of Quranic sciences. The relationship between the surah of the Quran can be divided into two general types. 1. Relationship between adjacent surah 2. Relationship between surah of the same group. In the relationship between surah of the same group, the relationship of sets of surahs is determined by their appearance similarity and

content characteristics. Such as Surah Mu'men, Surah Zukhruf, Surah Fusselat, Surah Shura, Surah Dukhan, Surah Jathiyah and Surah Ahqaf, which begin with the syllables "H.M" and are known as "Hawamim". Also Surah like: Hadid, Hashr, Saf, Jumah, Taqabun and Al-Ae'la which are known as "Musabbahat"; Because at the beginning of these surah, there is talk of glorification and divine purification, and surah like: Fath, Hashr, Sajdeh, Talaq, Qalam, Hojorat, Tabarak, Taqabun, Monafequn, Jumah, Saf, Jen, Noah, Mojadeleh, Momtaheneh and Tahrim, which are called "Momtahenat".

The criterion for grouping the surah in the prophetic teachings is their common beginning. The similarity at the beginning of the surah of the same group indicates the connection between them in content and theme, thematic basis, goals, purposes and functions. For example, the goals and content of the surah that begin with " those who believe "; the decline and evolution of factors leading to the development or decline of civil society, respectively. (Lesani Fesharaki, 2016, pp. 115-118). The connections of the surah of the same group can be considered as verbal, content and spiritual connections. This study tries to study and analyze the surah of the same group that begin with the glorification of God in parts 27 and 28 of the Holy Quran and discover the connections between these surah. In this regard, the main question of the present study is what verbal, semantic and content connections can be found between the surah of the same group of Musabbahat, parts 27 and 28 of the Holy Quran? The relationship between the surah of the Quran is discussed under the heading of "proportionality". The first person to focus specifically on the science of the appropriateness of verses and surahs is Abu Bakr Abdullah ibn Muhammad ibn Ziad (d. 324 AH). In addition, Tabarsi (m 548 AH) has paid attention to the relationship between the end of each surah and the beginning of the next surah. In the method of Fakhr Razi (m 606 AH), the order of the verses of one surah with the first verse of the next surah is also mentioned. Badr al-Din Zarkashi (m 794 AH) devotes a part of his book entitled "Al-Burhan Fi Uloom Al-Quran" to discussing the appropriateness of the surah and mentions that " When you look at the beginning of each surah, you will find that it is completely appropriate for the end of the previous surah, which is sometimes hidden and sometimes obvious." After a while, Burhan al-Din Ibrahim ibn Umar al-Baqai (m 885 AH) wrote a book entitled "Nazm Al-Durar Fi Tanasub Al-Ayat va Al-Suvar" and paid attention to this issue. After this period, the knowledge of the appropriateness of the surah expanded so much that "Suyuti" (m 911 AH) wrote a book entitled " Tanasuq Al-Durar Fi Tansub Al-Suvar" in the field of the appropriateness and relationship of the surah and the book "Merasd Al-Mataleh Fi Tanasub Al-Maqased va Al-Mataleh" about the beginning and the end of the surah. Suyuti is one of the people who, in addition to linear communication, believes in the thematic proportion between adjacent surah and explained how the content of the surah is related to each other. He writes: Each surah is an extension and explanation of the intensive and complex parts of the previous surah, and this fact is established in most surahs of the Quran. (Suyuti, 1997, vol. 1, p. 125). After Suyuti, there are views that there is a thematic connection between the surah of the Quran, so that the second surah may be a continuation or complement to the surah before it and explain its contents. (Rashid Reza, ND, vol. 7, p. 287). Another new theory is the "Farahi" corrective view, which has been proposed under the title of Quranic order in the branches of "single surah, even surah and surah cluster". This theory was first proposed by "Farahi" and explained by a correction in the interpretation of "contemplation of the Quran". However, it should be said that so far little attention has been paid to the various dimensions of group communication and textual connections between the surah of Musabaht in parts 27 and 28 of the Holy Quran. Therefore, the present article tries to study and analyze one of the new theories in proving the structural miracle of the Holy Quran, which has been proposed as a limited theory and in a practical application.

