

# Textual Coherence in Al-Saadi's Interpretations From Sūrah Al-Ahqāf to An-Najm: A Rhetorical Study in Light of Text-Linguistic (Textology)

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**Abstract**—This research highlights the coherence tools in Al-Saadi's interpretations, based on modern textology and thorough investigation of these tools, as well as the method used by Al-Saadi in his interpretation called *Tayseer al-Kareem al-Rahman* in *Tafseer Klam al-Mannan* to explore the pattern of meanings in Surah Al-Ahqf to Surah An-Najm. He explores the most widely mentioned tools and relates them to contemporary textology. This study intends to emphasize the coherence techniques utilized by Al-Saadi in his interpretation of the Holy Quran, whether in a single verse or multiple verses. The research also intends to examine the significance of these tools and their function in identifying miraculousness positions in these poems and methods for exploiting them in studying poetic and prose texts. Al-Saadi has made significant contributions to the exploitation of textual coherence methods, which are intimately related to investigating the Holy Quran's meaning and linguistic and rhetorical miracles. Text cohesion and coherence are the essential components of rhetorical coherence. The researcher suggests conducting additional research on the works of earlier and contemporary interpreters to investigate textual coherence tools and how they might be utilized to elucidate semantic meaning.

**Index Terms**—coherence, textology, Al-Saadi- *Taysir al-Karim*

## I. INTRODUCTION

Ancient and contemporary efforts to interpret the Holy Qur'an have played a significant role in analyzing the meanings of the Holy Qur'an and assessing its supporting evidence using various methods. Textual coherence techniques, which highlight the continuity of verses in a single or several Holy Quran verses, were the most important of all these tools. Among these interpreters was Al-Saadi (2005), who effectively applied current textological tools to explain the semantic significance of the Holy Quran's verses and their interconnectedness.

This research examines coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran, based on modern textology, by reviewing these tools and the means with which Al-Saadi (2005) employed them in clarifying the semantic meanings of his interpretation titled *Taysir al-Karim al-Rahman in Tafsir Kalam al-Manan* from Sura Al-Ahqaf to Sura Al-Najm.

## II. THE OBJECTIVES

The research was conducted with the following objectives in mind:

- To highlight the textual coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran.
- To demonstrate how Al-Saadi (2005) uses these instruments.
- To clarify the relationship between these instruments and the moral coherence of the verses of the Quran.

## III. RESEARCH PROBLEM

The research problem lies in the following questions:

- What are the most prominent textual coherence tools in Al-Saadi's interpretation of the Holy Quran?
- How did these tools contribute to text coherence?
- Do these tools relate to the interpretation of the Holy Qur'an and the extraction of its meanings?
- Can new textual coherence tools be developed from interpreters' and linguists' implementations?

This research is distinguished by its presentation of the most notable textual tools Al-Saadi (2005) used in his interpretation and its explanation of applying these tools within the purview of Quran interpretation. It also allows academics to examine the interpreter's efforts in the field and the new ways that lead to text coherence.

## IV. RESEARCH METHODOLOGY

In this study, the researcher adopted the inductive method, which enables the identification of textual coherence tools mentioned in the interpretation of Al-Saadi (2005) of a single Surah and several Surahs.

The research will examine the textual coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran from Surah Al-Ahqaf to Surah Al-Najm, whether a single verse or several verses are based on modern textology, as well as the impact of these tools on clarifying the meaning and removing any confusion that may arise when interpreting the verses.

## V. PREVIOUS STUDIES

A general study by Professor Ibrahim bin Abd Allah al-Sumaeel examined the rhetorical achievements of Al-Saadi (2005) in his interpretation, which was published at the Abd al-Rahman conference on Al-Saadi's (2005) scientific and teaching achievements. The conference was organized for Sharia Studies at Qassim University / College of Sciences and Arts in Unaizah.

