

The theory of the objective unity of the Quran and its applications in the Islamic faith: Surah Al-Qiyamah as a model.

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Abstract:

From the results obtained, it can be mentioned that this theory is based on the unity of the subject or on the compatibility of Quranic verses and surahs with each other. It has important contributions to the study of the Islamic faith through its applications to the verses of resurrection. And also to the miracle of the Quran by presenting various topics on a single page. The Quran also fits with modern approaches by following the rules of contemporary writing.

Keywords: The Qur'an; Faith; Resurrection; Objective unity; The Miracle.

INTRODUCTION

Praise be to God, and may blessings and peace be upon our master Mohammed the Prophet, his family and his companions, and after:

The link is – in the most general sense – between the Quranic miracle and the proof of Muhammad's prophecy on the one hand, and between it and the recognition of the greatness of the Quran on the other. Scientists agreed to explore what kinds of miracles it contains. Whether by those who have devoted independent works to it, or by those who have treated it incidentally within the framework of the sciences of the Koran. Therefore, all rational people, after being unable to challenge him, had no choice but to submit to him.

Besides the unique style of composition of the Quran, the nature of its eloquence and interpretations, as well as the information it contains about the unseen past and future and other things, the presentation of different subjects in one system is one of the important aspects. From the strange file. Because we see the Quran moving from one subject to another; From legislation to stories, from beliefs to guidance and morals, everything can be brought together on a single page without the reader following it feeling the slightest change in style, level or complete cohesion.

The certainty of this fact increases when one realizes the wide gap between what contemporary writers are accustomed to following in their research writings, in terms of arrangement and tabulation, and what the Qur'an celebrates in its passage from one study to another, since the secret of this is that the Quran has a subject on which it always focuses and in all the events it presents. Attitudes are subject to divine guidance to present creation to the Creator, Glory to Him, and to clarify the message of servants to their true God.

This is what we are referring to, this is what is called thematic unity in the verses of the Holy Quran. Mecca and Medina. This is what we wanted to address below, clarifying its meaning and the need to pay attention to it in writing and teaching, and to take a stance on it, whether by accepting it or by rejecting it and then limiting ourselves to explaining its applications in a single surah.

We have chosen Surah Al-Qiyamah from the short Meccan surahs which contain one of the principles of the study of the Islamic faith and issues related to it.

specific problem:

Just as ancient interpreters had well-known approaches to interpreting the Great Quran, and these are still in circulation, scholars of the current era are having new approaches added to them, crystallized by what the methodological developments of the time demanded . and its scientific problems, including objective interpretation. He gained fame and attention, and his teaching and writings became widely known. Note that the theory of thematic unity in the Quran and proportionality between the suras and the verses associated with them is widespread in the literature of this type of interpretation. Thus, we highlight the problem raised in the following questions:

- Is the thematic unity of the Quran based on the unity of the subject, or is it based on the proportionality of the verses and surahs of the Quran to each other and the connection between them?

- What is the scientific evidence that confirms it and applies it in interpretation, or opposes it and refutes it?

-To what extent is it used and adopted in fundamentals of theology, such as questions of resurrection and others? ? In addition to legislative and behavioral issues.

Research Hypotheses:

1- By extrapolating the interpretations of the predecessors - despite their diversity - from the era of the Prophet, then from the era of the Companions and beyond, up to the stage of codification in the sciences of the Koran, we find the content of this theory and its uses are predominant in the folds of these contexts, which brings us to the clarity of the idea and its concept, and the extent of its necessity to meet religious, educational and practical needs people.

2- If we return to contemporary Quranic studies and the new types of interpretation that the system of interpretation has produced in our time, we find that many researchers, especially those working in objective interpretation, have been interested in this theory and its applications in all subjects of the Holy Quran, and efforts continue in this regard. Although some opinions rejected it based on certain arguments, they saw the need to reconsider it.

research objectives:

1- Introduce the theory of objective unity into the Quran, and explain the arguments of those who advocate it and the arguments of those who oppose it.

2- Clarify an important aspect of the Quranic miracle, which is evident in the relationship of this theory with the structures of the Quran.

3- Reveal the importance of theory in the study of the Islamic faith and in the discussion of the Quran in general. To what extent does the Great Quran keep pace with modern scientific methods?.

