



**THE DEVELOPMENT AND METHODOLOGY OF ILM AL-MUNASABAT AL-QUR'ANIYA "THE SCIENCE OF INTERRALATIONS BETWEEN QUR'ANIC VERSES**

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**Abstract**

This article explores the formation and theoretical foundations of "Ilm al-Munasabat al-Qur'aniya" the science that studies the internal verbal and semantic interconnections among the verses of the Qur'an. The research analyses the linguistic and terminological interpretations of this science and its concepts, its historical development and role within modern tafseer methodology. Drawing on the works of exegetes such as al-Baqai al-Suyuti and al-Razi, the study reveals the essence of various types of relationships between verses, including tanasub (correspondence), tadadd (contrast), tanzir (analogy), istitrad (digression), uslub al-hakim (the wise style) and intiqaal (transition). The article argues that understanding the thematic coherence among Qur'anic verses serves as a key principle in tafsir, ensuring logical consistency, theological clarity and a fuller appreciation of the Qur'an's miraculous structure *ijaz al-nazm*. According to the findings, the science of Munasabat al-Qur'an constitutes the theoretical basis for studying the order and composition of the Qur'an and is established as an independent scholarly discipline that ensures the comprehensive integration of Qur'anic exegesis sciences.

**Keywords:** Tafsir, Qur'an, Qur'anic studies, Verses, Coherence, Suyuti, Biqai, Fakhriddin Razi, Tanzir, tazod, takhallus, intiqaal.



## **Introduction**

Since the time of its revelation, the coherence and harmony within the Qur'an-its structural balance, the interrelation between verses and surahs and the unity and continuity of its meanings-have continuously captured human attention. The Qur'an's literary expression stands apart from all other forms of poetry and prose, possessing a style and thematic composition that are entirely unique. Revealed during the height of Arabic poetry and literature, the Holy Qur'an recognized as the divine miracle of Prophet Muhammad (peace be upon him) surpasses all human expression. Its miraculous nature (i jaz) is reflected in every dimension: in the unmatched eloquence and clarity of its language, in the rhythmic beauty and majesty of its structure (nazm), in the depth and richness of its meanings and in the vast knowledge it encompasses-unparalleled in every respect.

Among these distinctive features, the nazm, or internal order of verses and surahs, has been of particular interest to scholars specializing in ijthadi tafsir (interpretive reasoning) within the field of Qur'anic sciences (ulum al-Qur'an). For this reason, classical exegetes devoted considerable attention to exploring the relationships between verses and surahs in their scholarly works, treating it as an essential.

## **MAIN PART**

The science of "tanahub" ilm al-tanahub is generally defined as the discipline that explores the wisdom behind the order and arrangement of all words in a text. In contrast, the science of "Munasabat al-Qur'an" focuses more specifically on uncovering the wisdom behind the arrangement of verses in the Qur'an (al-Biqai, 1979, p. 6). In a broader sense, "ilm al-tanahub" studies the mutual relationship and harmony found in the sequence of words and sentences within a discourse. Meanwhile, "ilm al-munasabat al-Qur'an" is limited to examining the reasons for the interconnection and order between Qur'anic verses and surahs. Accordingly, "ilm al-tanahub" is considered to have a wider scope than "ilm al-munasabat al-Qur'an." The term "munasabah" (relationship) indicates, when used with the word "ayah" (verse), the connection between one verse and the verses preceding and following it. When combined with the word "ayah" (chapter), it refers to the interrelation between one surah and the surahs before and after it (Mustafa Muslim, 1993, p. 88).



The term *tanasub* derives from the Arabic root “n-s-b” نسب and is the verbal noun (masdar) formed on the pattern tafa’ul. The root word *nasab* in Arabic lexicons denotes meanings such as “lineage, descent, kinship, or closeness” (Abu Ja’far ibn Zubayr al-Gharnati, 1990, p. 71). The word *munasabah* is likewise a verbal noun derived from the same root but formed on the morphological pattern *mufaala*. Its literal meaning, consistent with the root, conveys the ideas of “relation, affinity or nearness.” In Arabic usage, the expression فلان يناسب فلانا (fulan yunasibu fulanan) means “so-and-so resembles or is closely related to so-and-so” (Ibn Manzur, 2009, p. 10).

