



Practical Application of the Chapter Coupling Theory: Analysis of the Coupling Relationship Between Qur'ān 55 and 56 Based on the Interpretive Opinions of 'Allāma Ṭabāṭabā'ī

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ABSTRACT

The “coupling system of the qur'ānic chapters” theory is one of the new efforts in the qur'ānic sciences domain to prove the existence of order in the Qur'ān. In this theory, it is suggested that the examination of the Qur'ān's order be moved up from verses to chapters; thus, an extensive and obligatory relationship between the two neighboring chapters has been taken into account. As a fundamental research project, this article this study adopts a descriptive-analytical method to introduce the coupling system of the qur'ānic chapters and prove the effectiveness of this theory in understanding the Qur'ān in the two chapters of the Qur'ān 55 and 56 through depiction of various content relations and different verbal and semantical relationships between these two coupled chapters. The promotion of the research on the order of the Qur'ān from verses and excerpts to chapters and discourse – via practical implementation – has greatly helped understanding the role of suchlike studies in better grasp of the two chapters. A case-by-case reflection in the intertextual relationships between the two coupled chapters (Qur'ān 55 and 56) based on the interpretive opinions of 'Allāma Ṭabāṭabā'ī can be an appropriate way to respond the question “what reasonable evidences exist for the coupled system of chapters in the two intended chapters?” Investigations show that relations such as common beginning and ending of the two chapters, common or nearly common statements and themes, content relations, etc., enhance the hypothesis on the symmetrical structure of these two chapters. The majority of the connections of these two chapters are common issues that have been examined in each of these two chapters from different perspectives such that they complement each other.

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1. Introduction

1. One of the manifestation of the existence of relationship in the noble Qur'ān's structure is the exiting relationships between its chapters. This issue has been investigated by many exegetes and scholars of qur'ānic sciences, the result of which has been a series of books and commentaries on the noble Qur'ān.

The topic of the order of the qur'ānic chapters and its *tawqīfī* or *ijtihādī* nature has been debated by researchers of qur'ānic sciences. Each of the proponents of various theories of the order of qur'ānic chapters has relied on different reasonings to prove their stance. Among these stances are theories that refer to the relationships between qur'ānic chapters and, in fact, favor the first viewpoint, i.e., the order of qur'ānic chapters is *tawqīfī*. Although these theories are theoretical and have been applied at most to some sporadic verses of the Qur'ān, they have the potential for practical implementation.

One of the most important theories that has been mostly suggested by the contemporary scholars of qur'ānic sciences is the relationship between the noble Qur'ān's chapters in the form of a theory called "chapters' coupling theory." The coupling system of qur'ānic chapters is an effort to promote the study of the qur'ānic order from the verses to the chapters level (Zāri' Zardīnī, 2016: 29).

The practical implementation in this study means that this theory is examined in a practical manner. Taking the stance that the qur'ānic chapters are *tawqīfī* and their order intends to express the messages of this noble manuscript, the article investigates the intertextual relationships¹ between the two neighboring chapters of Qur'ān 55 and 56.

This article, which is a fundamental research, intends to introduce the coupling system of qur'ānic verses, prove the effectiveness of the chapters' coupling theory in understanding the Qur'ān in the two chapters of Qur'ān 55 and 56, and to promote the study of order in the Qur'ān from verse and excerpt level to chapter and discourse level via practical implementation of the chapters' coupling theory through a descriptive-analytical method and hypothesis testing procedure based on the following questions:

- Can reasonable evidences be found for the chapters' coupling system perspective in the two chapters of Qur'ān 55 and 56? In other words, what connections exist between the coupled chapters of Qur'ān 55 and 56?
- Does the study of neighboring relations of the Qur'ān 55 and 56 confirm the intertextual relationship between coupled chapters?

Considering the hypothesis that various verbal and content relationships – such as formal relationship, content relationship, similar or related beginning and ending, etc. – exist between the two chapters of Qur'ān 55 and 56 (which to a great extent enhance the intended chapters' coupling theory), the case study of the intertextual relation types between the coupled chapters of Qur'ān 55 and 56 based on the interpretive opinions of 'Allāma Ṭabāṭabā'ī can be a proper way to respond to these questions.

1.1 Research background

The relationship between qur'ānic chapters has been discussed under the title "tanāsub." The first individual that has specifically focused on the *tanāsub* of the verses and chapters is Abūbākr 'Abdullāh b. Muḥammad b. Zīyād (d. 324 LH), the Shāfī'ī scholar. Moreover, Ṭabrisī (d. 548 LH) has taken into account the relationship between the ending of every chapter with the beginning of the next chapter, and has presented a part titled "al-naẓm" 150 times in his commentary. In this part, sometimes the relationships among the various subsections of a verse are examined and sometimes the connection of a verse with the statements of the previous verse is explained, but in most cases, the connection of a verse with the verses before it are delved into. After him, Fakr Rāzī (d. 6060 LH) has paid attention to this type of relationship. In his method, the order of verse of a chapter in relation to the first verse of the next chapter is inspected. The next scholar in this line is Abū Ja'far b. Zubayr Gharnāṭī (d. 708 LH) who has written a exclusive book about the relationship among chapters called "Al-Burhān fī

1. It should be noted that the investigation of the intertextual relationships in this study is not based on the common terminological meaning of intertextuality; rather, the verbal meaning of this word is intended here. That is, the investigation of the intertextual relations between the Qur'ān 55 and 56 chapters explores various verbal and semantical relationships such as formal relationship, content relationship, similar or related beginning and ending, etc., in this couple of chapters.