Research methodology:

The research in this article requires adopting the descriptive and analytical method, through which I attempt to study the method of interpretative works and to study and analyze their rhetorical means, in order to obtain their impact on the science of miracles, by committing to the following: documenting documents transmitted and cited from ancient texts or modern quotations related to the subject.

1- Objective unity and its necessity:

1-1- Definition:

1- 1-1- Linguistic meaning:

Unity: This indicates isolation, and he is united in his opinion and is unique in it ¹. **Unity:** The opposite of multiplicity, which is the state of that which constitutes an organic whole. It is said (unity)

when there is complete agreement and conformity, complete sameness, and the unity is transformed into one, that is, subjected to a single system, or mobilized and brought together large groups and inspired and influenced them ².

Objectivity: A description of what is objective. Objective is that which relates to a subject independently of thought, and the reverse is subjective ³. **Theme:** These are the elements that constitute a question or issue that is addressed by agreement or disagreement, including (the subject of the speech), that is, the subject on which it is discussed.

Through this dictionary presentation, (**Objective unity**) can be defined as: "submitting the elements that make up the problem or material, after having collected and organized them, to a single system, such that there is complete compatibility, correspondence and similarity".

1- 1-2- Idiomatic meaning:

Its idiomatic definition is: "The artistic work must be coherent to the highest degree of cohesion, such that each part leads to another, and one part cannot be removed because the artistic work cannot be achieved" without it. Or add another missing piece" ⁴.

However, this definition is general and includes "Objective unity" as the most important condition that must be met in a literary work (i.e. literary arts developed in the Arabic language, such as tales and plays, For example). This definition is mentioned here with the aim of demonstrating organic cohesion and emphasizing the precise artistic connection, and not with the aim of comparing the Quran on the one hand and the literary arts on the other.

In light of the preceding definition, it can be said that the meaning of the "Objective unity" of each surah of the Holy Quran is that its verses are coherent and proportionate to form a unified thematic unity among themselves. Or: The partial themes of the Holy Quran are coherent and proportionate to form a unified thematic unit, which means that the Holy Quran gives the reader the feeling that there is

an atmosphere that sticks to him, no matter what is conveyed in its suras and verses.

Or: " What is meant by thematic unity is the unity of the subject, that is, the one subject of the Holy Quran appears in separate subjects, in various ways and on multiple occasions. However , if the verses of a single subject being collected, they would form a solid and compact structure and become a harmonious and wonderful fabric".

It should be noted that some scholars choose to combine verses of the Quran and examine them carefully, and understand the fundamental purpose that expresses the unity of the subject, whether in the Surah or the entire Quran. highlight the connection or connection between the surahs of the Quran, as when one of the surahs details what is in its entirety, of the other, or of another surah, and so on.

The difference is clear between the two methods, and this is one of the things that makes it difficult to define a precise and specific concept of thematic unity in the Holy Quran.

Sheikh Muhammad Al-Ghazali mentioned a text which appears to indicate proof of the objective unity of the Quran. He said: By subjects, I mean what the verse requires or what the verse indicates in the word of the Almighty: ﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ﴾. «And Allah has sent down the best hadith in the form of a book, similar and repeated. » [Surah Az-Zumar, verse 23].

He said: "The book is similar: that is, the meanings it covers are numerous in its surahs, and not a single question is addressed in one place and the research ends at that point, so the research does not return to it later. On the contrary, a person can feel that the meaning he has fulfilled in a particular surah has It is mentioned in another surah with the same meaning or comes close to it, which makes him makes one feel that the meanings of the Holy Quran are indeed similar⁵.

2- The importance of the (Objective unity):

Discussing this subject has become one of the duties of the times in which we live, and nothing replaces the needs of the Muslim person, and there is no doubt about its great importance, which manifests itself in certain aspects :

2-1- Valuing of the Quranic miracle:

This serves the question of the miraculous nature of the Holy Quran. This means that objective unity lays the first stone of the building of the Quranic miracle. This meaning was confirmed by the Imam. Al-Razi when he said in his interpretation of Surah Al-Baqarah: Whoever contemplates the good arrangement of this Surah and the wonders of its arrangement will know, just as the Quran is miraculous in the eloquence and honor of his words. And his meanings, and he is miraculous in the arrangement and organization of his verses " ⁶.