1 . Conceptual Connections of Surah of the Same Group of Musabbahat

In the surah of Musabbahat, parts 27 and 28 of the Holy Quran, two course of good and evil are opposed to each other, in which some surah have been addressed in the form of opposition between faith and disbelief, in some of them, in the form of confrontation between the condemned people and the believers, in the form of some praiseworthy and condemned deeds. In some surah, the course of good or evil is emphasized alone. In this regard, Surah Al-Hadid has been revealed with the aim of stimulating and encouraging the community of faith to pay alms and charity in order to eliminate poverty and

excellence and the progress of the community of faith. (Tabatabai, 1996, vol. 19, p. 251). This issue is manifested in verses of this surah that command to pay alms and especially during jihad (7), rebuke the non-payment of alms and charity (10), expressing the reward of alms on the way of God (11, 18) and the rebuke of avarice and stinginess (24). Surah Hashr alone is dedicated to introducing some false courses of the time of the Prophet (PBUH). According to Allameh Tabatabai, "This surah refers to the story of the Jews of Bani al-Nadhir who were sentenced to exile for violating a pact they had made with Muslims." He also refers to this part of the story that the reason for violating their covenant was that the hypocrites promised them that if you break the covenant, we will help you, but as soon as they broke the covenant, the hypocrites did not fulfill their promise. (Tabatabai, 1996, vol. 19, p. 348). It should be said for mentioning more explanations in the purposefulness of Surah Hashr: In this Surah, the confrontation of two groups can be found, both of which were expelled. The first group is the People of the Book, whom God considers them expelled as a sign of His power. The second group are the believers who emigrated because of their faith and were expelled from their homeland and migrated to Medina. (8) The destiny of the first group in this world is humiliation, and on the Day of Resurrection, entering hell and the destiny of the second group is divine pleasure from them and entering the paradise of God's mercy. But in Surah Al-Saf, which is one of the other Surah of Musabbahat in the selected parts, the ideal of faith is explained. In this regard and for this explanation, advices and commands have been presented for the believers. Addressing the believers and commanding them to do what you say (2, 3), praising perseverance and steadfastness in the way of God and encouraging the believers in this matter (4), advising faith and jihad in the way of God (11- 13) And finally, the encouragement of the believers to help God (14) is the advice given in this surah for the believers, the practice of which guarantees the ideal of the community of faith. (Baqaei, 1427 AH, vol. 7, p. 570). Surah Jumah in following the process of advising the believers in the Surah of Musabbahat, gives them some rules of advice and unity which are manifested in the final verses of the Surah. The command to try to hold Friday prayers and listen to the divine remembrance and to abandon trade and business during the prayers (9) and the command to use the divine blessings and remember God after the prayers (10) is advice to the believers in the verses of this noble surah. In Surah Al-Taqaabun as the last Surah of the Surah of Musabbahat, parts 27 and 28 of the Quran, the opposition of the two groups of believers and infidels is discussed which in the second verse of this surah, these two groups are mentioned in general, and in the continuation of the verses of this surah, this generality is expanded and partial. In this regard, the attributes of believers and infidels have been discussed and the consequences of their actions have been stated.

2 . Expressing the Attributes and Names of Divine Beauty

In three surah of the surah of the same group of Musabbahat, the names of the mentioned components, the names and attributes of the divine beauty are stated. In the first verses of Surah Al-Hadid, after glorifying God from any defect, attributes such as "Aziz" and "Hakim" (1), "Qadir" (2), "Al-Aval", "Al-Akhar", "Al-Zaher" "Al-Batin" and "Al-Alim" (3), "Basir" (4 and 6) have been attributed to God Almighty. The final verses of Surah Al-Hashr are also full of the names of divine beauty. (Al-Hashr: 22, 23 and 24) In the eighteenth verse of Surah Al-Taqaabun, God is praised with the attributes of "Al-Aziz" and "Al-Hakim". The attributes and names of the divine beauty mentioned in the verses mentioned in the surah of the same group are a confirmation of the glorification of God Almighty and the glorification of God from every defect. Because in these verses, both the attributes of God's beauty and the attributes of divine glory have been introduced. Also, attributes such as monotheistic attributes, attributes indicating divine power, attributes indicating divine knowledge, purifying attributes, etc. indicate the diversity of the names of divine beauty and its extent. Glorification can be done in various forms, including glorification with spoken language and glorification with present language. (Mughniyeh, 1999, vol. 7, p. 488)

