

Consistency, Cohesion, and Harmony in the Holy Qur'an and the Noble Prophet's Sunnah

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ABSTRACT

Therefore, this article aims to clarify the harmony, coherence, and consistency in some Quranic verses and Prophetic hadiths that have not been discussed in depth. Sufficient, and therefore it was necessary to pay attention to focus on some verses of the Holy Qur'an and the Prophet's Hadith to know how there is harmony and consistency between its words, expressions, and positions. This article used the qualitative approach with the literature review method and its steps are as follows: defining the research, then searching for relevant reading sources, reading and understanding them, then taking notes, then summarizing the readings that were found, and finally conducting the literature review and writing general opinions. The article contains five noble verses and two noble hadiths, and from the study and analysis in this article, it was concluded that 1- Ease and redundancy in speech have verbal benefits and clear evidence of harmony. 2- The use of the three types of verbs, whether past, present, or imperative, is of great importance for determining the position. 3- The use of metaphor and simile brings the meaning closer to the mind of the listener and reader and makes the text coherent without disruption. Hence the importance of writing in consistency, cohesion, and harmony in the words of the Messenger of God and the words of the Almighty God.

INTRODUCTION

A speech in the Arabic language is known as a speech in any other language. It is a message that is directed to a specific party and will be directed by another party in the coming time, and there must be a specific and clear goal for that speech. It is either to add something new or to clarify something, as Sumarlam said. Discourse is the largest level in the linguistic hierarchy because discourse is not just a random arrangement of sentences, but a linguistic unit that is both spoken and written (Sumarlam, M. S, 2003). One of the basic conditions for a speech is that it be based on adding new information or even confirming existing information, and as Eddy said in his book, "The speech has a clear purpose, which is to communicate information that increases the available information." (Edi, F. R. S, 2016).

Sections include Quranic speech, and Quranic speech is the speech directed by the Almighty God to all people or in particular, and has one of its characteristics, it is the most eloquent and most eloquent speech, and speech has many types and is divided into several, as Ishaq and his companions said: "The Holy Qur'an is a book of the utmost eloquence, eloquence, and miracles, and this book "Full of comprehensive and comprehensive methods for clarifying the desired meaning and delivering it to the mind of the addressee." (Ishaq sediki dan et., 2021). A good speech is defined by the fact that its words must be consistent, its phrases must be coherent, its paragraphs must be consistent, and the speech must have a degree of complexity and flexibility to give the reader the desired benefit from it. Tarigan said about his conditions for a good speech, "The elements that determine the integrity of the speech are consistency and harmony. " (Tarigan, 1987).

The divine speech, which is here expressed in the Quranic speech, does not need evidence, as it is from God Almighty. It is natural for it to be complete and for it to be the complete consistency, complete harmony, and infinite cohesion that is found in the Holy Qur'an. Even if we talk about the noble hadith, which is the prophetic speech, the Prophet was an articulate Arab and did not Not only was he an Arab, but he was from the Quraysh, meaning the master of the Arabs and their elite. Lemon said about him, "The Prophet has a unique ability to communicate with the nation of the call through careful monitoring of the conditions of those invited, and taking into account their psychological, social, and political circumstances." Therefore, the Qur'anic and Prophetic harmony must be studied separately (Laimona Medhat, 2022).

As we know, it is necessary to take into account the state of the addressee during the conversation, as the method of speech differs, and the method of harmony and coherence in words differs between the speech of a person with elderly people and young people, as well as the positions of people. The position of joking differs from the position of seriousness, and consistency and consistency in speech must be consistent with the state and position of the addressee. As they said in the past, every position has its meaning, and so Heba affirmed, "Taking care of the speaker's mood in his speech according to the situation is evidence of his eloquence and good articulation, and all scholars

have drawn attention to the importance of paying attention to the need for the situation when speaking." (Hassan Heba, 2021).

Therefore, it is necessary to clarify the rules of the Arabic language with regard to the rules of harmony, coherence, and harmony, because the relationship between speech and language is close and direct, and not only that, but speech is from the origin of the language and therefore follows its laws successively. Saudi also said, "They realized the extent of the connection that exists between language and legal discourse and pushed them to This connection to considering the language, mastery of its rules, and mastery of its customs and norms in communication is a necessity for everyone who wants to practice inference, deduction, or fatwa." (Hassan Saudi, 2023).