Dr. Abdullah Daraz said, emphasizing the same meaning:" By my life, if the Quran is a miracle in the eloquence of its expression and in the methods of its conduct, then there are miracles in it and in its true prophecy there are miracles, and in all the facts of psychological and cosmic sciences that it uses is a miracle, so by my life the arrangement of its verses is in this way." Miracle. "Miracles" ⁷. The Holy Quran A tender fruit which carried the standard of miracles and challenged the nations of the world with certainty and confidence ⁸.

2-2- Refuting the suspicions of the orientalists:

This is to refute the suspicions of enemies and deniers among orientalists and others who asserted that the verses of the Quran are not united by context and that there is no harmony between them, and they recommended reorganizing the Quran according to the reasons for its revelation. The French orientalist Blacher says: "The reorganization of the suras takes on all its importance here, because it sheds light on the Koran. » reassuring, and the status of the texts is restored to horizons that are easy to understand because they are coupled with a reasonable historical context. » He goes on to say:

"What is important from this point on is that the reader of the Quran accepts obedience, and experience seems to indicate that respecting the chronological stages of the arrangement makes one read the Quran is easy and enjoyable. »⁹

Indeed, it is a fundamentally critical error to subject this book, whose greatness has been repeatedly highlighted and recognized by wise people, to what people of a certain era were accustomed to in terms of principles, research and writing standards and controls, because if people of a certain era agreed with the etiquette and writing methods they followed, it would not agree with the person who wrote it approved. The change and renewal they subsequently achieve, although compatible with a certain environment, is not compatible with other environments, and people differ greatly in their customs and scientific standards of an era to the other, as we know, and it is also known that the Quran addresses all eras with all their distinctive characteristics.

In his basic interpretation, Sheikh Saeed Hawwa insisted on the preparation of what he revealed from the Book of Almighty God, because these are false suspicions, and here is his text in which he says: "It is a terrible suspicion to say that a surah of the Quran does not combine its verses into a complete surah and does not connect the surah with a link. It is important. It is very important for me to try to make the Muslim understand that the Book of God is better than books. of humans in this regard, and I was able, thanks to God, to prove that the perfection of the Quran is in the unity of Its Book, and that its verses are collected in a single surah, and that its perfection is in the global unity which brings together His Book, its Surahs and its Verses in a way that was not known to the world before him "¹⁰ .

2-3- Understand the meanings and secrets of the Quran :

It helps to know some of the secrets of the Quran, as it is unlikely that the Quran is long in one art and short in others. No matter how much he switches from one topic to another, the reader does not then feel a change in style, level or complete consistency between them, that is, the same format for different topics ¹¹.

It also serves to understand many meanings indicated by context, and the place of these meanings is evidence of many problems. The Holy Quran has the ability to penetrate everyone's hearts and minds, and it speaks to a mix of people with different understandings and talents, which means that the Holy Quran understands each of them according to their level, and at the same time addresses human levels.

3 - Objective unity between acceptance and negation:

3-1- Supporters of the theory:

Among the most prominent figures who were interested in the theory of objective unity and who were the first to establish it through their books: Imam al-Razi (d. 606 AH) in his interpretation (Mafatih al-Ghayb) and Imam Burhan al-Din al-Baqa'i (d. 880 AH) in his book (Nazum al-Durar fi Tanasub al-Ayat wa al-Surahs), which he summarized in: book. (Masaid al-nazur to supervise the purposes of the surahs) by Imam Al-Suyuti (d. 911 AH) in his book (Tanasuk al-Durar fi Tanasub al-Surahs) and his book (Mastery of the Sciences of the Qur'an), and by Imam Al-Alusi in his book (Ruh Al-Ma'ani fi Tafsir Al-Qur'an Al-Azim and Al-Saba' Al-Mathani) and others.