3 . God Surrounds the Heavens and the Earth (All Matters)

In some verses of the aforementioned surah of the same group, it is emphasized that God surrounds the heavens and the earth; in such a way that these attributes sometimes indicate monotheism in

property; sometimes it signifies divine power. In the second verse of Surah Al-Hadid, God is introduced as the owner of the heavens and the earth. This attribute of ownership is also emphasized in the fifth verse of this surah. In the tenth verse of Surah Al-Hadid, the inheritance of the heavens and the earth is mentioned for God Almighty. "The word inheritance means the possession of property that is passed from the corpse to its survivors, and the addition of inheritance to the heavens and the earth in this verse is an additional statement, that is, it wants to say the heavens and the earth with what is in them is the heritage and property of God." (Tabatabai, 1996, vol. 19, p. 268). But Surah Al-Hashr begins with the glorification of God by what is in the heavens and the earth and ends with the same glorification (Al-Hashr: 1/59), (Al-Hashr: 24/59). The beginning and the end of the surah can be found with the same attributes such as the glorification of the intelligent beings and also the divine honor and wisdom. In the first verse of Surah Al-Saf, the honor and wisdom of God, as well as the glorification of all heavenly and earthly beings for God is emphasized. Also, in the first verse of Surah Al-Jumua, like the first verse of Surah Al-Saf, after glorifying God Almighty in the heavens and the earth, the two attributes of God's glory and wisdom are mentioned. In the first verse of Surah Al-Taqabun, all the heavenly and earthly beings are glorified for God, and the praise of all earthly and heavenly beings before God is a very important factor in showing the divine power, and in this regard, God Almighty with the attribute "Qadir" is mentioned. It should be noted that glorification, sometimes in the past, and sometimes in the future, refers to the permanence of purification, that is, all existing objects that guarantee the innovations of wisdom and the wonders of industry, signify Lordship, Oneness, Eternity, Universality and Ability of god "(Hosseini Shah Abdul Azimi, 1412 AH, vol. 13, p. 16).

4 . Addressing Believers with the Same Propositions

And in the surah of the same group of Musabbahat, the believers have been addressed on occasions and orders have been issued for them. In verse 28 of Surah Al-Hadid, the command to faith and piety is presented to the believers: O you who have faith! Be wary of Allah and have faith in His Apostle. (Al-Hadid: 28/57) "Who is the addressee in this verse?" There are two sayings among the commentators: first, that the addressees are believers, leading to them being told that apparent faith is not enough, but they must have deep faith combined with piety in action to obtain the various rewards. "The other is that the addressees are the believers of the Book, that is, those who believe in the previous prophets and books, believe in the Prophet of Islam and divine piety so that you will be included in all kinds of his rewards." (Makarem Shirazi, 1992, vol. 23, p. 394). In the eighteenth verse of Surah Al-Hashr, the command to observe divine piety and to store good deeds for the resurrection has been presented to the believers. In the second verse of Surah Al-Saf, the believers are asked to do what they say. This verse indicates that faith must be accompanied by sincerity and action; Otherwise, even the believer deserves rebuke. In the tenth and eleventh verses of the same surah, the profitable spiritual businesses for the believers are emphasized. The absence of trade in the verse shows its greatness, and in stating the usury which is salvation from torment, he did not say what torment is meant and said that torment is so great that he realizes that it does not fit into the expression. (Tabatabai, 1996, vol. 19, p. 436). In the fourteenth verse of this surah, the command to help and divine help is given, such as helping the disciples to Jesus (A). In the ninth verse of Surah Al-Jumua, it is commanded to establish one of the most important political rules of Islamic worship, namely Friday prayers addressed to the believers. One of the most important factors in the cohesion of the Islamic society is the establishment of religious communities, and believers should pay close attention to these communities in order to ensure the health of the religious community. In the fourteenth verse of Surah Al-Taqabun, it is commanded to the believers to observe the divine limits regarding their marriages and children. This command is related to the individual lives of believers and Muslims, and the divine limits must be observed for them. Therefore, paying attention to one's life is one of the factors leading to the ideal of faith that is pleasing to God Almighty.