munāsiba tartīb suwar al-Qur'ān." Badr al-Dīn Zarkishī (d. 794 LH), too, has specified part of his book "Al-Burhān fī 'ulūm al-Qur'ān" to the discussion of the qur'ānic chapters' relationship and mentions that "When you look at the beginning of every chapter, you find out that it has a complete relationship with the ending of its previous chapter, a relation that is sometimes covert and sometimes overt." After some time, Burhān al-Dīn Ibrāhīm b. 'Umar Buqā'ī (d. 885) wrote a book called "Naẓm al-durar fī tanāsub alāyāt wa al-suwar" and took this discussion into account. In his interpretation of every chapter, he refers to the thematic relationship among different verses in different chapters and believes that there is a relationship between the verses of qur'ānic chapters, although he does not mention any specific order for the chapters. It was after this time that the knowledge on chapters' relationship expanded such that Suyūfī (d. 911 LH) wrote a book titled "Tanāsuq al-durar fī tanāsub al-suwar" about the relationship of the chapters and a book called "Marāsid al-maṭāmi' fī tanāsub al-maqāsid wa al-maṭāmi'" on the relationship between the beginning and ending of chapters. He also specified a chapter of the book "Al-Itqān fī 'ulūm al-Qur'ān" to the discussion of the relationship of verses and chapters. In the book "Tanāsuq al-durar," the chapters of the Qur'ān are mentioned one by one and a kind of relationship between every chapter and the chapters right before and after it is mentioned. Suyūfī is one of the scholars who believes in both linear relationship and thematic relationship between neighboring chapters, and explains the way the contents of chapters are related. He has given in a general principle and believes that it is present throughout the Qur'ān. He writes, "Verily the principle that I have obtained from the exploration of the Qur'ān is that every chapter is the expansion and explanation of the compressed and complex parts of the previous chapter and every chapter follows the previous chapter, and this fact is true for most chapters of the Qur'ān, either long or short ones." Then, in the attention paid to the relationship between chapters Suyūfī, we face viewpoints that have moved away from the previous chain-like viewpoint and believe that there is a thematic relationship between the qur'ānic chapters such that the second chapter might continue or complete the chapter before it and explain its content. Another theory called "Naẓm al-Qur'ān" has been suggested with three branches, namely "single-chapter, coupled-chapter, and clustered-chapter" first by Farāhī, which was later explained by Iṣlāhī in the commentary "tadabbur Qur'ān" (Āqā'ī, 2009, the whole work).

In addition to the aforementioned cases, some exclusive studies have addressed the relationship between chapters, including what follows:

- A book titled "Rawābiṭi matnī dar Qur'ān: Rabṭ, paywastigī wa sākhṭār", written by Salwī (2016), in which the author has discussed the relationship of qur'ānic verses and chapters based on structure and connection.
- A PhD dissertation titled "Barrisīyi sabki tafsīriyi Niẓām al-Qur'ān athari 'Abd al-Ḥamīd Farāhī" by Taftaḥī (2009), in which the author tries to introduce the commentary "Niẓām al-Qur'ān wa ta'wīl al-Furqān bi al-Furqān" and revive its exegetes through a careful and complete examination of his interpretive style.
- A PhD dissertation titled "Chigūniḡiyi paywastigīyi matnīyi sūrihāyi Qur'āni karīm" by Luṭfi (2010), in which the author examines the textual connectedness and relation in the qur'ānic chapters.
- A PhD dissertation titled "Insijām dar Qur'ān" by Mustanṣir Mīr (2013), in which the author – as the title suggests – tries to explain the cohesion and robustness of the qur'ānic text.
- Another PhD dissertation titled "Paywastigīyi ma'nāyīyi āyāt dar suwari Qur'āni karīm wa rāhhāyi muṭālī'iyi ān (barrisīyi mawridīyi 14 sūri az Qur'āni karīm)" by Muṭī' (2000) is written in the University of Imām Ṣādiq (a). The author of this work has examined only 14 chapters and has expressed their semantical relationships.

Some articles have also been written about chapters' order and coupling, including what follows:

- Āqāyī, 'Alī (2009), "Insijāmi Qur'ān az naẓarīyyi tā 'amal, muqāyisiyi rawishi tafsīriyi Farāhī-Iṣlāhī." *Kitābi Māhi Dīn*, no. 144.
- Zārī' Zardīnī, Aḥmad, "Barrisīyi naẓm dar sūrihāyi Qur'ān: Kūshishī dar jahati kashfi naẓm dar sūriyi Yāsīn." *Scientific-Research Biquarterly Journal of Tafsīr wa Zabāni Qur'ān*, vol. 5, no. 1, Fall and Winter 2016.

- Zāri' Zardīnī, Aḥmad; Ḥamīdīyān, Ḥamīd; Ṭāwūsī, Maryam; "Paywandhāyi matnī 'zawj sūriyi' Faḥ wa Ḥujurāt," Amūzihāyi Qur'ānī, Fall and Winter 2019, no. 30.

Our article is different from these works in that although they are about the qur'ānic chapters' coupling system, no exclusive work has been written about the practical implication of this theory to the two chapters of Qur'ān 55 and 56.