The common roof of the nouns *tanasub* and *munasabah-nasab-essentially* denotes lineage, ancestry, kinship and closeness. The shared feature among these meanings is the idea of similarity and shared characteristic. Individuals belonging to the same lineage often resemble one another both physically and spiritually. They tend to share a common language, color, customs, traditions system of values and often even religion. This closeness is also reflected in their outward features. Considering these semantic nuances, it may be concluded that the term *munasabah* encompasses not only the meanings of *mushakalah* (similarity in form) but also *muqarabah* (mutual closeness or proximity).

In linguistic expression, *munasabah* (relation or coherence) refers to the logical connection and semantic harmony that exist between consecutive words and sentences within a discourse. According to the requirements of this coherence, a sentence should end in a manner consistent with the way it begins.

For this reason, Abu al-Isba’ (654/1256) defined *tanasub* as “the speaker’s completion of a statement with an expression that is semantically harmonious with its beginning” (Yilmaz, n.d., p. 10). The scholar al-Taftazani (792/1390) described *tanasub* in literary expression as “the combination within one statement of words whose meanings are interrelated either through a secondary cause or an inherent quality.”

Al-Zarkashi, the author of the famous Qur’anic sciences work *al-Burhan fi Ulum al - Qur’an*, emphasized that *tanasub* is an intellectual matter, stating; “*Munasabah* is something connected with reason, and when referred to the intellect, the intellect readily accepts it” (al-Zakashi, *al- Burhan*, 1957, p 40). Thus intellect (aql) and logic (mantiq) occupy a central place in the study of *ilm al-munasabah*.



A thorough study above mentioned definitions shows that *Ilm al –Munasabat al-Qur’an* (The science of Qur’anic Coherence) or *Ilm al-Tanasub* refers to the discipline within *Ulum al - Qur’an* (the Qur’anic sciences) that examines the formal and semantic interrelation among Qur’anic verses and surahs.

Despite being revealed over a period of twenty –three years under varying circumstances and on diverse subjects the Qur’an maintains remarkable harmony and coherence throughout its verses and surahs. Verses revealed at different times about a single theme often complement, emphasize or elaborate upon one another. This internal coherence is evident not only among surahs and verses but within the structure of individual verses and arrangement of words themselves. Some scholarly sources note that if even a single word within a verse were replaced by one of its synonyms, the delicate balance and coherence (*tanasub*) would be lost and intended meaning would shift an alteration that would immediately become apparent to the reader. Likewise any disruption in the order of verses would diminish the Qur’anic intrinsic harmony and its miraculous eloquence (*i jaz*). As the Turkish scholar Mehmet Sofuoglu (1981, p 112) states, that “In this respect, the science of *munasabah* represents a perspective of the miraculous nature (*i jaz*)” of the Qur’an”.

The knowledge of the reasons for the revelation (*asbab al nuzul*) plays an essential role in correctly understanding the meaning and interpretations of Qur’anic verses, the knowledge of *munasabah* (the relationship between verses) is equally important for the grasping the subtle meanings of the Qur’an and interpreting them in the most eloquent manner (Manna’ al – Qattan, 1990:97). For this reason, when exegetes began interpreting a verse, they sometimes started with its reason for revelation and sometimes with the analysis of its relationship to surrounding verses. This depended on which aspect was more relevant for explaining the particular verse. When the meaning of a verse was closely connected to the one preceding it, scholars first analyzed the *tartibi munasabah* (contextual order and relationship). However, if the verse’s meaning was more related to its specific reason for revelation, they discussed the *asbab al - nuzul*.

Al Biqai considered the study of *munasabah* a branch of *balaghah* (rhetoric) and stated: “Just as *maani* and *bayan* hold their place in the science *syntax* (*nahw*), *munasabah* occupies a similar position within Qur’anic exegesis. He viewed it as a



discipline that reveals the miraculous eloquence (i jaz) of the Qur'an structure and composition (al - Biqai, 1979:6).

Abu Bakr ibn al-Arabi (543/1148) said: "The verses of the Qur'an are interconnected and their meanings are harmoniously interwoven, as though they form a single, unified word" (al-Suyuti, al - Itqan, 2021:630).