The researcher examined Al-Sheikh's (1972) rhetorical positions, which comprised numerous themes of rhetoric in its three disciplines, demonstrating their functional purpose and the effect such stances had on the recipient. This study is divided into two chapters: the first chapter focuses on the rhetoric of the Holy Qur'an and the Arabic language, while the second chapter examines the habits of the Holy Qur'an as described by Al-Saadi (2005), including generalizations, obsession, and other themes. As a result of the researcher's lack of engagement with the textual coherence tools addressed in this study, the paradox is clear. We would like to emphasize that the research distinguished itself by presenting a procedural inductive presentation of the textual coherence tools in interpretation, Al-Saadi's (2005) linking these tools with the general meanings of the Holy Qur'an based on terms and concepts approved by the modern textology, and attempting to generate new dimensions for these tools through the implementation and procedure highlighted in this interpretation.

## VI. RESULTS AND DISCUSSION

### A. *Textual Coherence Between the Ancients and the Modernist*

The beginning points of the study of rhetoric varied between traditionalists and modernists. The ancients viewed the sentence as the largest semantic unit and studied texts sentence by sentence. On the other hand, modernists pushed beyond the limit of the word and phrase to something more comprehensive. They examined the text as a whole. Each sentence contributes to a reasonable grasp of the following sentence, while the subsequent sentence contributes to a better knowledge of the prior sentences. Text cannot be comprehended without comprehension of its sentence components (Al-Abd, 1989). Even though the academics of the text broadened their vision of the text as a whole, they did not disregard the text's internal structure. This leads us back to the effort made in the field and the significance of ancient studies in text studies and comprehending their interrelationships. Text scholars stipulate criteria that must be met for a text to be considered a text.

Bouhadi (2013) numbered and highlighted two elements, namely the casting (COHESION) and the fusion (COHERENCE), indicating their importance in text cohesion and interconnectedness. It provides both joined and detached personal pronouns for reference. They allude to the factor described previously, which contributes to speech cohesiveness. Some linguists refer to demonstrative pronouns as symbolic references since they can refer to either a related or a distant pronoun, as well as a single element or a group of items. The modern textual analysis focuses on the text's internal and external relationships. External relations include the text's time, location, and era and the nature of the speaker and the recipient. Internal relations consist of morphological, grammatical, and semantic elements, with coherence and cohesion being the most important (Abdul Wahab, n.d.).

Regarding the efforts made by the interpreters who dealt with the words of Allah Almighty, we find a broad application of textual tools as they contribute to the coherence of the verses and clarifications of their meanings, especially among the scholars who have a holistic view of the verses' meanings within the context of the larger text. For those who are not constrained by a restrictive interpretation of the situation, their importance may be quite limited. Al-Saadi (2005) is among these translators.

### B. *Coherence Through Omission*

The rhetoricians analyze omission as a feature of ellipsis, making it a component of constrained ellipsis in which the words come concisely to the meaning, in contrast to deletion, which eliminates certain sections of the speech (Matloob, 1980). If omission is a component of rhetoric, then it is also a textual coherence technique. Referencing the omitted element contributes to the text's consistency because the referring element discloses the meanings that the text covers. Therefore, textual experts assert that omission removes a portion of a speech without affecting the text's cohesiveness and coherence (Abdul Wahab, n.d.). This instrument is used extensively in interpreting the Holy Quran (Al-Saadi, 2005). For instance, in the Holy Quran, Allāh Almighty says: *Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved, sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful."* (al-Ahqaf, 8).

This verse began by refuting the Prophet's (Peace Be Upon Him) claim of slander and stating that Allah knows everything about His slaves. Thus if someone were to insult the Prophet, Allah would know immediately. However, the comma of the verse (*sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful.*"), notify Al-Saadi (2005) of an omission that links the verse with the preceded verse, Al-Saadi (2005) explains, "If I were to say something about him, he would have snatched the oath from me, and he would punish me in front of everyone, as this is the most serious form of slander. Then he called them to repentance for their stubbornness. Allah replied, "And He is the Forgiving, the Merciful," which means, "*Repent to Him, and give up all you have, for He will forgive your sins and have compassion on you, and He will guide you to kindness, and He will lavishly reward you*" (Al-Saadi, 2005).

Here Al-Saadi (2005) has pointed out two issues:

**First**, when the unbelievers condemned the Prophet (peace be upon him), the Qur'an made it plain that this was a grave sin requiring repentance. The exhortation to repentance was deleted because the verse's comma indicates as much.

**The second:** The unbelievers' faults hindered them from receiving guidance and following the genuine path of the believers; therefore, when they repent, Allah will forgive them and grant them prosperity, for He is Forgiving and Merciful.