2. The coupling system of the noble Qur'ān's chapters

The term "coupled chapters" might have been first coined by Amīn Aḥsan Iṣlāḥī, which was then used and expanded by others. Iṣlāḥī mentions a huge number of qur'ānic chapters (82 in fact) as coupled chapters and believes that 16 more chapters can be added to this list. Three chapters are deemed as the complements of the previous chapter. That is, an important topic that has been presented briefly in the previous chapter is explained in details in these latter chapters. This way, except for the Qur'ān 1 because of its special conditions, 12 chapters are not bound to this theory (Āqā'ī, 2009: the whole work; Iṣlāḥī, 1980, vol. 8: 120).

Muḥammad 'Alī Lisānī Fishārakī is among the contemporary scholars who have examined the relationships between neighboring chapters in the Qur'ān. In the book *Surishināsī*, he has provided a more practical method to explain the relationships between the neighboring or coupled chapters. According to him, the Qur'ān 1 and 50 do not have any coupled chapter, and the Qur'ān 2 is the couple chapter with the Qur'ān 3, and this coupling continues up to the Qur'ān 50. In this classification, the odd and even numbered chapters have relations with each other. From the Qur'ān 51 onward, this trend upturns; that is, the Qur'ān 51 couples with the Qur'ān 52, and this trend continues to the end of the Qur'ān. In this classification, the Qur'ān 50 as the first chapter of *Ḥizb Muffaṣīl* remains uncoupled, which becomes a couple for the Qur'ān 1 that has no couple chapter. The similarity of the Qur'ān 50 and Qur'ān 1 is because none of them has a couple chapter (Lisānī Fishārakī, 2015: 121-122). The lack of couple chapter for the Qur'ān 1 can be justified with narrations such as the ones that introduce this chapter as the *'adl al-Qur'ān*.

One of the reasons that enhances the theory of coupling between the qur'ānic chapters comes from the narrations that introduce some chapters of the Qur'ān as conjoined and similar to each other. For example, traditions suggest that chapters such as Qur'ān 113 and 114, Qur'ān 111 and 112, Qur'ān 105 and 106, Qur'ān 93 and 94, Qur'ān 2 and 3 (which are called *Zahrāwān*), etc., entail many verbal and content relations, such that it can be claimed that some of these chapters follow a certain and coherent doctrinal and content path.

3. Introduction of the Qur'ān 55 and 56

According to Amīn Iṣlāḥī (Iṣlāḥī, 1980, vol. 6: 102) and Lisānī Fishārakī (Lisānī Fishārakī, 2015: 30), the Qur'ān 55 and 56 are coupled chapters. Thus, we first introduce these two chapters.

In the noble Qur'ān, "Al-Raḥmān" is the 55th chapter and "Al-Wāqī'a" is the 56th chapter (Ṭabāṭabā'ī, 1995, vol. 10: 249-250).

Talking about the cause of revelation of the Qur'ān 55, the Shī'a and Sunnī exegetes have an agreement and deem that the name comes from the Meccan disbelievers' question about God's "Al-Raḥmān" attribute. Muqātil b. Sulaymān writes in his commentary, "When the verse 'When it is said to them, 'Prostrate to (Allah) Most Gracious...'' [Qur'ān 5] was revealed, the Meccan disbelievers said, 'Who is the referent of "Al-Raḥmān" to whom [people] are asked to prostrate?' and they denied Raḥmān; thus, the chapter 'Al-Raḥmān' was revealed and the 'raḥmān' attribute was explained in detail in this chapter" (Balkhī, 2002, vol. 4: 195; Maybudī, 1992, vol. 9: 405; Samarqandī, 1995, vol. 3: 378; Ṭabrisī, 1993, vol. 9: 299).

Ibn Wahab introduces the Meccan disbelievers who asked about "raḥmān" as Abū Jahl, Walīd b. 'Utba, and Shayba (Dinwarī, 2003, vol. 2: 363). In The "Rawḍ al-Janān" commentary mentions that 'Abullāh b. Mas'ūd recited the Qur'ān 55 for the Quraysh disbelievers and they hit him (Abū al-Fuṭūḥ Rāzī, 1988, vol. 8: 239). In the "Baḥr al-muḥīṭ" commentary, the cause of revelation of the chapter is connected to the Qur'ān 16:103: "...they say, 'It is a man that teaches him'" (Qur'ān 16:103), and then it is said that to reject their assertion, the sublime Allāh revealed the Qur'ān 55 (Abū Ḥayyān, 1999, vol. 10: 54). The "Manhaj al-Ṣādiqīn" commentary gives the following cause of revelation for this chapter, "It is said the Meccans taunted that Ḥabr and Yasār teach the Qur'ān to Muḥammad; the

praiseworthy Allāh said that "the highly gracious Allāh whose grace is bestowed upon everything and forgives a lot."

Therefore, all aforementioned exegetes agree in general on the cause of revelation of the verse and deem it to be about disbelievers' question about the "Al-Raḥmān" attribute of God, though there are some disagreements about the details of this cause of revelation. This cause of revelation shows that God's intention in the Qur'ān 55 is the introduction of the graciousness attribute of God, which is manifested in different forms throughout the chapter. Although the quality of the introduction of this attribute is not the same all over the chapter, discussing God's graciousness throughout the chapter is obvious.