5 . Command to Give Alms (Sustain)

In the surah of the same group of Musabbahat, the command to give alms has been presented in various forms. In the tenth verse of Surah Al-Hadid, in the form of a questioning of denial, the command

to give alms in the way of God is given. In fact, by comparing the two almsgiving groups, the issue of greater rewards for doing more stringent deeds is emphasized. In the next verse, there is a valuable reward and several times lending to God Almighty, which according to Allameh Tabatabai, this verse is the ultimate reward of giving alms in the way of God, which includes both the worldly reward and the hereafter reward. (Tabatabai, 1996, vol. 19, p. 272). In verses 16 of Surah Al-Taqaabun, strictness on the soul is expressed in the form of almsgiving, and in the next verse, the reward of almsgiving in the way of God is introduced by the example of lending to God Almighty to explain the importance of forgiveness in the way of God.

6 . Imperative Addresses to the Group of Believers

In many verses of the surah of the same group of Musabbahat, commands and orders have been presented for the believers, each of which is a kind of necessity for maintaining individual and social health. In the seventh verse of Surah Al-Hadid, the command to faith and charity is presented. In verse 21 of the same surah, it is commanded to precede in doing good deeds and gaining divine forgiveness. Finally, in verse 28 of Surah Al-Hadid, the command to observe piety and faith is presented. In the seventh verse of Surah Al-Hashr, it is commanded to follow the commands and prohibitions of the Prophet (PBUH) and observe divine piety. This command has been expressed in the eighteenth verse of the same surah, in a more explicit format, specifically for the observance of divine piety. But in the fourteenth verse of Surah Al-Saf, it is commanded to the believers to help the religion of God like the apostles. In the ninth and tenth verses of Surah Al-Jumu'ah, there are several commands regarding the establishment of Friday prayers, with phrases such as "hurry toward the remembrance of Allah", "leave all business", "Scatter", "ask", and "remember Allah". In the eighth verse of Surah Al-Taqaabun, the command to believe in God and in the twelfth verse of this surah, the command to obey God and the Prophet is mentioned. In the sixteenth verse of Surah Al-Taqaabun, several commands such as commanding piety, listening to obedience, and finally commanding to give alms has been given. The commands mentioned in the surah of the same group are mostly related to spiritual matters, which strengthens man's faith and relationship with God Almighty. For this reason, the command to observe divine piety is seen in most of these verses.

7 . Promises

In the surah of the same group of Musabbahat, parts 27 and 28 of the Holy Quran, divine promises have been mentioned and also warned about things. In fact, these gospels and warnings are important motivating factors for striving for divine pleasure. Divine promises in these surah are manifested in the form of worldly and otherworldly promises. In the twelfth verse of Surah Al-Hadid, the good news of Paradise is stated for the believers in such a way that just as the believers in this world received the light of divine knowledge, in the Hereafter the divine light is before them and due to doing good deeds, the eternal paradise of God is their abode. In the eighteenth verse of Surah Al-Hadid, the reward of those who give alms in the way of God is the increase and blessing of their property. And in the twenty-first verse of this surah, the command to precede in doing good deeds in order to obtain the paradise of divine pleasure has been presented. Precede in doing good deeds leads to the paradise of divine pleasure, which is infinite in scope. This promise is a divine gift for faithful servants and a motivating factor for good deeds. In the ninth verse of Surah Al-Hashr, the consequence of hardening on the soul is salvation. Between the concept that "God Almighty explained that the sacrifice of the Ansar was not due to needlessness and wealth; "Rather, it was with their own need that their reward with God would be greater and greater." (Tabarsi, 1994, vol. 24, p. 329) In the first verses of Surah Al-Saf, the divine promises are continuously stated. In the sixth verse of this surah, the promise and good news of the advent of the Prophet of Islam (PBUH) to the People of the Book has been explicitly stated. This good news and promise shows the perfection of Islam; Because the gospel is about things that are more complete and valuable than other things. In the eighth verse of this surah, the immunity of divine light and divine guarantee in this regard is mentioned. The meaning of what he said: "They seek the light of God with their light" is that the infidels thought that the light of God is like the light of a candle that goes out