Fakhr al -Din al-Razi further emphasized the importance of this knowledge, stating: "Just as the Qur'an is miraculous in its eloquence and the sublimity of its meanings, its order and arrangement are equally miraculous. The entire Qur'an is as if it were a single surah or even a single verse." He also remarked: "Most of the Qur'an's subtle meanings lie hidden within the connections between words and the sequence of verses" (Mafatih al-Ghab, 1999:140).

Kafiyaji (879/1474) defined the science of munasabah as "the method of beautifying speech through semantic and verbal elegance," and regarded it as one of the essential disciplines within Qur'anic exegesis (Kafiyaji, p.52, year of publication not indicated). This definition reflects the view that the study of tanasub - the correspondence and harmony in Arabic rhetoric - is considered a branch of the sciences of the Qur'an (ulum al - Qur'an).

Subhi Salih also emphasized that many of the Qur'an's subtle and luminous aspects are concealed within this science. He noted that a significant portion of Qur'anic legal rulings and principles of jurisprudence are clarified under the light of munasabah, urging scholars to pay due attention to it.

The Turkish scholar Nasuhi Bilmen stated that if an exegete interprets a verse based solely on personal philosophical or mystical opinions without considering the connection between the beginning and end of the verse, such an interpretation should not be regarded as reliable. From these observations, it becomes clear that the arrangement and interrelation of verses hold great importance in the process of Qur'anic exegesis, forming one of its fundamental principles (Nasuhi Bilmen, *Tafsir Usulu*, 1973:13).

The first exegete to discuss the existence of connections between Qur'anic verses and surah was Abuabddullah ibn Muhammad Ziyad Abu Bakr al-Naysaburi (324/936). Well versed in both literature and Islamic law, al-Naysaburi would often ask his students during Qur'anic exegesis lessons questions such as: "Why has this verse been placed next to that one?" In this way, he sought to draw attention to the relationship between verses and surahs. Moreover, he criticized the scholars of



Baghdad for not giving sufficient importance to this field (al -Zarkshi, 1971:61). The fact that al –Naysaburi addressed the topic of ilm al-munasabah(the science of interconnection) as early as his time and made intellectual efforts to uncover the links between verses and surahs, marks a significant milestone in the development of Qura’nic exegesis. Indeed, since the era of *ijtihad* based interpretation had only just begun, al-Naysaburi’s discussion of what would later evolve in to one of the key subjects of tafsir represents an important stage in its history. Two centuries later, the scholars who studied the science of munasabah in depth was the jurist Abu Bakr ibn-al-Arabi the author of “Ahkam al – Qur’an”. Discussing the interrelation of Qur’anic verses, he stated: “The verses of the Qur’an are so intricately connected that the entire Qur’an, in the harmony of its structure and meanings, resembles a single, unified word. There was once o scholar who wrote on this subject, but only concerning the Baqara surah. Later, Allah opened this path for us, we found no one capable of capable of carrying it further. Observing people’s mistaken understanding of this science, we decided to bring our writing on it to an end leaving between ourselves and Allah, entrusting it to Him.” Through this statement, Ibn al-Arabi expressed his disappointment that the science of munāsabah had not received due attention and was often misunderstood (al-Biqai, Nazm al-Durar, 1979:7).

Al-Zamakhshari was the first exegete to incorporate the study of “*munasabah*” (the interrelation of verses) into Qur’anic exegesis (Mahmud Sonmez, 2020:10). The treatment of the relationships between verses and surahs in tafseer became more comprehensive in the work of “Fakhr al-Din al-Razi” (606/1209) particularly in his “Mafatih al-Ghayb”. Later, Andalusian scholars such as “Abu al-Hasan Ali ibn Ahmad” (638/1240) and “Muhammad ibn Abdullah al Mansuri” devoted even greater attention to “*munasabah*” in their commentaries. Through their efforts, they laid the groundwork for future studies and works on this topic (al-Biqai, 1979:218).

The scholar who conducted an extensive study of the interrelation between Qur’anic verses and surahs, reflected it in his exegesis, and produced a seminal work in this field was Burhan al - Din al Biqai (885/1480). In his tafsir titled Nazm al-Durar fi Tanasub al-Ayat wa al- Suwar, al- Baqai not only revealed the semantic connections between all surahs and verses but also argued that even the words within the verses are arranged according to a meaningful relationship (al-Biqai,



1979:238-280). Jalal al-Din al-Suyuti's (911/1505) *Asrar al-Tanzil* is regarded as an independent work devoted specifically to the study of *ilm al-munasabah* (the science of interrelation).