Qur'ān 56 (Al-Wāqī'a chapter) is deemed as a Meccan chapter (Tha'labī Nayshābūrī, 2001, vol. 9: 321). In this chapter, the first question that is presented is about Resurrection and the Hereafter, and its audience is people who had doubts about the occurrence of Resurrection, were polytheist, and denied the Qur'ān (Sayyid Quṭb, 1991, vol. 6: 3459). The chapter then refers to the grouping of people into three clusters and describe the destiny of each cluster. Next, in response to the deniers of Resurrection, it puts forth arguments to show God's power in the creation of the human using mean water, and addresses the main needs of the human whose fulfillment comes from God's creations; this way, it proves God's lordship and Unity. In the verse 75 of this chapter, using the oath on cluster, it confirms the honorableness of the Qur'ān (Neyvort, 2003: 320). This oath and response to oath regards disbelievers who denied the Qur'ān and deemed it as the words of a soothsayer or a possessed person (Sayyid Quṭb, 1991, vol. 6: 3471). Then, to prove the Unity, Resurrection, and the Qur'ān, this chapter refers to the death scene where no one other than God can return the soul into the dying person's body. Next, it points out that they dying persons' souls will be divided into three groups with different destinies, and the chapter ends with confirming the praiseworthiness of God and ordering to praise Him.

4. General relationship between the two coupled chapters

Notwithstanding the similarity in examples and details between the Qur'ān 55 and 56, a general logical relationship can also be found between these two chapters. The purpose of the Qur'ān 55, as the name of this chapter (Al-Raḥmān) and its first verse shows, is expressing the general graciousness of God in various forms. Description of the general grace of God – that is fulfilled through the "Al-Raḥmān" attribute – is reflected in the expressions on the worldly and otherworldly bounties. However, the discussion on graciousness attribute of God is done in the initial verses of chapter 56 – which disregard this world and intend to talk about only the Hereafter and its bounties and punishments – in the form expressing the otherworldly bounties given to "Aṣḥāb al-maymana" or "Aṣḥāb al-yamīn" (People of the Right Hand) such that it can be claimed that the first group of people mentioned in the Qur'ān 56 is the same People of Paradise described in the Qur'ān 55. Thus, we can take the general relationship between these two chapters as "tanāsub," because in both these chapters, some verses emphasize the otherworldly bounties specified for the righteous. The only difference is that in the Qur'ān 55, these people are called those who fear God, "But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens" (Qur'ān 55:46), while the Qur'ān 56 calls them "Aṣḥāb al-maymana," "Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?" (Qur'ān 56:8).

5. Similarities in the content of the two coupled chapters

many similarities in content can be found in the Qur'ān 55 and 56 that lead to the confirmation of the coupledness of these two chapters. The existence of content commonalities, common descriptions, common addresses, etc., in these two chapters are part of these relations.

5.1 Mentioning the divine bounties in the coupled chapters

In both these noble chapters, many worldly and otherworld bounties are named, each a great blessing from the sublime God to the humankind, so as to help guide the seekers of the Right path to the Right. In what follows, these bounties are presented.

In the Qur'ān 55, the celestial bounties are mentioned at the beginning in an ordered and coherent manner: "The sun and the moon follow courses (exactly) computed" (Qur'ān 55: 5), "And the herbs

and the trees - both (alike) prostrate in adoration” (Qur’ān 55:6), and “And the Firmament has He raised high, and He has set up the Balance (of Justice)” (Qur’ān 55:7).

The earthly bounties are other blessings that are pointed out in this chapter: “It is He Who has spread out the earth for (His) creatures” (Qur’ān 55:10), “Therein is fruit and date-palms, producing spathes (enclosing dates)” (Qur’ān 55:11), and “Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants” (Qur’ān 55:12).

The various marine bounties are another group of divine blessings that have been mentioned in the coming verses of this chapter: “He has let free the two bodies of flowing water, meeting together” (Qur’ān 55:19), “Between them is a Barrier which they do not transgress” (Qur’ān 55:20), “Then which of the favours of your Lord will ye deny?” (Qur’ān 55:21), “Out of them come Pearls and Coral” (Qur’ān 55:22), “Then which of the favours of your Lord will ye deny?” (Qur’ān 55:23), and “And His are the Ships sailing smoothly through the seas, lofty as mountains” (Qur’ān 55:24).

Talking about and describing the otherworldly bounties that exist in Paradise are the last group of blessings mentioned in the verse 46 to 76 of the Qur’ān 55.

In the Qur’ān 56, there is a heavy description of divine bounties, with the only difference being that at the beginning of this chapter, first the otherworldly bounties considered for the Near-stationed Servants of God are mentioned (Qur’ān 56:12-40), then some worldly bounties are emphasized in some scattered verses. The first worldly bounty is the creation of the human from semen: “Do ye then see?- The (human Seed) that ye throw out” (Qur’ān 56:58-59); “Is it ye who create it, or are We the Creators?” (Qur’ān 56:59).

The agricultural produce is another bounty given to the human, which God stipulates its creation by Him: “See ye the seed that ye sow in the ground?” (Qur’ān 56:63); “Is it ye that cause it to grow, or are We the Cause?” (Qur’ān 56:64).

The pleasant water that the human drinks is another bounty that can be descended only by God: “See ye the water which ye drink?” (Qur’ān 56:68); “Do ye bring it down (in rain) from the cloud or do We?” (Qur’ān 56:69); “Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?” (Qur’ān 56:70).

Fire is the last bounty that is mentioned in this noble chapter: “See ye the Fire which ye kindle?” (Qur’ān 56:71); “Is it ye who grow the tree which feeds the fire, or do We grow it?” (Qur’ān 56:72).