Perhaps Al-Fakhr Al-Razi was one of the first to see that the surahs of the Quran are characterized by complete harmony between their interconnected verses, as if they formed a single unit. He said in his interpretation of Surah Fussilat: "And all those who fear God and do not arbitrarily know that if we interpret this verse in the way we have mentioned it, this Surah would become one of the organized discourses of the beginning at the end. , directed towards a single goal. "¹²

Al-Buqa'i also believed that the entire Quran is a unity and that each surah is part of this general unity of the Quran, and that the verses of each surah are coherent and proportionate to form a unity of the surahs. based his interpretation (Nazum al-Durar) on this basis and provided wonderful analyses. He asserts that mastery of the science of occasions, which has a close connection with the thematic

unity of the surahs, depends on knowing the purpose of the surah which is required in it. ^{13 13}

Among those who had analyzes and expressions on this subject was Imam Al-Suyuti, who presented the position of the scholars on a fundamental question related to the unity of the subject in the surah, which is the question occasions in the Quran in general. . Among the verses of the surah. It is : " to make the parts of speech on the necks of others. Thus, communication is reinforced and the building becomes like a watertight structure whose parts are interconnected. This includes his words, for example, on Surah Al-Baqarah, which includes many purposes and rules, in general and in detail: "Surah Al-Baqarah is the most complete of the Surahs of the Quran in terms of wisdom and proverbs." ¹⁴

The main thing here is that objective unity is built in the Holy Quran on the correspondence between the different subjects of the verses and surahs. As a result, early scholars failed to understand the issue of Quranic unity by adhering to it in their interpretation. The Quran in its entirety, which means that although they have made contributions on the subject, they have not been in the light of a complete and comprehensive theory containing the keys to the unity of the Quran.

It is worth taking a moment to reflect on a number of contemporaries who have made commendable contributions in this regard, at least to address what is new in the subject of which the former were not aware. As Sayyid Qutb did in his interpretation, he liked to present the purposes and foundations of each surah before beginning to interpret it, and to explain the nature of each surah and its distinctive features compared to other surahs, as well as the methods he followed. to present his ideas. Once the reader completes Sayyid Qutb's definition of the surah, he gets to know the surah and realizes its thematic unit.

Also among them is Abdul Hamid Al-Farahidi (d. 1930 AD), who wrote an interpretation of some Quranic surahs in his book (The System of the Quran). He made the Al-monasabat science (the compatibility) a large part of the concept of the Qur'an, so that the

surah is a single speech and is proportional to the surah which precedes it and the one which follows it, and he saw that the understanding of the surah is due to him, since the source of the abundance of interpretations and the lack of confidence in a correct interpretation is the lack of knowledge of the system, and it is the latter which makes the argument. With the correct interpretation, this eliminates confusion.

Similarly, Saeed Hawwa in (Al-Asas) pointed out that the entire Quran includes the theory of objective unity, considering that the objective interpretation presented for the first time a new theory of Quranic unity and that it could be its main advantage. According to him, it is a theory based on considering Surah Al-Fatihah as the central point of the entire Holy Quran, as it includes all the objectives of the religion comprehensively. Surah Al-Baqarah was detailed in what is most beautiful in Surah Al-Fatihah, then surahs of the Quran came after Surah Al-Baqarah to develop the meanings contained in some of its verses.¹⁵

He emphasizes that the parts of the Qur'an are indispensable to each other, because the whole Qur'an is an integrated and harmonious unity, and in this he says: "And each section complements the other section. The detailed section completes the double section, the last two sections complete the details of the hundreds section, and the three sections complete the details of the long section, and all of these have rules and secrets of its organization, and all this can be linked to Surah Al - Baqarah, as if this were the origin from which the first branches came, then the second branches, then the third branches, then the fourth branches in a regular manner."¹⁶.

All the axes of the Quran revolve around one main objective, which is to call all men to be servants of God Almighty by thought and choice, that is, to voluntarily enter into his bondage , Glory to Him. the summary of what is included in the true religion that God imposed on His servants from the creation of Adam, peace be upon him, Until Muhammad is sent, may God bless him and grant him peace.

The total number of topics that the Quran dealt with in research, and which are considered branches of the purpose we have mentioned, were listed by Sheikh Saeed Ramadan Al-Bouti into four: the theme of faith and its universals, then he presented many stories of the prophets with the nations that passed, the theme of legislation, and the last of these is the theme of morality¹⁷.