Allāh Almighty mentioned the people of Paradise and the reason for their entry into it in *Sūrah Al-Dhariyat*, saying: "*Accepting what their Lord has given them. Indeed, they were before that doers of good*" (Al-Dhariyat, 16).

If the charity is stated, thoughts of charity arise. Because it is one of the most prominent symbols of giving, but surprisingly, the verses describe the donors: They used to sleep but little of the night (Al-Dhariyat, 17). Al-Saadi (2005) argues that this verse is strongly connected to the verse that precedes it by examining the verse omitted by the questioner: What is the relationship between night prayer and charity? Al-Saadi (2005) stated, "*Night prayer is one of the most beneficent forms of worshipping Allah, as it demonstrates sincerity and agreement of heart and tongue*" (Al-Saadi, 2005). Al Saadi (2005) confirms that there are two sorts of charity: charity with Allah Almighty and charity with humanity (Al-Qurtubi, 1964). The finest is night prayer, which is devoid of pretence and is also an act of self-kindness.

Al-Saadi (2005) employed the knowledge of Fiqh terminology in the coherence of the meanings of the verses. In his interpretation, the term *Al-Istihab* (collocation) has emerged to clarify what the verses implied. Terminologists define it by saying that the speaker should collocate the rule that the Sharia indicates its validity and permanence (Ibne Qudama, 2002). For instance, Allāh Almighty says: *Did they suggest it to them? Rather, they [themselves] are a transgressing people.* (Al-Dhariyat, 53).

Here Al-Saadi (2005) first connected this verse with a verse from *Al-Baqarah*. Allāh Almighty says *Those who do not know to say, "Why does Allāh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]* (Al-Baqarah, 118).

Al-Saadi (2005) comments on the previous verse of *Sūrah Al-Dhariyat*, saying: "Their hearts and deeds are similar to the heart and deeds of the unbelievers, so their words that arise from their tyranny became similar of the unbelievers, and this is the reality, *Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]* (Al-Baqarah, 118) (Al-Saadi, 2005).

Then Al-Saadi (2005) collocates the meaning to the condition of the believers, supposing what the verse implied, saying: "Likewise are the believers, when their hearts were alike in deference to the truth, seeking it and striving to it, They hastened to believe in their messengers, glorify them and respecting them, as well as addressing them with appropriate speech" (Al-Saadi, 2005). Likewise, based on Al-Saadi's (2005) point, it can be said that as unbelievers united on tyranny, believers united on the right path and reminded each other of it. This strongly connects the following verses as it moves from describing the disbelievers to reminding the believers. Allāh says *And reminds, for indeed, the reminder benefits the believers* (Al-Dhariyat, 55).

Paradise and Fire were the most common subjects of the Makkan *Sūras*. For instance, in *Sūrah Al-Toor*, Allāh Almighty has mentioned that His award to the peoples of Paradise will be through associating their families with them because their happiness will never be complete until their peoples accompany them. In this regard, Allāh says, *And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained* (Al-Toor, 21).

The beginning of the verse is strongly coherent. Its meaning and words unify. However, its conclusion says *every person is retained for what he earned*.

At first, it may be thought that the meaning is separate from its context. Still, the truth is that it is connected through the omission tool that Al-Saadi (2005) explained in interpreting this verse: "the sign of ultimate happiness of people of Paradise is that Allāh has joined them with their offspring who follow them with faith. On the contrary, if people of the Fire supposed that Allāh might join their offspring in Hell, the explanation would be that the same judgment did not judge the two places. Because Hell is the abode of justice, it is from His justice that Allāh does not punish anyone except for sin. This objection can be positively exploited to remove the delusion mentioned above" (Al-Saadi, 2005).

The supposition of the omitted elements strengthens the connection of the verse and justifies the objection with this sentence when it expresses the characteristics of the people of Paradise. Then Al-Saadi (2005) supposed another new omission process different from the preceding one. When he says the people mentioned above, as a reward to their

parents, Allāh will join them with their parents in Paradise, even if they did not reach it through their works, this will decrease nothing of their parents' deeds (Al-Saadi, 2005), for every person will be reckoning separately of all his deeds.