Among these, some bounties are common instances and have more evident manifestation. The common example show stronger connections of these two chapters. These bounties are as follows.

5.1.1 Rayḥān: A symbol of worldly and otherworldly bounties

One of the common concepts presents in these two chapters is the word “rayḥān.” Nonetheless, this word is used in the Qur’ān 55 as a definite word and a worldly bounty, but in the Qur’ān 56, it is used as an indefinite word and one of the otherworldly bounties for the Near-stationed Servants. Describing the worldly bounties for the humans, the Qur’ān 55 says, “Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants” (Qur’ān 55:12).

In “Majma ‘ al-bayān” commentary, Ṭabrisī has presented opinions about the meaning of rayḥān in this verse, including rayḥān as sustenance, a fragrant flower tree, and an edible seed that is exclusive to humans (Ṭabrisī, 1993, vol. 24: 65).

At the ending verses of the Qur’ān 56, which function as the summary of the verses of this noble chapter, the heavenly bounties specific to the Near-stationed Servants are described. One of these bounties is mentioned in the verse 89 as follows: “(There is for him) Rest and Satisfaction, and a Garden of Delights” (Qur’ān 56:89). From the exegetes’ viewpoint, “rawḥ wa rayḥān” in this verse refer to all bounties and the means of human convenience. The only difference is that rawḥ refers to matters that free the human from disturbances, while rayḥān refers to the bounties that the human receives after overcoming the problems (Makārim Shīrāzī, 1995, vol. 23: 281; Thaqaḥī Tīhrānī, 1978, vol. 5: 138).

The truth-seeking human should take the divine bounties in the world as signs of the majesty of the sublime God and try to satisfy Him so as to be able to attain the otherworldly bounties promised to the Near-stationed Servants. This can be an explanation for the logical relationship of the instances of “rayḥān” in the two foregoing chapters.

5.1.2 Reference to the heavenly bounties in both chapters

In both chapters, references are made to the heavenly bounties that deemed for the righteous, in a way that almost half of the verses of the Qur'ān 55 (verses 46 to 76) express the rewards promised to the righteous. When expressing the otherworldly conditions of the two groups of “al-sābiqūn” and “aṣḥāb al-mayman” in the verses 8 and 10 of the Qur'ān 56, too, the sublime God enumerates the heavenly bounties He has specified for them. The difference here is that in the Qur'ān 55, these bounties are introduced generally for those who fear God, “But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens” (Qur'ān 55:46). It is mentioned in a narration from Imām Ṣādiq (a) about the meaning of fear in this verse,

Anyone who knows God sees him, hears what he says, and knows what he does – either good or bad – is prevented from doing obnoxious acts by this; such a person is the one who fears the station – i.e., standing of his Lord – and always protects his soul against whims. Therefore, the translation of the verse would be like this: “anyone who fears the watchfulness of His lord (and so does not commit sins) is in paradise” (ibid, vol. 3: 199).

However, in the Qur'ān 56, the examples of these people are given as the two aforementioned groups, and heavenly bounties specified for them are mentioned. Therefore, these two chapters have a general and example-based relation in the expression of otherworldly bounties.

5.1.2.1 Example-based reference to some heavenly bounties

In the Qur'ān 55 and 56, some bounties are promised to the People of Paradise, among which some are common between the two chapters. There are close relationships between these common bounties in these two coupled chapters that are discussed below.

A) Ḥūr al-‘ayn, one of the examples of heavenly bounties

One of the bounties promised to the People of Paradise in both aforementioned chapters is ḥūr al-‘ayn. It should be noted first that although these bounties are mentioned in other chapters of the Qur'ān as well, the representation of these issues via similar concepts in these two neighboring chapters is an indication of the special relationship of these two chapters. In some verses of the Qur'ān 55, ḥūr al-‘ayn is described as follows, “Companions restrained (as to their glances), in (goodly) pavilions” (Qur'ān 55:72); “Then which of the favours of your Lord will ye deny?” (Qur'ān 55:73); “Whom no man or Jinn before them has touched” (Qur'ān 55:74).

In the Qur'ān 56, too, ḥūr al-‘ayn is described as a heavenly bounty, “And (there will be) Companions with beautiful, big, and lustrous eyes” (Qur'ān 56:22); “Like unto Pearls well-guarded” (Qur'ān 56:23). The phrase “lu'lu' al-maknūn” in these verses means protected pearls, which is a term applied to the heavenly ḥūr al-‘ayn, because they are protected against impure access and looks (Gunābādī, 1988, vol. 4: 139; Sayyid Quṭb, 1991, vol. 6: 3464).

With regard to the discussion about ḥūr al-‘ayn bounty it should be said that in both these chapters, their virginity and freedom of previous access is pointed out and emphasized, such that we can say that the intended verses of the Qur'ān 55 – in which the virginity of the heavenly women are pinpointed – interpret the verses of the Qur'ān 56 that introduce ḥūr al-‘ayn like “well-guarded pearls.”

B) Promising paradise to the fearsome near-stationed Servants

One of the heavenly bounties promised to the near-stationed Servants and mentioned in both chapters consecutively is “janna,” which is mentioned in the Qur'ān 55 in dual and in the Qur'ān 56 in singular and plural forms. It is noteworthy that this term has been used in other chapters, too, but the relationship that is suggested in these two chapters seems to be a close one, i.e., coupling: “But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens” (Qur'ān 55:46).