Perhaps the most important thing to note about the efforts of these people is that they studied the thematic unity of the Surah independently of research into the thematic unity of the Qur'an. We also see the confusion into which some people have fallen when trying to follow the research method to discover the unified thematic system in each surah. Therefore, the objective unity of the Quranic surah, according to some later scholars, is based on understanding the fundamental purpose for which the surah was written, by seeking the reason for the revelation of the surah or verses, by examining its content between Mecca and Medina, and by studying the Quranic reasons for presenting the subject, and the compatibility between the texts of the verses of the surah, the researcher will discover that each surah has its own independent character.

However, some of them in the modern Era, such as Dr. Ziyad Al-Daghameen, do not believe that the unity of the subject in the surah is addressed by stating the entirety of its aims and objectives in an introduction. It does not describe the content of the surah, nor does it depend on simple compatibility between different topics, but rather by completing the research methodology in the Quranic surah. The compatibility is a link in the unity of the subject of the surah, a step in research methodology.

3-2- Denying the objective unity of the Quran:

The Holy Quran was revealed for the benefit of man and came with a belief and a law to reform his life in thought and behavior. In each classification of the verses of the Quran, attention must be focused on man, his problems, and his reality in terms of God's successor on earth. This trend was of great importance in research because it linked interpretation to certain questions of reality. Despite

this, this trend has been denied by some orientalists as well as some Muslim scholars!.

Some Orientalists believed that the Holy Quran lacked the tabulation, arrangement and coordination that writers were accustomed to following in their writings, and they believed that the phenomenon of objective unity revealed its simplicity and primitiveness. , as well as the lack of consistency. depth in its style and explanation, and that this was due to the time in which the Quran was revealed, as they claimed. However, the Holy Quran was not revealed by allah to conform to a particular era in its principles and standards of research and writing, for if it had been, its value would have been lost because he did not agree with the methods used. and writing methods from another Era that later followed the previous Era, knowing that environments differ in their scientific norms and standards as time moves away from each other.

Perhaps among the reasons that led to the denial of objective unity is the partial path of interpretation of the Quranic surahs adopted by the commentators, because they wanted to divide the Quranic surahs into quarters and parts approximately equal in number of verses, and it was not a question of bringing together the verses contained for a single purpose under the name which brings them together. There is also the turmoil that some scholars fell into who attempted to follow the research approach to discover the unified subject system in each surah.

We mention here that Dr. Al-Daghameen has set out reasons so strong and so realistic that they would not leave a contemporary interpreter with any argument or suspicion regarding his departure from the system of the Qur'an in general and the system of his surahs in particular, as he says, which were mentioned by Abdul Hamid Al-Farahidi, which prompted some ancient scholars to deny the objective unity or (System of the Quran) which are four ¹⁸:

- There is no doubt that the system is apparent in many places, but if they claimed that it was complete and that this system was taken into account, they would be forced in some places to say that it is not the case, because of its ambiguity. and because of its precision. They

therefore abandoned this approach and did not make it the limits of their understanding.

- The Quran was revealed in different forms, so there is no need to arrange it.

- Due to the abundance of deep interpretations and the increase in controversies, it is impossible to achieve order through our unity.

- The division of the nation into sects forced them to cling to what sustained them in the Book, interpreting it either externally or through one of the avenues of internal interpretation of the words of Sharia. Each sect had its own sect, and after that it was no longer possible to maintain the system.

4. Applications of the theory in the issues of resurrection:

In this context, Surah **Al-Qiyama** (Resurrection) is considered as a model for clarifying the previous material on the one hand, and on the other hand for realizing the magnificence of the Quranic miracle by linking the objective unity to the verses of the Islamic faith, as it is the case this is the case in this surah, which proves one of the pillars of religion, which is the belief in the Last Day.

4-1- Compatibility aspects related to the surah:

4-1-1- Compatibility between the surah and the one that precedes it :

The surah that preceded Surah Al-Qiyamah, according to the order of the Quran, is Surah Al-Muddaththir, and it is related to it because it includes a hadith about the afterlife. In the previous surah, God Almighty said, explaining the original reason for not remembering, which is the denial of resurrection: «No, but they do not fear the Hereafter» [Surah Al-Muddaththir: 53], then the proof of resurrection was mentioned in this surah, and a description of the Day of Resurrection and its horrors and conditions ¹⁹.