### C. Causal Coherence

Textual studies concern the causal connection between the cause and its effect. It involves everything that is a cause or a consequence of the other (Abdul Wahab, n.d.). In his Holy Quran interpretations, Al-Saadi (2005) introduces the textual coherence between the verses through cause and effect tools, which contributed to clarifying the verse's meaning and demonstrating its miraculousness. Al-Saadi (2005) presented two levels of causal coherence. The first is visibly recognized, which the addressee realizes from the potential surface meaning of the verse; the second is a deep deductive meaning. On the surface, Al-Saadi (2005) connected between enjoining on man for charity to their parents and what mothers suffer during pregnancy. In the following verse, Allāh Almighty said: *And We have enjoined good treatment upon man to his parents. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months* (Al-Ahqāf, 15). Al-Saadi (2005) says, "This is the kindness of Allāh Almighty that he commanded children to behave in a good manner to their parents through kind words, nice conversation, and spending money and alimony on them." Then Al-Saadi (2005) brought up the reason for all these behavior by stating how mother's endured their child and how they suffered during pregnancy and child delivery.

The second level of causal coherence requires a deep dive into the meanings presented in Al-Saadi's (2005) description of the introductory verses in Sūrah Mohamed. In the first verse, Allāh Almighty mentioned that He misguided the actions of the unbelievers and did not justify it: *Those who disbelieve and avert [people] from the way of Allāh - He will waste their deeds* (Mohamed, 1). In the following verse, Allāh mentioned the believers and their reward: *And those who believe and do righteous deeds and believe in what has been sent down upon Mohamed - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition* (Mohamed, 2), in the third verse, Allāh again mentioned the unbelievers and the believers as well: *That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus Allāh presents to the people their comparisons* (Mohamed, 3).

Al-Saadi (2005) believes that this verse determines why the unbelievers deserved the punishment mentioned in the first verse. He says about the first verse: "These verses contain reasons for rewarding the believers and punishing the unbelievers, as well as warning people to notice and understand this lesson" (Al-Saadi, 2005). Then he commented on unbelievers' deeds, "Allāh will nullify their deeds because they followed falsehood" (Al-Saadi, 2005), as stated in the third verse. Here, the importance of causal linking appeared as it combined verses so that the first verse was connected to the third verse. If the reader looks at the second verse and then the third, he will observe a divergence between the two meanings, as the second verse is about the believers, while the following verse is about the believers, commencing with the causation coming after the demonstrative noun. Allāh Almighty said: *That is because those who disbelieve follow falsehood..*) As Al-Saadi (2005) mentioned, causation confirmed the connection of this verse with the first verse.

When the speaker sees a convergence between the two images, a link is made between them through comparison until the first one matches the second one. So, the two images coalesce to be one thing. This relationship must have a reason for this result and does not suffice to imagine without penetrating deep into the image to realize the partial relations. Al-Saadi (2005) is concerned about this in his interpretation of the Holy Quran. Looking into what Allāh says:

*Muhammad is the Messenger of Allāh, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them[1518] the disbelievers. Allāh has promised those who believe and do righteous deeds forgiveness and a great reward* (Mohamed, 29).

The Companions of the Prophet, may God be pleased with them, were similitude to the plant, presenting text coherence between the two sides of the verse through causal coherence Al-Saadi (2005) says, "In their benefit to the peoples, the Companions, may God be pleased with them, are like the plants; their strong faith and their good deeds are like the root of the plants. While the younger and the newer to Islam who joined the ancient Muslims and helped them establish and advocate God's religion are like a plant that produces its offshoots and strengthens them, so they grow firm and stand upon their stalks" (Al-Saadi, 2005).

Allāh Almighty commands the believers and the unbelievers to notice the signs of his greatness. This matter is involved in the context and linked to it. The reason for this may be stated, explicitly or implicitly, as it occurs in Sūrah Qāf, where Allāh Almighty mentioned in its introduction the denial of the disbelievers to the message of the Prophet, then invited them to consider the work of God.