Djajasarmuda said "The study of the language and the language of work will not be done without considering the context and circumstances," (Djajasudarma, T. Fatimah, 2012). The harmony and consistency between sentences is a relationship between the positions present within the discourse. It is not a matter of the consistency of words, phrases, or even paragraphs, but also the consistency of ideas and topics. All topics must be consistent to give a harmonious impression.

For example, it is not permissible to talk about death in a wedding place or do the opposite. Joy and pleasure in a funeral situation, because even if the words are very eloquent and wonderful, the situation is not appropriate, and as Hassan Al-Alawi said in his book, "Coherence refers to the relationship between the situations that are explicitly expressed in the sentences used." (Hasan Alwi dkk, 1993). Also, modern studies have paid great attention to harmony and consistency between sentences from all sides, and as Ezzat said in his article, "Harmony is one of the textual standards that modern textual studies have paid attention to in their quest to find a close connection between sentences." (Ezzat Molla Ebrahimi, 2022).

The context of the situation must be closely linked to pragmatism. Therefore, pragmatism has three types, each type of which has its importance, and the written discourse using it. The three types are (Lucosi, Elocusi, and Perlucosi). We will find that the prophetic discourse and the Qur'anic discourse used the three types and even added to them as well. As for the discourse called "Lucosi." It is if there is a name or the implementation of a matter. As for the speech called "birlokosi," it is an explanation, statement, or promise of a specific matter. Finally, the speech is called "birlokosi," which is determined by the conditions that are met and affects whoever listens to it. Here, Ciono defined it as "the broccoli process is the language that can be produced." The specific effect on listeners according to conditions and pronunciation situation. (Suyono, 1990).

Coherence means that there is a special, distinct, inseparable, and intelligent relationship between two elements within the discourse so that they provide a complete understanding and provide a new meaning and form for the discourse. As stated, "Coherence is a harmonious relationship between one element and another element in the discourse so that a complete and coherent understanding is created." As the writer mentioned, The relationship is what

leads to a distinct understanding of speech and an appropriate clarification that fulfills its mission and highlights and delights the meaning (Djajasudarma, T. Fatimah, n.d.).

As for the meaning of harmony, it is the organization and arrangement of speech, and this arrangement makes understanding the speech easier, clearer, and in keeping with the facts as closely as possible. Therefore, Taranjan said, "Harmony is an orderly arrangement of reality, ideas, facts, and ideas in a logical chain such that it is easy to understand the message it contains." (Tarigan, 1987).

Arafa Ibn Abi Al-Asbaa said that harmony is the flow of speech like the flow of fresh water. This is an eloquent analogy, so there will be no difficulty or obstacles in speech. Rather, speech comes easily and smoothly and performs its tasks. And not only that, but it has the sweetness of water, for it has a sweetness that makes the listeners of this speech desire. In listening and integration and a clear impact on them.

The Qur'anic discourse is an expression of the words of the Almighty God to the people, but it is of beauty and magnificence in a place, as Muftah said, "The Holy Qur'an did not limit its care for the features of beauty and beauty in this world and the hereafter to sensory beauty, but rather this care extended to moral beauty, which increases man's beauty beyond beauty, and this is what indicates. However, the Holy Qur'an has its style, different from the Arabs' methods of eloquence, oratory, and writing. Hence, we find that the talk about the beauty and splendor of the Holy Qur'an is endless, and we have previously explained the eloquence of the hadith. (Albakoush Miftah, 2022

As for the prophetic speech, it is the speech of the Almighty God transmitted through the Messenger, may God bless him and grant him peace. As for the words of the Prophet speaking to the Arabs and the non-Arabs, therefore the speech must be distinct, eloquent, consistent, harmonious, and complete. This speech will not only be among his people, but will be for the entire world, and therefore, as Saudi said, "the speech." Prophetic speech is all the speech issued by the Messenger, may God bless him and grant him peace, whether a ruling is based on it or not. As has been explained, the speech must be in speech, and therefore what is distinctive about the Prophet's speech is his consideration of the situation and its appropriateness (Hassan Saudi, 2023).

We also find that the concept of modernity and stylistic pragmatics, which was discovered in the last century and revolutionized literature, has been used since the revelation of the Holy Qur'an, as well as in the words of the Messenger, may God bless him and grant him peace, in many scenes that express an eloquent, pragmatic stylistic expression, such as the flood scene of our Master Noah. He has composed many books that explain this style among contemporary writers and the extent of the splendor, magnificence, and coherence of their books, but the Almighty God, no matter what he introduces in the language or languages in general, we will find it before our eyes visible. We find that in the extract of Muhammad Jaafar, he said: "The manifestations of the approach that appeared in the group of analytical dualities." Semantics such

as the duality of stability and movement that absorbed the flood scene presented by the Qur'anic discourse." " (Alardy Muhamad, 2019).