Later, several exegetes who engaged in *ijtihad* based on Qur'anic interpretation also addressed this subject, including Abu Hayyn (745/1344) in *Bahr al-Muhit*, al-Baydawi (685/1286) in *Anwar al-Tanzil wa Asrar al-Tawil*, Abu al-Suud Afendi (982/1574) *Irshadu Aql al-Salim*, al-Alusu (1270/1853) in *Ruhul al-Mani*, Rashid Rida in *Tafsir al-Manar* and Muhammad Hamdi Yazir in *Hak Dini Kur'an Dili*. In their commentaries, these scholars explored the relationships between verses and surahs, interpreting the Qur'an through the lens of "*musabah*" (Yılmaz, [year of publication not specified],: 39–93).

Every branch of knowledge has its own specific principles and rules and understanding these makes it easier and more accessible to grasp the subject. Likewise, in the science of *munasabat* al-Qur'an (the study of interrelations within the Qur'an), there are particular methods that must be studied to identify the relationships within the text. Some foundational principles for the determining the connections between verses and surahs are found within the discipline of *usul* (methodology), through which the coherence and unity of the divine revelation are demonstrated.

It should be noted, however, that despite the existence of established rules, in certain exceptional cases it is not easy to determine the connection between verses and surahs. On this subject, al-Biqai stated: "There are verses whose interrelation I spent months trying to uncover." Similarly, the exegete Fakhr al-Din al-Razi expressed a comparable idea, saying: "The wisdoms embedded in the structure of the Qur'an and its hidden secrets can only be discovered by true specialists." He thus emphasized both the importance and the difficulty of this matter (Fakhr al-Din al-Razi, *Mafatin al-Ghayb*, 1999:170).

The revelation of the Holy Qur'an took place gradually over nearly twenty-three years, at various times and in separate portions. Except for a few short surahs revealed in their entirety, most of the Qur'an was revealed verse by verse and at times several verses were revealed together as a unit. The Prophet Muhammad (peace be upon him) was informed through divine revelation about the placement of each verse or group of verses-specifically, in which surah they belonged and their order before or after other verses. Scholars are in full agreement on this matter.



In the field of Qur'anic exegesis (*tafsir*), this divinely guided arrangement of verses within surahs is known as *tawqifi* (Ismoil Jerrahoglu, 1983:53). When something is described as *tawqifi*, it means that it was determined by divine revelation, not by human reasoning or interpretation, and thus cannot be altered by human will.

However, scholars are not unanimous regarding whether the order of surahs in the written Qur'an "*mushaf*" is also "*tawqifi*" as the verses are. Subhi Salih, in his book *al-Mabahith*, points out that most of the existing evidence supports the idea that the sequence of surahs was likewise divinely ordained "*tawqifi*" (Subhi Salih, 1981:73–74).

As for the thematic and structural relationships between verses and surahs, these are not considered *tawqifi* but rather the result of scholarly interpretation and analysis developed through the efforts of Qur'anic commentators "*mufasssirun*". This understanding evolved over time as a part of interpretive studies (Manna' Qatton, 1990:97).

Scholars who study the rules of *tafsir* emphasize that it is important to analyze whether a verse continues the meaning of the one before it or conveys an independent idea. Discovering this relationship can also help determine the reason behind the revelation of a surah (al-Zarkashi, 1971:37).

Al-Baqai outlined several categories of principles used to identify the connections between verses and surahs. He also noted that paying attention to a surah's title is helpful, since its name often reflects the main message or theme of the surah (al-Biqai, 1979:18).

Therefore, the title of a surah serves as a key element in uncovering the central concept that unites its verses. The connection between verses is sometimes explicit, while at other times it remains hidden (al-Suyuti, 1978:137). When consecutively revealed verses deal with different issues and are unrelated in content, an obvious correlation cannot be claimed (Subhi Salih, 1981:152).

This very point often created difficulties for *mufasssirs* (Qur'anic commentators) and sometimes led them to distance themselves from the study of inter-verse relations as much as possible. The main challenge in identifying these connections except in a few short surahs stems from the Qur'an's unique structure, where verses addressing various rulings and themes appear together within a single surah, forming groups that differ in length and arrangement.