Al-Alusi said: "And when God Almighty said at the end of Al-Muddaththir: 'No, but they do not fear the Hereafter' after mentioning

Paradise and Hell, and their lack of fear was due to their denial of resurrection, God Almighty has mentioned in this surah the evidences of this in the most comprehensive manner and has described the Day of Resurrection, its horrors and its conditions. Then he mentioned what had come before. This follows the departure of the soul from the body, and from there comes the principle of creation, contrary to the realistic system " ²⁰.

4-1-2- Compatibility between the surah and the one after it:

The surah that comes after Surah Al-Qiyamah according to the order of the Quran is Surah Al-Insan, and the connection between them is made in several ways ²¹:

- In the above-mentioned Surah Al-Qiyamah there is a general description of the conditions of Paradise and Hell, and in Surah Al-Insan there is a detail of their descriptions.

- The Truth, Glory to Him, mentioned in Surah Al-Qiyamah the horrors that the evildoers will face on the Day of Resurrection, and in Surah Al-Insan, it mentioned the happiness that the righteous will face.

- At the end of Surah Al-Qiyamah, the principle of creating man from a sperm, then creating two types: man and woman, was mentioned. Then he mentioned at the beginning of Surah Al-Insan the creation of Adam from the sperm of gametes, and made him hearing and seeing everything, then guiding him towards the path, and the resulting division of the humanity between the grateful and the ungrateful.

4-1-3- Compatibility between the name of the surah and its subject:

The subject of the surah in general concerns the determination of resurrection , reward and punishment, and it is essentially one of the foundations of religion and faith, and its objective is described on the Day of Resurrection, by which the surah begins with an oath. The relationship between its name and its main subject is clear.²²

4-2- The general theme of the surah: proving the faith of resurrection.

This means that resurrection is an essential pillar of faith, necessarily known in religion, and one of the building blocks on which the Islamic faith rests. It is clear from a careful examination of the meanings of Surah Al-Qiyamah in general, from its beginning to its conclusion, that he was able to reach this meaning and confirm it. Rather, it is the sole and main subject and objective of the surah. Contains all its contents.

This will be clarified - God willing - by dividing the surah into three syllables, dividing it on the basis of meaning and not on the basis of similarity in pronunciation, which is the same basis that Sheikh Saeed Hawwa adopted in (The Foundation in Interpretation). Then introduce the content of each stanza separately, leading to identifying the subthemes and arriving at the main theme for which the surah was recited, without neglecting to become aware of the aspects of compatibility between them. We also show the miraculous aspect of it.

5-The main topics of Surah Al-Qiyamah:

Through what has been shown in the interpretations of this surah, we can identify the main themes of the surah as follows:

- Explain the ability of Almighty God to resurrect and resurrection, and mention its signs.
- Explain the interest of the Prophet, may God bless him and grant him peace, in memorizing the Quran at the time of revelation, and the differences in what people say about the afterlife.
- A reminder of the beginning of death and the beginning of creation, and a warning against the carelessness of the Last Day.

5-1- The first subject: Explain the ability of God, Blessed and Most High, to bring about resurrection, and mention its signs:

The first section which contains this axis begins from verse 01 to verse 15, Allah says:

﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ﴾1﴿ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۖ﴾2﴿ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۖ﴾3﴿ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۖ﴾4﴿ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۖ﴾5﴿ يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ۖ﴾6﴿ فَإِذَا بَرَقَ الْبَصَرُ ۖ﴾7﴿ وَحَسَفَ الْقَمَرُ ۖ﴾8﴿ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۖ﴾9﴿ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَئِنَّ الْمَقَرَّ ۖ﴾10﴿ كَلَّا لَا وَزَرَ ۖ﴾11﴿ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۖ﴾12﴿ يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۖ﴾13﴿ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بِصِيرَةٌ ۖ﴾14﴿ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۖ﴾15﴿

« I swear by the Day of Resurrection 01 And I swear by the reproaching soul 02 Does man think that We will not assemble his bones? 03 Yes. [We are] Able [even] to proportion his fingertips.04 But man desires to continue in sin.05 He asks, "When is the Day of Resurrection?" 06 So when vision is dazzled 07 And the moon darkens 08 And the sun and the moon are joined, 09 Man will say on that Day, "Where is the [place of] escape?" 10 No! There is no refuge. 11 To your Lord, that Day, is the [place of] permanence. 12 Man will be informed that Day of what he sent ahead and kept back. 13 Rather, man, against himself, will be a witness, 14 Even if he presents his excuses. 15 »

In this passage, two verses are mentioned, according to commentators, the reason for their revelation:« Does man think that We will not assemble his bones? 03 Yes. [We are] Able [even] to proportion his fingertips.04».