Describing and explaining the Qur'ān 55:46 in Tafsīr al-Mīzān, ‘Allāma Ṭabāṭabā'ī presents seven viewpoints about the examples of “jannatān” expressed by Ālūsī as follows:

One paradise is a person's own house where he meets his friends and another is the place his wives and servants reside in.

Two paradises refer to a garden a person has out of his palace and one inside the palace.

A person has two separate paradises in the Hereafter, so that he can move from one to another when he is bored from the first one; this way his pleasure reaches its summit.

A person is given one paradise for his true beliefs and another paradise for the good deeds he has done.

A person is given a paradise for the good deeds and acts of obedience he has done, and another paradise for not doing the sins that he could have committed.

One paradise is physical and another is spiritual.

One paradise is given to a person because of he deserves it, and another paradise is given to him simply as an act of grace.

After presenting the first six viewpoints, he suggests that these are assertions for which no evidence is given in the verse under discussion or even in the whole noble Qur'ān. He then takes the seventh viewpoint closer to reality; according to this view, a paradise is given to a believer because he deserves it and another one as an act of grace. The reason he gives in for this choice is the Qur'ān 50:35: "There will be for them therein all that they wish,- and more besides in Our Presence" (Ālūsī, 1995, vol. 27: 116; Ṭabāṭabā'ī, 1995, vol. 19: 183).

Likewise, the Qur'ān 56 mentions the heavenly bounty considered for the near-stationed Servants twice and in the singular and plural forms. The 12th verse says, "In Gardens of Bliss" (Qur'ān 56:12). Describing the near-stationed Servants, the 89th verse says, "(There is for him) Rest and Satisfaction, and a Garden of Delights" (Qur'ān 56:89).

In fact, the near-stationed Servants who reside paradise are the same individuals who fear God in this world and try to satisfy Him, so bounties such as "Jannatān" or "jannāt" are bestowed upon them in the hereafter. Therefore, the relation dimension of the coupled chapters is the relation between an act and its result in attaining the heavenly bounties.

C) Using fruits, a blessing from God for the People of Paradise

In both chapters, one of the bounties that God has promised to the People of Paradise is the bounty of heavenly fruits. The reason is that the means to pleasure in the world is the consumption of delicious foods, and fruits are among the most delicious foods. As part of the discussion on the bounties given to the People of Paradise, the sublime God suggests in both chapters that some fruits are considered for the People of Paradise so as to make the unparalleled heavenly bounties understandable for the limited mental capacity of the humans in order to motivate them for doing good deeds.

The interesting quality that has been emphasized in the Qur'ān 55 is the coupling of fruits in Paradise: "In them will be Fruits of every kind, two and two" (Qur'ān 55:52). One of the viewpoints that Ṭabrisī has given in for the verse is that the first fruit is the familiar fruit in this world and the second fruit is the unfamiliar fruit in this world (Ṭabrisī, 1993, vol. 24: 109). Moreover, in the verse 68 of this chapter, it describes "jannatān" as two gardens that have various fruits, "In them will be Fruits, and dates and pomegranates" (Qur'ān 55:68). Mentioning dates and pomegranates in this verse as a selection of heavenly fruits is due to the superiority of these fruits over other fruits (Ṭūsī, n.d., vol. 9: 484).

However, in the Qur'ān 56, too, the heavenly bounty of various fruits is mentioned twice. The first is the verse 20 that describes the bounties given to the People of Paradise and says, "And with fruits, any that they may select" (Qur'ān 56:20). From the viewpoint of 'Allāma Ṭabāṭabā'ī, any bounty that the People of Paradise want is available for them; in order to enjoy change in the way things are done, sometimes these bounties are given to him with no effort and sometimes the person wants his servants to provide him with a bounty (Ṭabāṭabā'ī, 1995, vol. 19: 210). Describing the abundance of heavenly fruits, the verse 32 of this chapter says, "Whose season is not limited, nor (supply) forbidden" (Qur'ān 56:33).

Lack of any limitation in the use of heavenly bounties and fruit, unlike the use of some fruits in this world that is accompanied by limitations and dangers, is the key point that is emphasized in these verses (Baghawī, 1999, vol. 5: 8; Makārim Shīrāzī, 1995, vol. 23: 222-223; Maybudī, 1992, vol. 9: 448; Samarqandī, 1995, vol. 3: 393).

5.2 Reward for benevolence and good deeds

The expression of rewards that are promised to the near-stationed Servants and People of Paradise is another common concept between these two chapters. After expressing the heavenly bounties given to

the people who feared God, the Qur'ān 55:60 says, "Is there any Reward for Good - other than Good?" (Qur'ān 55:60).

From the viewpoint of the author of "Makhzan al-'irfān" commentary, this verse is not limited to the believers or disbelievers. However, the effect of good deeds is several times more for the believers than disbelievers (Amīn, n.d., vol. 13: 48).

In the Qur'ān 56, too, after expressing the bounties promised to the "sābiqūn" group – i.e., the near-stationed Servants – these bounties are introduced the reward of the deeds they have done in the world, "A Reward for the deeds of their past (life)" (Qur'ān 56:24).

From the viewpoint of 'Allāma Ṭabāṭabā'ī, this noble verse is a condition for all previously mentioned issues, and the word *jazā'* is the objective infinitive and expresses the cause of the assertion. Thus, the meaning of the verse is that all things We did for the People of Paradise was a reward for the good deeds they continuously did (Ṭabāṭabā'ī, 1995, vol. 19: 211).