with a puff, and as soon as they call it dawn, its light is cut off from God. But they erred in their thinking, because religion is the light of God, which does not accept extinction in any way, not only does it not be extinguished, but God has willed its totality” (Tabatabai, 1995, vol. 19, p. 431). In the ninth to thirteenth verses of Surah Al-Saf, the promise of Islam overcoming other religions (Al-Saf: 9/9), the promise of salvation from the fire of Hell in return for faith in God and jihad in the way of God (Al-Saf: 11/11, 10), The promise of forgiveness of sins and entering the eternal paradise of God in return for faith and jihad in the way of God (Al-Saf: 12/61) and finally the promise of divine victory and help for the believers has been emphasized. (Al-Saf: 61/13) In the ninth verse of Surah Al-Taqabun, the reward of one who believes in God and does righteous deeds is stated that He forgives his sins and admits him to the gardens of Paradise, where rivers flow beneath his trees, they stay in it forever; and this is a great victory! Guidance of the heart due to faith is another promise that is emphasized in the eleventh verse of Surah Al-Taqabun. Therefore, it should be known that faith attracts divine mercy and guidance in the face of calamities. In the sixteenth and seventeenth verses of this surah, some promises have been made. In the sixteenth verse, prosperity and salvation are achieved in the face of hardship. Therefore, protecting the soul from evil deeds and attributes is a requirement for salvation, which is achieved by observing divine piety, obedience to God, and giving alms in the way of God. In the seventeenth verse of this surah, the promise of blessing in wealth and divine forgiveness for giving alms in the way of God is emphasized: (Al-Taqabun 17/64) But in addition to the divine promises, promises and punishments have also been mentioned in the surah of the same group of Musabbahat, and it is necessary to pay attention to these promises in order to protect oneself from sin. In the thirteenth verse of Surah Al-Hadid, in expressing the punishment of the hypocrites for their evil deeds, there is a depiction that the hypocrites say to the believers: "Look at us so that we may receive a ray of light from you!" They are told: "Go back behind you and get the light!" "At this time, a wall is erected between them that has a door, there is mercy inside and torment outside!" In the explanation of the third verse of Surah Al-Hashr, in expressing the worldly and otherworldly punishment for the People of the Book who were expelled by the will of God, it can be said: "If this torment had not been decreed for them, another torment would have befallen them, which was the killing and captivity by Muslims. God wanted them to be displaced in the world, and perhaps this displacement for them was more painful” (Makarem Shirazi, 1992, vol. 23, p. 493). In the fifth verse of Surah Al-Taqabun, the punishment of the disbelievers in the Hereafter before the Prophet (PBUH) is introduced as a lesson. This promise shows that the study of the history of the previous tribes is recommended by Islam and anyone who does not learn from history can be reprimanded. In the seventh verse of this surah, the false suspicion of the disbelievers that there is no arousal in the resurrection is mentioned and then the arousal of all human beings in the resurrection is emphasized. One of the most important reasons for the resurrection and the promises related to it is punishment and reward and observance of divine justice. Therefore, human beings are motivated by gaining paradise, tries to do good deeds, and by thinking and studying the punishment for deeds on the Day of Resurrection tries to avoid committing sins. In the tenth verse of this surah, the punishment of torment for the disbelievers and the deniers of the divine revelations is presented once again in such a way that the companions of Hell abide in it forever, and (their end) is a bad end. Most of the promises and punishments mentioned in the above verses have been expressed in the world due to their false beliefs and flows of thought. In some verses, divine promises are emphasized. For example, in the twentieth verse of Surah Al-Hashr, he states that the inmates of Hell and Heaven are never the same; May the companions of Paradise be blessed and victorious!" Obviously, a group that is under the guidance of God and whose faith and obedience are eternal blessings in this world, will be successful, and those who are deprived of any blessing and virtue in the world will have nothing but misery and cruelty” (Hosseini Hamedani, 1404 AH, vol. 16, p. 277). Being with the companions of Paradise leads to salvation, and being with the companions of Nar leads to Hell.