Everything that the contemporaries and orientalists talked about regarding the rise of linguistic civilization and the innovation present in it was present in the Holy Qur'an decades and decades ago. Here, too, there was a need to write about these manifestations that appear in science, so that it becomes clear that Arab science has experienced a new dawn with every period and era because of The presence of the Holy Qur'an, the Prophet's Hadith, and the great discourse available to us after God Almighty made it clear that the Qur'an is the beacon of life.

One of the reasons that prompted him to write this article is to understand the harmony, harmony, and complementarity in the words of the most eloquent mankind, our Master Muhammad, may God bless him and grant him peace, and also to understand the words of the Lord Almighty, for there is as much eloquence in them. By God, as the Lord said, "If the sea were ink for the words of my Lord, the sea would run out before the words run out."

"My Lord, even if We bring something like it again," because no matter how much speech is described with sweet and abundant descriptions, this is not enough because it is beyond the power of humans to understand it. Its magnificence has been discovered. There will still be much, much more that has not been understood. Therefore, as Heba said, "the urgent desire to study the speech of the most eloquent and most eloquent of human beings, may God's prayers and peace be upon him." And bringing out the treasures of his eloquence and eloquence to the people." This will lead to public benefit, whether in terms of the Arabic language and its studies or even in terms of religion and understanding it in a clearer way (Hassan Heba, 2021).

One of the most eloquent methods that have been used in the Holy Qur'an and the Prophet's Hadith to demonstrate the consistency and harmony of words are the Qur'anic stories or the stories of ancient nations, as the single meaning was conveyed in several ways, and many linguistic, grammatical, and rhetorical methods were used to clarify this. Not only using many methods but also testing the methods that agree. They merge so that there is no dissonance or strangeness, despite the presence of something strange in the Qur'an, and there is something strange in it, both good and bad.

But Glory be to the Lord, for every strange thing that came in the Holy Qur'an was good and beautiful, benefiting the meaning and adding splendor to its splendor. The Lord Almighty was not satisfied with coming up with consistent methods and words. And his expression to express these stories, rather, is the number of places in which they occur. He did not narrate them once so that the listener or reader would get bored, but rather he placed the sufficient amount in the appropriate place at the correct time. He said, "Making clear the statement of the Noble Qur'an by conveying the one meaning in different ways and diverse methods by the situation and the requirements of the situation."

So, as We see from each story, whether the stories of the Jews, which varied between the story of the cow, the story of Uzair, and the story of the calf,

each of them in a specific place, a specific pronunciation, a specific style, and a different time and place, you find that there is excitement and suspense in knowing the stories of ancient nations (Afrah al alan, 2019).

LITERATURE REVIEW

The linguistic miracle is one of the best and most wonderful miracles ever. The linguistic miracle was the miracle that the Prophet Muhammad, may God bless him and grant him peace, brought and distinguished himself with, may God's prayers and peace be upon him. The Holy Qur'an in itself was a miracle. Everyone who hears it loves it and senses its difference, and that it is not the words of a human being, and that it must be It is a miracle in itself until it leaves on all human beings this unparalleled effect. Sharifa said in her article, "It is the most famous and most important aspect of the miracle, considering that the Messenger's miracle was linguistic and illustrative." (Munasry Sharifah, 2020).

Therefore, the linguistic miracle in the Qur'an and the Sunnah has reached consistency, harmony, completion, and preparation to be the curriculum of entire nations until the Day of Judgment. It was not an ordinary miracle, but rather it is a miracle that makes the hair of one's head stand up and turn grey. This is because of the details and minutes and the small and large matters that affect every individual. So how can a book be written? One thing is to bring together nations, peoples, factions, and languages to acknowledge that it is the right thing and the truth, and therefore there must be something miraculous in it that we must study from all sides, knowing that it is a sea that does not overflow, even if the seas of the earth are dried up, since the Lord Almighty said this, and if it is said, then it is not. There is a difference in it.

As Sharifa said in her article, "There is no doubt that the Prophet's hadith is a qualitative addition to the language of poetry and to the lives of individuals in ancient and modern times." (Munasry sharifah, 2020).