Al-Saadi (2005) believes that the motive behind this invitation is related to the condition of the unbelievers, the reason that will remove their stubbornness and refusal is to see the creation of Allāh in the heavens and the earth, which proves to them the greatness of Allāh, and that will leads them to leave their delusion and move into the wide merciful of the religion, Al-Saadi (2005) says: "When Allāh mentioned the status of the unbelievers and what he accused them of, Allāh invited them to see and think of His visible signs in the horizon; so that they may consider and infer from them what evidence was made of" (Al-Saadi, 2005). Here one can notice that the cause was mentioned after the reason. The

reason is their denial, and the cause is their invitation to see and think. This may include condemnation and reprimand from Allāh for being unbelievers. They denied the truth, marveled at the warning, and lied on the Day of Judgment. So, the verses portrayed the power of Allāh to them. Glory be to Him, which, if they contemplated, they would have adhered to guidance. Therefore, Al-Saadi (2005) derived from these verses' characteristics of Allāh to the deniers and made it understandable to them. He said, "The result is that these brilliant characteristics are strong evidence of the perfection of the power of Allāh Almighty, and the perfection and exquisite artistry is evidence that Allāh is greatest of all sovereigns. He has full knowledge of all things".

Regarding the benefits and interests these characters contain for the servants, it is clear evidence that His mercy embraces all things, and His kindness extends to every living. As for what it contains, concerning great systematic creation, evidence that Allāh is the one and only, the eternal and absolute who has not given birth, and has not been born, and there is none equal to Him, and nothing should be beloved or worship than Him (Al-Saadi, 2005). These verses came as a reason to remind the unbelievers it is very coherent from within and well-constructed. Each of its verses refers to a character to which it indicates and bears witness.

The section begins with some verses of the Holy Quran, which Allah swears by some creatures, and then comes the answer to the oath. Here Al-Saadi (2005) explains the secret of the connections and their relationship. This relationship often tends to have causal coherence. At the beginning of *Sūrah An-Najm*, Allāh Almighty says: *By the star when it descends (1) your companion [i.e., Mohamed] has not strayed, nor has he erred (An-Najm, 2)*.

Al-Saadi (2005) says, "Allāh Almighty swears by the stars that what the Prophet Mohamed, (Peace Be upon Him), came with from the divine revelation is true, because there is a wonderful relation in that, for Allāh Almighty made the stars an adornment for the sky, same like the revelation and its influence an adornment for the earth. Without inherited knowledge of the prophets, people would be in darkness more severe than the deep dark of the night. The oath is made to prove the genuine knowledge, and true intention of the Prophet Mohamed (Peace Be upon Him), and this requires him to be guided in his knowledge, a guide with good intentions".

The connected cause between the two oaths is based on the existence of the reason, even if the intentions varied, as stars are physical decorations while the revelations are a moral decoration Stars are temporary and special guidance in the night for those who need it, as for revelation, it is general guidance, and it cannot be dispensed. If the star falls, its light goes away, so people cannot be guided by it in the darkness of land and sea, and likewise the Prophet Mohamed (Peace Be upon Him), because describing him as misguidance may block some people from benefiting from the guidance that he sent from his God, Allāh Almighty.

#### D. Reversal Coherence

Text scholars believe that the reverse speech tools contribute to the cohesion of speech; among these tools, they provide tools of exclusion (however, except) because it gives a different status from what came before it (Bouhadi, 2013). When we study Al-Saadi's (2005) interpretation, we find a presence of reverse coherence, but with different tools that fit the specificities and the contexts meanings of the Holy Qur'an.

An example of this is what came in Allāh's conversation with the stubborn people, asking them for evidence for what they claim so that they may prove themselves astray because they will find that their claims are based on nothing, Allāh Almighty said, addressing His Prophet (Peace Be upon Him) to ask the unbelievers: *Say, [O Muḥammad], "Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful" (Al-Ahqāf, 4)*.

Here, the verse asks them to prove the validity of their belief with evidence from the earth or the sky. This is very clear. However, the end of the verse asks them another issue that may raise a question in the reader's mind, *"Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful"*. Here, Al-Saadi (2005) told the secret of coherence between this argument and the one that preceded it using the reversal coherence technique. He believes that the beginning of the verse denies that they have physical evidence. The verse asks them, *"Did they create anything from the celestial bodies of heaven and earth? Did they create amountain or do they share Allāh Almighty in the creation of the celestial bodies of heaven and earth?" (Al-Saadi, 2005)*. Then the verse moves to deny the textual evidence, *"Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."* Based on that, the two arguments are inversely coherent. The first argument demanded physical evidence; when their inability was proven, it demanded textual evidence from a proven book or true science.