The common point about the reward in both chapters is the expression of this principle that the human will see the result of whatever he does in this world in the other world, and in these verses, the positive aspect of the deeds are taken into account. That is to say, the otherworldly reward of the near-stationed Servants is the result of what they have done in this world. In fact, these verses can be taken as related to some verses of the Qur'ān 99 that state the consideration of even an infinitesimal good or bad deed in the hereafter, "Then shall anyone who has done an atom's weight of good, see it!" (Qur'ān 99:7); "And anyone who has done an atom's weight of evil, shall see it" (Qur'ān 99:8).

It should be noted that although this relationship exists in other chapters such as the Qur'ān 99, it is not a coupling relationship, because those chapters are not neighboring. However, the Qur'ān 55 and 56 are consecutive chapters, and the presentation of a matter consecutively in to neighboring (coupled) chapters – rather than the relationship in the non-neighboring chapters – is the claim made by this study. That is to say, a relationship might exist in non-neighboring chapters, but the existence of such a relationship in two neighboring chapters is a kind of miraculousness.

5.3 Common expression of otherworldly punishments

Both chapters talk about the punishments that are foreseen for the people who have not obeyed God in the world, with the difference that in the Qur'ān 55, these punishments are expressed briefly in the verse 41-44 and these wrongdoers are called "mujrimūn," while the Qur'ān 56 has expressed in more detail the otherworldly punishments of "aṣḥāb al-shimāl" or "mukhadhdhibān" in verses 41-48, 51-55, and 92-94.

People of Hell are described in the Qur'ān 55 as follows: "(For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet" (Qur'ān 55:41); "Then which of the favours of your Lord will ye deny?" (Qur'ān 55:42); "This is the Hell which the Sinners deny:" (Qur'ān 55:43); "In its midst and in the midst of boiling hot water will they wander round!" (Qur'ān 55:44).

These verses indicate that in the hereafter, the outer appearance of wrongdoers has signs of the sins they have done in the world that has taken them away from God's grace.

The otherworldly punishment of "aṣḥāb al-shimāl" or "mukhadhdhibān" is expressed in the verses 41-48, 51-55, and 92-94 of the Qur'ān 56. From the viewpoint of the Qur'ān 56 verses, aṣḥāb al-shimāl or mukhadhdhibān had certain worldly doctrinal features that led to their otherworldly degeneration. They were mostly busy with bounties and ignorant of the hereafter: "For that they were wont to be indulged, before that, in wealth (and luxury)," (Qur'ān 56:45); "And persisted obstinately in wickedness supreme!" (Qur'ān 56:46). One of the beliefs of this group is lack of belief in the Resurrection Day: "And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?" (Qur'ān 56:47).

With regard to the relationship between the word "mujrimūn" in the Qur'ān 55 and the word "mukhadhdhibān" in the Qur'ān 56, it can be said that aṣḥāb al-shimāl or mukhadhdhibān are examples of mujrimūn that have doctrinal ideologies such as lack of belief in Resurrection and persist in doing grave sins.

5.4 Reprimanding the denial of divine bounties and expressing the destiny of deniers

Another common concept between the two chapters of Qur'ān 55 and 56 is the concept of denial, that has been depicted in complementary form in these two chapters. The most outstanding verse of the

Qur'ān 55 that has been repeated 31 times in this chapter is the verse "Then which of the favours of your Lord will ye deny?" whose first use is in the verse 13 and its last use is in the verse 77 of the Qur'ān 55. The word "Ālā" means bounties and is the plural form of alan and ilan – in the rhyme of ana and inī. The phrase "denial of divine bounties" means disbelief in divine verses and ignorance of the bounties bestowed upon the human (Marāghī, n.d., vol. 27: 108). In fact, this verse and its repetition throughout this chapter is a reference to the beginning of the initiation of the chapter (which also entails its name), which using a generic address, reprimands the denial and rejection of "ālā' al-Rahmān" or the very divine bounties that originate from the general grace of God (Fakhr Rāzī, 1999, vol. 29: 347).

However, the denial of divine bounties – and in general, the denial – brings about vicious outcomes for the human, with some of which afflicting him in this world and others in the hereafter. The expression of the otherworldly outcome of denial in the Qur'ān 56 is as follows: "Then will ye truly, - O ye that go wrong, and treat (Truth) as Falsehood!" (Qur'ān 56:51); "Ye will surely taste of the Tree of Zaqqum." (Qur'ān 56:52); "Then will ye fill your insides therewith," (Qur'ān 56:53); "And drink Boiling Water on top of it:" (Qur'ān 56:54); "Indeed ye shall drink like diseased camels raging with thirst!" (Qur'ān 56:55).

Misguidance coupled with denial is the main reason for the otherworldly punishments of the wrongdoers in the hereafter, and if they were only misguided, there was the possibility of guiding them; however, they had both denial and misguidance (Ṭabāṭabā'ī, 1995, vol. 19: 216).

In fact, it can be said that one of the instances of denial that leads to spiritual fall and entrance to the Hell fire is the denial of divine bounties, and denial can have many other instances the outcome of which includes misguidance and entrance into the fire of God's wrath.