One of the proofs of the consistency and harmony of the Holy Qur'an is that when the Qur'an was revealed, it was revealed to the most eloquent tribe of the Arabs, which is the Quraish tribe. The Holy Qur'an challenged them to produce a similar Qur'an, but they were completely unable, even though they were excellent in eloquence, eloquence, and perfection.

So, the Lord challenged them again, which was to produce one surah. Only from the surahs of the Qur'an, and yet they completely failed to come up with a surah, then he challenged them again to come up with a verse, but they were unable for the third time in a row to come up with something similar to the verses of the Qur'an, and we end by challenging them to come up with a letter like it, but they were unable, and therefore, if the most eloquent of eloquent people and the most eloquent of eloquent speakers would have acknowledged that The Qur'an is the most eloquent speech, not to mention that it is the word of the Lord, who is free from error, deficiency, and everything that disgraces it. Therefore, there must be a gap in the path to understanding the Holy Qur'an, as well as the noble Prophet's hadith, in which we have many stops in this research.H1: Hypothesis one and so on here

METHODOLOGY

The researcher used the pragmatic approach, which is the approach that will talk about the effects of the speech that the Almighty God directs to his subjects and the Messenger, may God bless him and grant him peace, direct it to all people, especially Muslims, in the Holy Qur'an and the Noble Prophet's Hadith. This article aims to explain the impact of the Qur'anic speech and the Prophet's speech. In all human beings, and clarifying its impact, skill, and eloquence in choosing words, speech, sentences, and even paragraphs to reach the desired goal. Radhari mentioned in his book, "The tact of the matter is linked to the theory of linguistic management." (Rahardi, Kunjana, 2008).

This study is necessary to emphasize the importance of speech and to know the importance of diversity in speech. Talking to a young man who is not elderly is well-known and famous in Arab countries, just as it is also famous in Indonesia. The speech differs according to age, gender, and position. This is our speech. We are ordinary human beings, so what about the Messenger of God and the Lord Almighty, as she said? Sumaya "differentiates between text, language, discourse, and influence, in an attempt to emphasize the importance of this type of study"(Alsamadi Sumaya, 2022).

The reason for writing this article is to know the aspects of the miracle in the consistency, proportion, and harmony of the words of the Holy Qur'an and to understand them carefully based on the consistency of the discourse. There have been many studies in this field, but here the Qur'an and the Hadith were combined and specific places were chosen that illustrate the relationship. The data in this article consists of five Qur'anic verses and two noble Prophetic hadiths that were scrutinized to determine the aspects of harmony and consistency in them. The data was collected, especially because it was desk research, from previous research, existing public libraries, and the Internet, along with personal research with professors specialized in Arabic and Qur'anic sciences.

RESEARCH RESULT AND DISCUSSION

An example of the harmony and consistency between the words of the Holy Qur'an:

The use of metaphor, counterpoint, and the present tense in the Almighty's saying, "God is the protector of those who believe, bringing them out of darkness into light." Here he borrowed a distinct simile, so the original was for the Lord Almighty to say in it, "He brings those who believe out of misguidance to faith and guidance," but here he likened misguidance to darkness, that is, Before Islam, their lives were dark, and after they converted to Islam, their lives were illuminated with the light of Islam, and not only that, but after he brought this simile, he did not bring it in its form, but rather he brought it with a metaphor, and it is more eloquent than the simile here because the metaphor here shows and explains the thing with words other than the original, but he means, clarifies and clarifies it, and he is not satisfied with it. The Lord Almighty brought the metaphor to clarify the meaning. Rather, he used the word "to bring them out," meaning that they did not go out on their own or by

themselves from darkness into the light. Rather, it was the Lord Almighty alone who brought them out. He is the one who illuminated the path for them. He did not just leave them on the bright path, but rather he illuminated the path for them and guided them. To the path of exit, which is the path of guidance and faith. What is strange here is that he brought the light and darkness as an analogy. This was to exaggerate the description of both misguidance and guidance, and this is because of the greatness of the issue. Misguidance will lead its companion to eternal fire, and guidance will lead its companion to gardens of bliss. We find flow, ease, and sweetness in the verse. Every word takes into account its sister, and he brought the contrast here between darkness and light to enrich the meaning, benefit it, and clarify it so that it is in its finest form.