After demanding the evidence, it mentioned their conditions and destination. Allāh Almighty says, *And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship (Al-Ahqāf, 6)*. Here, the coherence is reversal coherence that declares the connection between the two verses. Al-Saadi (2005) studies this and believes that the first verse related to the earth for two reasons, first that Allāh Almighty mentioned the ultimate goal (the Day of judgment) from which there must correspond to it (the world), and this is a rational deduction, the second that statement of Allāh Almighty in the following verse their condition in the hereafter, thus indicating that the previous verse is in the world, and this is a textual deduction.

Regarding the first verse, Al-Saadi (2005) says, "They do not hear a supplication from them, and they do not answer their call. This is their condition in this world, and they will disbelieve in their polytheism in the afterworld" (Al-Saadi,

2005). So, Allāh Almighty said in the second verse, *And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.*

Al-Saadi (2005) did not stop at this reversal cohesion, but rather he thought that the meaning of enmity between the polytheists in verse calls for a verse in another Sūrah that mentioned this enmity, where Allāh Almighty said,

(38) *[Allāh] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know."*

(39) *And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn" (Al-A'rāf, 38-39).*

The enmity was outlined in the previous verse and detailed in this place. Al-Saadi (2005) was concerned with revealing the meaning and coherence of the Qur'anic meanings; he reversed the general meaning to the detailed meaning. Al-Saadi (2005) studies the major and minor reversal coherence units and constructs one another when the reversal coherence points multiply. In the conclusion of *Sūrah Al-Fath*, there are two units of reversal coherence. Al-Saadi (2005) believes they are minor; he extracted a major cohesion unit that combines these oppositions.

Allāh Almighty said, *Mohamed is the Messenger of Allāh, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them [1518] the disbelievers. Allāh has promised those who believe and do righteous deeds forgiveness and a great reward (Al-Fat'h, 29).*

At the beginning of the reverse, there is reversal coherence between the states of the believers, for they are tough with the infidels, and with their brothers, they are merciful. The following part says That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them, so they grow firm and stand upon their stalks. Here, another reverse coherence between the two descriptions of the believers in the Holy Books, the Torah and the Bible, Al-Saadi (2005) connected the mini reversal coherence in the two places with a major unit, as he thought that the first is their descriptions with the creation and the second their descriptions with Allāh Almighty (Al-Saadi, 2005). He also believed there was coherence between the same descriptions of the believers themselves, for their interior righteousness through prayer is reflected on their external appearance because their mark is on their faces from the trace of prostration (Al-Saadi, 2005).

Another form of Al-Saadi's (2005) reversal coherence method is that he deducts the equivalent meaning of the verse, which the fundamentalist called the adversary concept. It means to infer by confining something with a rule and negating that rule on other than it (Ibne Qudama, 2002). He gives examples from the Holy Quran to the same, *"And knows that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the [rightly] guided" (Al-Hujurāt, 7).*

Here, Al-Saadi exposes the equivalent reversal meaning. He describes this by saying, "Contrary to them are the deceivers, to whom unbelief, immorality, and disobedience are endeared, and faith is hated to them" (Al-Saadi, 2005). Then Al-Saadi traced the position in the Holy Qur'an that testify this reversal meaning, so he made the connection between them and a verse in *Al-Hujurāt*, saying *the sin is their fault, for when they defiantly disobeyed, Allah set a seal on their hearts, And when they deviated, Allāh caused their hearts to deviate (As-Saff, 5)* (Al-Saadi, 2005).

When they did not believe in the truth when it came to them for the first time, God turned their hearts, Allāh says: *And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly (Al-An'ām, 110).*

In this reversal coherence, two tools were combined: omission and causation. As for deletion, Al-Saadi (2005) studies the corresponding hidden meaning of the verse. As for causation, it is in connecting the result to the cause. For when they defiantly disobeyed, Allāh set a seal on their hearts. Allāh distorted their hearts when they deflected from the path, and when they did not believe in the truth for the first time, Allāh turned their hearts.