Tafsir scholars were aware of the difficulty in establishing coherence when moving from one topic to another within a surah. They experienced these challenges firsthand and mentioned that, while writing commentaries, they sometimes had to spend months reflecting on certain verses (al-Biqai, 1992:14–15).

The Qur’anic commentators who studied the science of interrelations between verses and surahs divided it into two categories: semantic (*ma‘nawi*) and verbal (*lafzi*) coherence (Yildiz, 1977:259). Most of their research focused on identifying the semantic connections among the verses.

Explaining these two categories, Abu al-Baqa Husayni stated: *“When the meaning of the end of a statement harmonizes with its beginning, it is called semantic coherence (ma‘nawi munasabah). When a sentence concludes with words that are similar in rhythm, rhyme, or merely in meter, this is called verbal coherence (lafzi munasabah).”*

If both meter and rhyme are in harmony, it is referred to as complete verbal coherence; when only the meter corresponds, it is known as partial verbal coherence. Sources mention that in eloquent speech, partial verbal coherence is more commonly used than complete coherence (Ibn Abi Isba, n.d.:144, 149).

The scholar Ibn Abi Isba (654/1256), who studied the rhetorical aspects of the Qur’an, defined semantic coherence as *“the speaker completing his statement with a word that is semantically fitting to what he began with.”*

The connection between consecutive verses in the Qur’an is sometimes clear and evident. Such verses complement each other in meaning. For instance, a following verse may emphasize, explain or clarify the meaning of the previous one, or it may specify certain parts of what was mentioned generally, serving as an exception, apposition (*badal*), or explanatory conjunction (*atf al-bayan*) to the preceding verse. In these cases, there is no need to look for any additional relationship between the verses.

However, there are also verses in which the connection is not immediately apparent. For example, a single surah may contain numerous themes such as faith, action, advice, warning, and prophecy. In such instances, identifying the relationship requires several semantic links to be established (Suyuti, 1978:110).

To determine these connections, exegetes (*mufasssirs*) employ various types of coherence such as *tanzir* (comparison), *istitrad* (digression), *takhallus* (transition), and *tadadd* (contrast). Although these principles help to clarify the interrelation

between verses, they do not always guarantee a definitive conclusion. Sometimes, an exegete may spend weeks trying to uncover the connection between two verses without reaching a clear answer.

## DISCUSSION

Scholars who have studied the concept of *munosabatu-l-Qur'an* (the interrelation of Qur'anic verses) have most frequently focused on the relationship between a verse and the verses that come before and after it. This focus is believed to have been influenced by the consensus (ijma) among Islamic scholars regarding the *tawqifi* nature of the Qur'anic verse order - that is, its divine arrangement, not subject to human judgment.

Exegetes (*mufasssirs*) identified the relationship between consecutive verses using various semantic indicators, which in the field of Qur'anic studies are known as "types of coherence" (tanاسب تurlari). The following discussion explores in detail the most commonly used types: *tanzir* (comparison), *muzadda* (opposition), *istitrod* (digression), *takhallus* (transition), and *intiqal* (shifting or change of topic).

The word "Tanzir" [التنظير] is a verbal noun derived from a verb meaning "to liken or compare one thing to another." Its main feature lies in explaining an idea and reinforcing it in the listener's mind by mentioning two similar things in succession. The following two verses are examples of the rhetorical art of "Tanzir."

{ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ  
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكُرْهُونَ }

"They are the true believers; for them, with their Lord, there are high ranks (in Paradise), forgiveness and a noble provision. (The dispute that arose over the division of spoils) is similar to when your Lord caused you to go forth from your home with the truth, even though a group of the believers were unwilling." (Surat al-Anfal, verses 4-5) (Alouddin Mansur, 2021:177).

Allah the Exalted enjoins the Prophet to implement the divine command concerning the distribution of spoils, notwithstanding the reluctance or discontent expressed by some of the companions. This situation parallels their earlier compliance with the command to depart from their homes for battle or journey, despite their initial aversion to doing so.

The purpose of this analogy is to compare their initial dislike of the Prophet's decision concerning the division of spoils with their earlier reluctance to set out

from home. As a result of obeying the command to go forth to the Battle of Badr, numerous blessings were realized-victory, divine assistance, acquisition of spoils, and the exaltation of Islam. Accordingly, similar benefits will emerge from the Prophet's distribution (of the booty). Therefore, they should submit to what they have been commanded and abandon the inclinations of their desires. (Suyuti, 1978, p. 139).