5.5 Using the word "ḥamīm" for the otherworldly punishment

The use of ḥamīm or hot water is one of the promises made by God to the wrongdoers as a result of the denial of divine bounties. This promise is repeated in the coupled chapters of Qur'ān 55 and 56 to express the otherworldly destiny of the wrongdoers. The Qur'ān 55 says in this regard: "This is the Hell which the Sinners deny:" (Qur'ān 55:43); "In its midst and in the midst of boiling hot water will they wander round!" (Qur'ān 55:44).

In the verse 45 of this chapter, the outstanding verse "Then which of the favours of your Lord will ye deny?" is repeated once again. Now the question that arises is that who can God's promise to punish His servants in the hereafter be considered a bounty? The answer is that warnings given for suchlike punishments might awaken some from the ignorance sleep, and this is a worldly grace and bounty from God that warns the humans to stay away from sins in order to dodge the otherworldly punishments (Abū al-Futūḥ Rāzī, 1988, vol. 18: 270; Jurjānī, 1999, vol. 9: 329).

In the coupled chapter, i.e., Qur'ān 56, the word ḥamīm – as an otherworldly punishment – has a higher repetition. When describing aṣḥāb al-shimāl, this chapter says, "(They will be) in the midst of a Fierce Blast of Fire and in Boiling Water" (Qur'ān 56:42); "And in the shades of Black Smoke" (Qur'ān 56:43).

A hot, burning wind burns them; it penetrates their bodies and poisons their flesh and blood. They drink water that boils in their stomach. The word "yaḥmūm" means any black thing. It is also used for black smoke. In this verse, both meanings can be true for this word. Yaḥmūm is a shade, but it does not bring about coolness nor does it repel the heat; it is as if someone is fleeing from sever heat to fire (Mughnīya, 1999, vol. 7: 375).

When expressing the destiny of the three groups of people in the final verses of the Qur'ān 56, too, the word ḥamīm is used in the description of the conditions of aṣḥāb al-shimāl, "And if he be of those who treat (Truth) as Falsehood, who go wrong" (Qur'ān 56:92); "For him is Entertainment with Boiling Water" (Qur'ān 56:93).

If the person is a misguided and denier individual, he will experience the Hell's ḥamīm: an extremely hot water is prepared for them the way facilities are prepared to entertain a guest (Gunābādī, 1988, vol. 13: 547).

Therefore, in these coupled chapters, the use of "ḥamīm" and "yaḥmūm" is the common point in reminding the otherworldly punishments of the wrongdoers and deniers so that they might correct their worldly deeds in the light of this otherworldly admonition. Putting the verses of these two chapters

together, one can figure out that deniers are the same wrongdoers, because a similar destiny is suggested for them.

6. The last similarity of the coupled chapters

Another similarity between the Qur'ān 55 and 56 that enhances their consideration as a couple is the similarity of their endings. Both chapters end by praising God and deeming his name as blessed. The final verse of the Qur'ān 55 reads, "Blessed be the name of thy Lord, full of Majesty, Bounty and Honour" (Qur'ān 55:78).

From the viewpoint of 'Allāma Ṭabāṭabā'ī, this verse is related to the first verse of the chapter, and the noble attribute "dhil-jalāli wal-ikrām" is the same as "al-raḥmān" attribute that starts the chapter. Then, this last verse means "Full of bounty is the name of God who has bestowed so many bounties onto the human" (Ṭabāṭabā'ī, 1995, vol. 19: 188-189).

According to this viewpoint of 'Allāma Ṭabāṭabā'ī, the first and last verses of the Qur'ān 55 are related, and in fact, the expansive grace of the God that is manifested throughout the chapter derives from His Beautiful Names.

The last verse of the Qur'ān 56 reads, "So celebrate with praises the name of thy Lord, the Supreme" (Qur'ān 56:96).

In fact, this verse is also a summary of the discussions made in the verses of the Qur'ān 56 about description of Resurrection. This verse ends these descriptions with praising God.

Therefore, in both chapters, after expressing the signs of divine power, majesty, and grace, God's Beautiful Names are praised and introduced as imperishable. This can be taken as one of the strong evidences for the coupled nature of these two chapters, because the noble name of God has been mentioned at the end of them as two attributes of God's Beautiful Names, and the two chapters are ended with them.

7. Conclusion

Based on the examinations made about the verbal, content, semantical, and conceptual relations in the two neighboring chapters of Qur'ān 55 and 56, it is figured out that these chapters have a close relationship, one which seems to be totally meaningful and its consideration as accidental is impossible. This relation includes general "tanāsub" connections in expressing issues such as doctrinal, worldly, and otherworldly matters via similar statements. Moreover, there are numerous content similarities, including 1- mentioning the divine bounties in the coupled chapters, 2- giving rewards for benevolence and good deeds, 3- expressing otherworldly punishments in a similar manner, 4- reprimanding the denial of divine bounties and expressing the destiny of the deniers, 5- using the word "ḥamīm" for the otherworldly punishment. The last similarity of these two coupled chapters is that both of them end with praising and honoring God's name. These similarities greatly enhance the theory of chapters' coupling.

Although it is necessary to conduct tens of suchlike studies to prove the chapters' coupling system theory and discuss its accuracy or inaccuracy after appraising the results, it should be mentioned that the practical implementation of new theories about the order of qur'ānic chapters can greatly help prove the miraculousness of the order of noble Qur'ān's content. This gets more important when we note that the consideration of the qur'ānic chapters' order as tawqīfī is a less popular theory, as this novel reading of it can give in novel viewpoints about "tanāsub al-suwar" or enhance them.

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