Al-Saadi (2005) employs reverse coherence in repelling the illusion that may occur to the recipient to be very careful in the performance of the meanings is high dignitaries of responsibility. We find this prominent in Imam Al-Sakaki, who believes that semantics is to follow up the properties of speech structures in the statement, its appreciation and other related concepts to pay attention to when applying them in the speech of the required situation (Al-Sakaki, 1987). Al-Khatib believes speech rhetoric is due to the attention not to commit mistakes in meaning performance (Al-Khatib, 2003).

Al-Saadi (2005) was concerned with denying the confusion that may come to the mind regarding lack of coherence in verse, as he stated in his statement about *Sūrah Al-Toor*, where Allah Almighty has mentioned that one of His honor for the people of faith is that their offspring will join them *Those . who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person is retained for what he earned (Al-Toor, 21).* The verse has clear, well-coherent meaning, but its conclusion raises questions: Every person, for what he earned, is retained, so how is it connected to the preceded verse?

Al-Saadi (2005) believes there is a hidden coherence based on reversal equivalent, which clarifies the hidden meaning to the recipient. He says, "The sign of ultimate happiness of people of Paradise is that Allāh has joined them with their offspring who follow them with faith. And if it is supposed by people of the Fire that Allāh may also join their offspring to them in Hell, it explained that the two places were not judged by the same judgment, for Hell is the abode of justice, and it is from His righteousness that Allāh does not punish anyone except for a sin people" (Al-Saadi, 2005). Thus Allah says, *Every person is retained for what he earned*. The fundamentalist term (the concept of the adversary) meets with Al-Saadi's (2005) reversal coherence. It goes from the limited frame into the broad space of the text to highlight the meanings that clarify the adversary concept and testify it. Regarding the people of Paradise, Allah says, *And We will provide them with fruit and meat from whatever they desire. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin* (Al-Toor, 22-23).

We find the negation of idle talk and sin at the end of the verse without the proof that implied it. Using the sary adver concept, Al-Saadi (2005) says about the meaning deduced from the denial, "If the two matters are negated, the third matter is confirmed, that their words contain peace, good, pure, pleasing to souls and joyful to hearts." In saying this, he evokes another verse that clarifies what the concept of the adversary implies. As it denied idle talk and sin, then proved that the people of Paradise choose the best of words, safe from all harm, Allah says, *They will not hear ill speech or commission of sin therein. Only a saying [of] peace, peace* (Al-Wāqī'ah, 25-26).

This will make the study of the meanings of the poems more useful, as the poet may sum up meaning in a place that he reveals in another place or another poem, and this is from the external coherence that helps to cohesive the meanings of the poetic book. Smart critics may find many poet meanings in their echo in multiple poems, in which the meanings extend and fall short because of the purpose and situation. Its study is joined together to reveal a comprehensive view of the poet's meanings.

#### E. Lexical Coherence

Text scholars investigated text lexical relationship separately from the grammatical relationship and divided it into two main parts i.e. repetition and collocation. They conclude that repetition has three forms that is complete, partial, and repetition of the meaning and pronunciation differ from the other two forms.

As for collocation, it means the combination of words formed when two or more words are often used together and seen as a single lexical word. For instance, in Arabic, the word herd is used with sheep, not a bird, because the bird has another word that accompanies it, and it is a flock. (Green) in the English language, collocated to grass, while (deep dark) is allocated tonight. Hence collocation is a lexical grouping of two or more words regularly used together and semantically interconnected.

If we trace this lexical system, we will find its presence in the interpretation of Al-Saadi, (2005), where he applied the concept of collocation in its comprehensive meaning to the verses that are united by one topic, for example, in the first three verses of Sūrah Mohamed, Al-Saadi (2005) says, "These verses mentioning the reward of the believers, punishment of the unbelievers, the reasons, and a warning for all peoples to take that into account."

Al-Saadi (2005) has illustrated the significance of collocation in these three verses. The mixing of repetition with collocation is noted in his speech; in the first verse, Allāh Almighty mentioned the punishment of the unbelievers and its cause, then said the consequences of the believers and its cause in the second verse. He repeated the reason that led each group to its end, but in a way different from the first. In the first pattern, He mentioned two reasons for the unbelievers: (disbelief - blocking Path of (Allāh)), then said the believers (belief - a good deed - faith in the Prophet).