The term Muzadda (*al-mudaddadah*) [المضادة] linguistically denotes “opposition,” “contradiction,” or “contrast,” and represents one of the general principles used to elucidate the interrelations between Qur’anic verses. When a direct thematic or semantic connection between two verses cannot be identified, scholars seek to establish their relationship through opposing or contrasting meanings. (Subhi Salih, 1981, p. 155).

In the Qur’an various contrasting elements are brought together through their diversity, harmony and unity. According to the Arabic maxim “بضدها يتبين الأشياء”- “Everything is known through its opposite”, the Qur’an highlights certain contrasts in order to elucidate the positive and negative aspects inherent within them. (Muhammad Abdullah Darraz, 1994, p. 193).

Through contrast (*tazad*), two juxtaposed verses are compared, making the underlying meaning of the examples presented in them more readily comprehensible. In the Qur’an, the sequential mention of themes such as faith and disbelief, punishment and reward, paradise and hell, warning and glad tidings, and good and evil represents the principle of contrast. For instance:

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }

“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Surat al-Zalzalah, 99:7–8) (Alouddin Mansur, 2021, p. 599).

This verse indicates that even the smallest act of goodness, no matter how minute, will be rewarded, and the doer will witness its benefit; likewise, even the slightest evil deed will not go unpunished.

The term *Istitrad* [الاستطراد] is derived from the root *ṭarada* “طرد” in the verbal pattern *istafa’la*, and linguistically means “to digress,” or “to introduce something incidentally into speech.” As a rhetorical device, *istitrod* refers to the art of inserting a statement that is not directly related to the main topic but is nevertheless useful, relevant, or interesting, while continuing the principal theme.

In Qur’anic exegesis, examples of this type of *tanasub* (interrelation) are discussed, one of which is found in the following verse:

يُنَبِّئُ عَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤْرِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ  
يَذَكَّرُونَ

“O children of Adam! We have indeed sent down to you clothing to cover your nakedness and for adornment. But the garment of righteousness—that is the best. This is among the signs of Allah, so that they may take heed.” (Surat al-A‘raf, 7:26) (Alouddin Mansur, 2021, p. 153).

In his commentary, Al-Alusi, who paid particular attention to the relationship between Qur’anic verses, lists *istitrod* among the types of *tanasub* (inter textual coherence) and uses it as a means of connecting verses. In explaining this verse, he cites Al-Zamakhshari, stating: “The, following verses 19-22 of the same surah, where Adam and Eve’s nakedness was exposed and they covered themselves with leaves, was revealed as an instance of *istitrod*. Its purpose is to express gratitude for the garment bestowed by Allah, to highlight the disgrace and baseness of nakedness, and to indicate that covering one’s private parts represents a level of piety.” (Al-Alusi, 1985, p. 341).

The term *Takhallus* [التخلص], literally meaning “to be freed” or “to escape,” denotes a rhetorical and stylistic device used to transition from one topic to another within a text or speech. In this technique, the author or speaker completely departs from the current subject and introduces a new one, thereby capturing the audience’s attention.

*Takhallus* is often compared with *istitrod*. In *istitrod*, the speaker digresses from the main topic to discuss a secondary point but later returns to the original theme. In contrast, *takhallus* involves a complete shift, without returning to the previous subject. Thus, although the two techniques share certain similarities, they differ in semantic function.

In scholarly sources, this rhetorical method has been given various names. Jalal al-Din al-Suyuti referred to it as *husn al-takhallus* “graceful transition”. Therefore, *takhallus* serves not only to ensure logical coherence when shifting topics but also to enhance the stylistic beauty of discourse.

The *takhallus* technique appears frequently in the Qur’an as well. For instance, in the following verse:



وَأْتِلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

“And recite to them the story of Abraham. When he said to his father and his people, ‘What is it that you worship?’” (Surat al-Shu‘arā’, 69-70) (Alouddin Mansur, 2021, p. 370).