Al-Alusi said: " What is meant by humans is Adi bin Abi Rabi'ah, who circumcised Al-Akhnas bin Sharif, and it is they about whom the Prophet, prayers and peace of God be upon him, said: (O God, protect me from the next wicked one.) It was reported that he - prayers and peace of God be upon him - came to him and said: O Muhammad, tell me about the Day of Resurrection, when will it take place? How can it be? Then the Messenger of God, may God bless him and grant him peace, informed him and said: If I had been present that day, I would not have believed you, O Muhammad, and I would not have didn't believe in him. Or will God Almighty restore these bones? Thus the verse was revealed. It was said: Abu Jahl. He was reported to have said: Does Mohammed claim that he will

recover these bones? Will Almighty God give these bones after their affliction and dispersion, and restore them as a new creation? So I went down" ²³.

The summary of the statement in this passage is that the denial of the resurrection arises from two suspicions: the first is that a person excludes the reunion of the parts after their dispersion and disappearance, and the second is that he denies the resurrection by inclination. , the propagation of its nature and the tendency towards immorality. The Truth, Glory be to Him, answered both suspicions in response to the denial of those who deny the faith of resurrection, who denied it, even though their souls were certain of it.

Al-Tahir bin Ashour said in this verse: "A transitional strike, which is from the content: Man will be informed that Day of what he sent ahead and kept back," to informing that the infidel knows what he did, because their tongues, hands, and feet bear witness to what they were doing. When he read his book, he said: (And he that will be given his Record in his left hand, will say: «Ah! Would that my Record had not been given to me! 25. And that I had never realized how my account (stood)!» [Surat Al-Haqq: 25-26] " ²⁴.

What interests us here is to emphasize the compatibility between the Resurrection and the reprehensible soul - between verses 01 and 02 - because the aspect of the connection between them is in the sense that the purpose of establishing the Resurrection is to show the conditions of the soul reprehensible, whether happiness or unhappiness.

5-2- The second subject: Explain the interest of the Messenger - may God bless him and grant him peace - in memorizing the Quran during the revelation, and the differences in people's conditions in the afterlife.

The second section which contains this axis begins from verse 16 to verse 25, Allah says:

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾).

«Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. 16 Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. 17 So when We have recited it [through Gabriel], then follow its recitation. 18 Then upon Us is its clarification [to you]. 19 No! But you love the immediate 20 And leave the Hereafter. 21 [Some] faces, that Day, will be radiant, 22 Looking at their Lord. 23 And [some] faces, that Day, will be contorted, 24 Expecting that there will be done to them [something] backbreaking. 25»

The reason for The revelation of the verseis: «Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. » that when the Messenger of God, may God bless him and grant him peace, was revealed, he moved his tongue with it, wanting to memorize it, then God Almighty revealed verse ²⁵.

It is clear to us in this passage the compatibility between its content and the content of the previous passage, as God Almighty said after announcing that anyone who denies the resurrection and resurrection turns away from the signs and wonders of Almighty God. Powerful. And he confines his desires to immorality, without caring about what results. He spoke of the condition of one who continues to learn the verses: he memorizes them and presents them to those who deny them, hoping that they will accept him. These verses included the case of misusing God's verses, and other verses included taking the initiative to memorize them. The Truth, Glory be to Him, has declared that man's love for this world and his abandonment of the afterlife are a reason to deny the resurrection, even though man by nature tends towards the immorality and love of this world and prefers it.

5-3- The last subject: Reminder of the beginnings of death and the beginning of creation.

The last section which contains this axis begins from verse 26 to last verse 40, Allah says:

(كَأَلَّا إِذَا بَلَغَتِ النَّرَاقِي ﴿26﴾ وَقِيلَ مَنْ رَاقٍ ﴿27﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿28﴾ وَالتَّتَمَّتِ السَّاقُ بِالسَّاقِ ﴿29﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿30﴾ فَلَا صَدَقَ وَلَا صَلَّى ﴿31﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿32﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿33﴾ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿34﴾ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿35﴾ أَيْحَسِبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى ﴿36﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿37﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿38﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿39﴾ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿40﴾).