Regarding the second pattern, He mentioned that unbelievers had followed the wrong path. Falsehood is allocated with the truth which the believers followed. When we examine Al-Saadi's (2005) implementations of semantic collocation, we find that the scope expands to cover the collocation of meaning within several verses of the Holy Quran, not in a single verse as stated above. When he studied the verse, *Those who believe say, "Why has a surah not been sent down?" But when a precise sūrah is revealed, and the battle is mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them [would have been]* (Mohamed, 20).

Here, Al-Saadi (2005) takes the main meaning of the verse, toughness fighting and burdensome to the souls. He observes that this meaning in Sūrah Mohamed collocates with another meaning in Sūrah An-Nisā Verse. When some believers asked to impose fighting, that was in the early time of Islam, when Muslims were few, so if it was imposed, it might be hard for them. At the same time, their enemy was more powerful and the majority. Allāh says, *Have you not seen those who were told, "Restraining your hands [from fighting] and establish prayer and give zakāh"? But then, when the battle was ordained for them, a party feared men as they feared Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time. The enjoyment of this world is little, and the hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]"* (An-Nisā, 77).

Al-Saadi (2005) realized collocation is between two verses as being coherent in one meaning: fighting. Although they are coherent, there is a degree of differentiation. In the first verse, the first group did not ask for ordained of, but rather the revelation of a Verse in fighting, in which fighting was mentioned.

As for the other group, they asked for the imposing of fighting, but they do not bear it when it is imposed on them. The first verse describes their condition: *Those who believe say, "But when a precise sūrah is revealed, and the battle is*

mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them [would have been] (Mohamed, 20). The other verse mentioned what they said: They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time" (An-Nisā, 77). The conjoining of meanings using collocation substantially clarifies meaning. That is why Al-Saadi employed it here. (Al-Saadi, 2005)

It seems that Al-Saadi (2005) employs semantic collocation at the level of separate surahs more than meaning collocation at the level of a single surah. Al-Saadi (2005) is not satisfied with merely presenting the collocation. Rather he explains the additional abstract meanings of these collocations. Because even when meanings are collocated, each one will still have special characteristics. As Al-Saadi (2005) was a jurist concerned with juridical rules, he meant to include the additional abstract meanings to the collocations' legal aspects. Allāh Almighty says: *Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers - never will Allāh forgive them* (Mohamed, 34).

Al-Saadi (2005) notices the collocation of this verse with another verse in *Surah Al-Baqarah*, where Allāh Almighty says: *They ask you about the sacred month- about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people from that place are greater [evil] in the sight of Allāh. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they can. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the hereafter, and those are the companions of the Fire; they will abide therein eternally.* These two suras also collocate every verse in which the deed is nullified through disbelief because they bound the deed's nullification with death with disbelief.

Here, Al-Saadi's (2005) collocation is distinguished because it not only collocates two points but also collects and restricts all verses of deed nullification in the Holy Quran. Here, collocation is connected with brevity that substitutes verse by mentioning its characteristics and what the collocation added to its meaning (Al-Saadi, 2005).

## VII. CONCLUSION

After studying the textual coherence tools in the interpretation of al-saadi, the researcher has found that the textual coherence tools have a great impact on the rhetoric of the quranic verses by elaborating these verses in an excellent way and highlighting their methods. Moreover, these tools help to eliminate some of the problems that affect the meaning of the verses. Moreover, they can be added to the tools of textual coherence and renewed by studying their application in the ancient and modern commentaries of the holy quran. Among the most important interpretations of the qur'an is the interpretation of al-saadi, which, as the current study shows, contains numerous and varied textual coherence tools. In fact, this imam used these tools to explain the meaning of the verses, interpret the ambiguities, and highlight their beauty. Apart from the above, al-saadi's interpretation used new instruments that were not known to the scholars of the textual school. therefore, this experience should be expanded and utilized in future research.

## VIII. RECOMMENDATIONS

Based on the study's findings, the following may be recommended:

Further studies should be conducted on the textual coherence tools that are found in the efforts of the commentators of the Holy Quran, and their methods to employ these tools to understand the Quranic verses should be highlighted.

It should not suffice to have coherence tools in the science of the "text," but efforts should be made to extract and innovate new tools that have an effect on the textual coherence and cohesiveness as well as highlight its aesthetic.

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