From this point in the surah, the story of Abraham continues until verse 102, where there is a sudden thematic shift to the punishment of the guilty and the narrative about Abraham is not resumed thereafter. This transition serves to refocus the listener’s attention, allowing them to engage more effectively with the new topic. The term *Intiqal* [الانتقال] literally meaning “transition” or “shifting,” refers to the rhetorical technique of moving from one subject to another to maintain the listener’s attentiveness. In such cases, the two topics are often separated by the demonstrative pronoun “hadha” “this”, which functions as a linguistic signal, much like when a writer indicates, “In this section, we will discuss the following matter.” Through *intiqal*, the listener’s attention is intentionally redirected, enhancing their understanding of what follows by breaking monotony and sustaining focus. This stylistic device appears in various places throughout the Qur’an and one notable example is found in the following verse:

{ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ }

“This is a reminder. Indeed, for those who are righteous there is a good end.”(Surat Sad, verse 49) (Alouddin Mansur, 2021, p. 456).

In his commentary on this verse, al-Zamakhshari explains: “God, after elucidating the section concerning the prophets in the preceding verses, indicates here that the discourse has shifted to another topic. This new subject pertains to the characteristics and conditions of the inhabitants of Paradise and Hell.” (Zamakhshari, [year of publication not specified], p. 100).

## ANALYSIS

Scholars have approached the study of interrelations between Quranic verses in different ways. According to Izzuddin Abd al-Salam and those who support his view, such interrelation does not necessarily have to exist within every surah or between every verse. If there is a clear linguistic or semantic connection between two verses, it can be concluded that there is a relationship between them. However, scholars such as Ibn al-Arabi, al-Biqai, al-Zamakhshari and al-Razi maintain that there is always a semantic relationship between all verses-some are explicit and



easily recognizable, while others are more subtle and thus not always easy to discern.

The article analyzes the methods used to identify these kinds of relationships between verses. It is worth noting that even when these methods are applied, there are cases where determining such a connection remains difficult. Since this science relies heavily on the scholar's intellectual and interpretative ability, it can be regarded as a form of "ijtihadi" (interpretative) knowledge. Therefore, the existence of a relationship between verses in the science of interrelation "*ilm al-munasabah*" does not necessarily depend on transmitted reports "*riwayat*". Consequently, differences in opinion and methodological approaches among scholars are to be considered natural.

Furthermore, in this article, the author studies the science of interrelation from a semantic analysis perspective, illustrating it through examples of certain Quranic verses. By examining the flow of meaning, logical coherence, and contextual connectedness between verses, the author reveals that the Quranic text possesses a multi-layered system of meanings and that each verse is logically related to others. This is demonstrated through examples from Surah al-Zalzalah (verses 7-8), Surah Sad (verse 49), Surah al-A'raf (verse 26), and Surah al-Anfal (verses 4-5).

It should be emphasized that this article examines the scholarly heritage of classical tafsir (Quranic exegesis) schools in comparison with modern analytical methods. The author pays special attention to interpreting the sciences of the Qur'an from a systematic perspective rather than confining them within a purely historical context. This approach contributes to philological and semantic analysis in the study of Qur'anic verses and may serve as an important stage for future linguistic research on the science of interrelation *ilm al-munasabah* within Qur'anic studies.

## CONCLUSION

The science of *Munasabatu-l-Qur'an* (the study of interrelations within the Qur'an) is one of the most delicate and profound branches of Qur'anic exegesis. It serves to deepen the understanding of the Qur'an by identifying the logical and spiritual connections between its verses and chapters. The research reveals that the verses of the Holy Qur'an, revealed over a span of twenty-three years under various circumstances and contexts are intricately interconnected, forming a divine order and miraculous coherence. Understanding these interconnections is a crucial factor

in fully grasping the meanings of the verses, interpreting their purposes and explaining the differences that arise in exegetical interpretations.

Mastering this science enables the exegete to interpret the Qur'an not superficially, but through its internal order and spiritual harmony. It is as essential in the process of interpretation as the science of *Asbab al - nuzul* (occasions of revelation), ensuring both linguistic and conceptual coherence in the analysis of verses.

The views of exegetes such as al-Biqai, al-Suyuti, and al-Razi demonstrate that recognizing the relationships among Qur'anic verses strengthens the purity of belief, preserves the logical consistency of exegesis and deepens the understanding of the divine eloquence of the Qur'an. Consequently, analyzing the connections between verses plays a fundamental methodological role in Qur'anic studies, revealing the inner coherence of the Qur'an and reinforcing the scholarly foundation of tafsir.

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