8 . Divine Creation

One of the similarities that can be found between some surah of the same group of Musabbahat in parts 27 and 28 is the remembrance of God's creation. This issue is mentioned in the fourth verse of Surah Al-Hadid. (He, who created the heavens and the earth in six days)(Al-Hadid: 57/4) Of course, it must be

borne in mind that the wisdom of God is to do the creation of beings gradually and step by step; However, it has the infinite power to create everything in an instant. In verse 24 of Surah Al-Hashr, in introducing the names of divine beauty, one of the attributes conceived for God Almighty is the attribute of "Creator": (He is Allah, the Creator, the Maker, and the Former). (Al-Hashr: 24/59) "The word creator means one who has created things by measure. (Ghorashi Bonabi, 1412 AH, vol. 2, p. 292) and the word Bari has the same meaning; the difference is that Bari is a creator who distinguishes the objects he has created from each other. (Ragheb Isfahani, 1412 AH, vol. 1, p. 264) and the word Mosavar means someone who has formulated his creations in such a way that they are not suspicious of each other. (Farahidi, 1409 AH, vol. 7, p. 149) Therefore, the three words of all three imply the meaning of creation; but to the various credentials that are arranged between them, because the sub-image is that God Almighty wants to create beings distinct from each other, and this is also the sub-principle that He wants to create beings at all." (Tabatabai, 1996, vol. 19, p. 382) In the second and third verses of Surah Al-Taqaabun, in two verses in a row, the divine creation is emphasized, which first emphasizes the creation of human beings and their division into dual groups of believers and infidels, and then The creation of the heavens and the earth and the depiction of human beings are mentioned. In fact, the stages of creation are such that first the heavens and the earth are created; Then the bed for the creation of human beings are formed and human beings are created and then he is shaped. By examining the subject of creation in the verses of the surah of the same group of Musabbahat, it was determined that these verses refer to the creation of the heavens and the earth and the creation of human beings, which shows the power and greatness of God Almighty and one of the names of divine beauty that indicates this power is the "divine creation".

9 . Use examples in understanding the goal of guidance

Examples, similes and proverbs have been used in the surah of Musabbahat in selected parts to convey concepts and contents. In verse 20 of Surah Al-Hadid, in explaining the ephemerality and invalidity of worldly life, a very beautiful example is used and it is compared to a rain whose product surprises the farmers, then dries up in a way that you see it yellow; then it turns into straw! In the sixteenth verse of Surah Al-Hashr, in rebuking the wrongdoings and deceptions of the hypocrites, by quoting an explicit example, he mentions another attribute of the hypocrites and likens the hypocrite to the devil who after deceiving his subjects and misleading them with all kinds of cunning and evil temptations, he does not do what he promises to his subjects and makes false promises. (Amin, ND, vol. 13, p. 230) In the fourth verse of Surah Al-Saf, those who fight in the way of God are likened to an iron structure. In fact, the attribute of true believers is stated in this verse that they never show weakness in any field, especially in battle and jihad, and the above analogy shows their perseverance in battle. In the fifth verse of Surah Al-Jumah, he describes the Jews and the People of the Book who do not follow their religious teachings and the Book as a long-eared man who carries books (He carries it but does not understand anything about it)!

Conclusion

According to the group theory of the surah of the Holy Quran, the surah of the same group has verbal, content, appearance and regional relations. In the sense that they have a logical and coherent course in terms of content. The basis for grouping the surah of the Holy Quran is a common beginning. The results of this study which was written with the aim of examining the relationships between the surah of the same group and the beginning of the divine glorification in parts 27 and 28 of the Holy Quran, show relationships such as verbal and content relationships and specific semantic coherence in the following formats: Introducing and confronting the two currents of good and evil and its examples, using specific or identical or close names or attributes, expressing God's encirclement of the heavens and the earth (all matters), addressing the believers with the same propositions, commanding to give alms in various formats, sermons to believers, referring to concepts such as divine creation, using examples in understanding the purpose of guidance. The logical connections in the surah of the same group in parts 27 and 28 of the Holy Quran are also: specific and general connection, general and instance, completion,

etc., similar ending, similar or close belief principles, etc. However, in order to prove the theory of the group system of surah, it is necessary to do dozens of such researches and its correctness or inaccuracy should be examined after investigating the cases; but this research, as it can be the end point for such questions, can be the beginning and departure point for another destination and newer and different questions that need to be followed by methods and signs.

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