Not only that, but we find that the meaning that I explained in many lines and whose interpretation I have not yet explained, was brought by the Almighty God in five few words. We notice that despite the shortness and brevity of the words, they came in harmony and are connected, and it is in fact as Ibn al-Asba said about him: It flows like the flow of fresh water. Also, just as the Qur'an was described by Al-Walid bin Al-Mughirah as having sweetness even though he was an unbeliever, we will find that the Qur'anic pronunciation contains an elegance of command, and this is what distinguishes the words of the Almighty Lord, but the elegance of speech is not limited to this only. Rather, in linguistic politeness comes shortcomings. The speech and its brevity followed by redundancy in the speech, but we will notice here that the situation required the brevity of the speech with its completeness, and this is because of the greatness of the situation and its importance. We will find the fulfillment of linguistic management in the words of the Lord Almighty, as the Lord here made it clear to us in a way that does not call for doubt that God is the one who takes care of those who believe, that is, He is their guarantor. And their intercessor, educator, and guide. Therefore, the Qur'anic discourse provided information about the believers in a way that does not require error, and then it explained how He is their guardian and intercessor. What did the Lord provide for them to deserve His saying, "The guardian of those who believe?" So he used harmonious and harmonious rhetorical methods, which are metaphor and antithesis, to confirm, clarify, and clarify the meaning.

We will find that one of the signs of linguistic management and utmost propriety is the use of the present tense verb, which, as we know, indicates continuity and renewal. He did not say, "He brought them out" with the past tense verb. The Lord took them out of darkness and then left them. Indeed, glory be to Him, the Almighty, is the Creator of man. It is known that the son of Adam makes mistakes and makes mistakes and will continue to make mistakes until the resurrection. The evidence of the harmony between the words of the Holy Qur'an is that it said, "He will bring them out." He will continue to take care of them, and whenever they enter the path of misguidance, the Lord Almighty will continue to lead them out of it without getting tired or tired. He is the Almighty, their guardian, their shepherd, and the one who is responsible for them. The Lord is the one who brought them out the first time, and the

Almighty God is the one who will take care of them after they are expelled, and not leave them alone. They will deal with the matter on their own. It is known that Ibn al-Qasour was created in hardship, hardship, and hardship. Therefore, it was from the kindness of the Lord and the harmony of His words, the Almighty, that he used the present tense verb in the noble verse.

- Using the style of imperative, metaphor, and counterpoint in the Almighty's saying, "And lower to them the wing of humiliation out of mercy," so we will find here how much harmony there is between the words. Every word is an expression of eternal rest, a consistent order, and concise words without prejudice. The Almighty God has clarified and decided in this noble verse the relationship of children to parents, its quality and form. As we explained previously, the use of metaphor, however, clarifies and clarifies the meaning, but it is an exaggeration in the description because of the greatness of the issue. Here, the issue is great, as it is the issue of honoring one's parents and legalizing the blood relationship within the family. The Lord used the analogy of humiliation to the parents as if it were a bird with wings, and this is to be kind to them as if it were A bird that cares for them, takes care of them, and spreads its wings so that they can rest on them. He explained righteousness here with humiliation and this to be gentle with them, and then he brought the contrast between humiliation and mercy. The contrast here is clear and clear until he makes the meaning clear and exalts it. Finally, he used the method of command, so he did not tell them to lower the wing, but rather by command, and this means that the command came from top to bottom, and this means that the Lord gave a command. It is effective for His servants, and it is honoring one's parents, and this is uncompromising, rather it must be implemented. Obedience to one's parents and honoring them is part of obedience to the Lord Almighty. We will notice here that linguistic politeness lies in shortening the speech without lengthening it, taking into account the importance of the situation in which it was spoken, and using the imperative verb as evidence of the necessity of the action, and the presence of a sufficient description of the issue, and the appearance of sufficient information so that the listener understands, and other than this, the eloquence of consistency and harmony between words. He chose a beautiful word as evidence of compassion, which is the word "janah." It is as if He gave each child two wings so that they would be like birds that long for their families. He provided a prelude to the metaphor that the Lord brought by using the verb lower so that it is consistent with the word wing. This was a choice that was the pinnacle of harmony and consistency between the words and the consistency of the speech in general.