« No! When the soul has reached the collar bones 26 And it is said, "Who will cure [him]?" 27 And the dying one is certain that it is the [time of] separation 28 And the leg is wound about the leg, 29 To your Lord, that Day, will be the procession. 30 And the disbeliever had not believed, nor had he prayed. 31 But [instead], he denied and turned away. 32 And then he went to his people, swaggering [in pride]. 33 Woe to you, and woe! 34 Then woe to you, and woe! 35 Does man think that he will be left neglected? 36 Had he not been a sperm from semen emitted? 37 Then he was a clinging clot, and [Allah] created [his form] and proportioned [him] 38 And made of him two mates, the male and the female. 39 Is not that [Creator] Able to give life to the dead? 40»

There is disagreement regarding the reason for the revelation of the verse:« Woe to you, and woe! » But the result is the same.

This was revealed to Abu Jahl. Al-Alusi said: "Qatada said: The Messenger of Allah, may the Blessings and peace of Allah be upon him, left the mosque and Abu Jahl met him at the gate of Banu Makhzum. Then the Mohammed took Abu Jahl's clothes and said:" Woe to you, and woe! Then woe to you, and woe!", then Abu Jahl

said: Mohammed threatens me, by God, I am For the dearest people of the valley, and Allah revealed the verse as He told Abu Jahl " ²⁶.

We begin the question here and say: Is there agreement between the verses and the content of this passage and the content of the two previous passages?

The answer: Yes, after Allah explained the conditions of the afterlife, which is the Great Resurrection, and described the horrors of it, as well as the condition of the happy and of the miserable, He explained that the world must come to an end. and an arrival at the end of the bitterness of death, which is the Little Resurrection, because death is the first stage of stations of the afterlife. If the unbeliever does not believe in the resurrection, he can not get rid of death, suffers its pain and endures its afflictions. Then Allah cited two things as proof of the resurrection:

The first: justice states that there must be punishment for actions, so that the obedient and the disobedient are not equal, and this will only happen in the afterlife. The second: just as God Almighty was able to initiate creation, He is also capable of repeating and resurrecting, and even repeating is easier in the eyes of humans ²⁷.

Allah said at the beginning of the surah:« Yes. [We are] Able [even] to proportion his fingertips» And He said at the end:« and [Allah] created [his form] and proportioned [him] » The connection is clear and clear between the introduction and conclusion of the surah and between its verses and its subject. On the other hand, there are several verses in the Surahs of the Quran that are considered analogous to many verses in Surah Al-Qiyamah, which indicates that connection and relevance exist between all verses of the Quran in a harmonious manner , like the harmony of a network whose threads hold together.

6. CONCLUSION:

At the end of this research, we can draw some results, as follows:

- Surah Al-Qiyamah addresses a subject, “the doctrine of resurrection”, which is one of the pillars of faith necessarily known to religion.

- With this approach and form that it includes in terms of tabulation and arrangement of its partial subjects, it, like other surahs of the Quran, covers an aspect of the rhetorical miracle in its unique arrangement.

- The idea of objective unity in the Quran was only clarified and applied at this time, due to the widespread lack of interest of its predecessors in their interpretations.

- Studying the thematic unity of the Holy Quran helps the reader understand the words of Almighty God and confront suspicions that arise about the Quran.

- Complete knowledge of the secrets of the Holy Quran and the details of its miracles is difficult, if not impossible, without which the capabilities of all human beings are limited.

- The Holy Quran, with all its general characteristics, has come to meet the needs of all ages without exception.

- Although this theory is not devoid of affectation, it constitutes a laudable effort in the service of the Book of Almighty God and a record of the thoughts and contemplations of the commentators and their tours in the expanse of the Quran.

therefore, I recommend redoubled efforts to pay attention to this theory, which enriches an important aspect of the science of interpretation, which is the objective interpretation of the Quran. I also suggest, in the same context, working on value extraction. and principles having educational, religious and civilizational dimensions through this contemporary Quranic theory emanating from Islamic

authority, to provide an alternative or proponent of modern educational theories.

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