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The use of the simile and the present tense verb in the Almighty's saying: "With humbled eyes, they emerge from the graves as if they were spreading locusts* rushing to the caller. The disbelievers say, 'This is a difficult day.'" We find here that the Almighty God has chosen and chosen from the words of the entire Arabic language these unique, eloquent words that formed this noble verse. As the Lord explains a visual scene of the panic of the Day of Resurrection and the position of the disbelievers towards it, the Lord resembles the disbelievers in the events of the greatest day, as if they were like locusts, and not any locusts, but rather locusts spread everywhere. He began the noble verse with the word "Humba," meaning "their eyes are humbled," meaning that their eyes are humiliated. Here is the humiliation, indignity, misery, and torment that they found. In the graves, their sight became humiliated, and the Lord Almighty did not say "their eyes." Rather, he said "their sight," because the vision on that day will be completely different from the vision, and the person being addressed is alive and provided. Therefore, the Lord chose the word "sight" to be consistent with the humiliation that will appear in it. After that, we continue with the verse. He said, "They will emerge from the graves," meaning that their emergence is renewed and continuous, meaning that their emergence is renewed and continuous. One nation did not emerge, and another nation did not emerge. Everyone will emerge from the graves. The Lord used the present tense here to indicate continuity in the action. From where will all

those souls emerge? They will emerge from the graves. Here a complete and terrifying scene is depicted of them saying that they will emerge on the Day of Judgment as if they were locusts. If we see the swarms of locusts, we will know what their speed will be. And you will see the horror from their appearance alone, and this day will be difficult for the believers. What do we think of the infidels who did not listen to the words of the Lord Almighty? We find that they all say that this day is difficult. He did not say "hard" to be less, no, rather it will be a long day full of hardship and hardship, knowing that one day is the Hour. A thousand years of the years that we count, and therefore this is a horrific and frightening scene for a day on the Day of Resurrection. Here we find that the simile was clear and clear, indicating that the emergence of the bodies of infidels from the graves was likened to locusts spreading in all parts of the world. From here we discover that linguistic elegance was also achieved through redundancy and elaboration in describing this terrifying scene of the Day of Resurrection. The Almighty used the present tense verb as evidence of the continuity of the event and completed it by saying that there was a comprehensive description of what would happen and a clear vision of it. This, if it indicates something, indicates consistency. And the perfection found in this noble verse

- The use of hidden dishes in the Almighty's saying, "Drown them and enter the Fire." In this noble verse, we find the use of a new style so that the harmony between the words appears and arouses the confusion and astonishment of the writer. This is of great beauty, as the Lord began the verse by saying, "Drown them," and he said it with an unknown verb. Here, the unknown verb is used as evidence. However, they did not drown themselves, but rather the Lord Almighty drowned them, and as is the case with those who disbelieved, it is known that their abode and abode is Hell after death and judgment. Then came another unknown act done by the Lord Almighty, namely, they were brought in. That is, after He drowned them, the Lord Almighty will admit them to Hell, but drowning is Entering into the water and not entering into the fire, and therefore this is something that raised astonishment, since entry for them is different, as they will enter directly into the fire. Here, the hidden layer between water and fire was used, and it was a layer, and the meaning was correct, strengthened, and clarified. We will find that the verse is brief without being less, and it clarifies the condition of the polytheists, and also the letter fa was used here as a comment, i.e. This dumping first, and immediately afterward, will be entering the fire. If we talk here about linguistic management, we will find that he found a reward without diminishing and brought an ingenious improver to highlight the harmony between the words, which is the hidden counterpoint between water and fire (Anis Fasilah, 2021)

Examples of harmony and consistency between the words of the Noble Hadith include the following:

- He used brevity in his saying, may God be pleased with him, "What Al-Bukhari reported from the narration of Anas bin Malik, who said: A Jewish boy was serving the Prophet and he fell ill, so the Prophet, may God's prayers and

peace be upon him, came to him to visit him. He sat at his head and said to him: Convert to Islam. He looked at his father while he was with him and said to him, 'Obey Abul-Qasim, may God's prayers and peace be upon him.' And peace be upon him, so he converted to Islam, and the Prophet, may God's prayers and peace be upon him, came out and said, "Praise be to God who saved him from hell." In this honorable hadith, we find the mercy and compassion of the Messenger, may God's prayers and peace be upon him.

The narration of this hadith began when a Jewish boy became ill, and the word "Jew" must be carefully considered, as he does not follow Islam. But despite this, the Messenger would let him work for him. He did not mistreat him, even though he did not believe that Muhammad, may God bless him and grant him peace, was the Messenger of God. After this, the mercy of the Prophet, may God bless him and grant him peace, came in another form, which was that this boy fell ill, so the Messenger of God went to his home. How many employers? When an employee of his gets sick, he goes to visit him, especially if he is from another religion, and sits at his head.

The meaning of this saying is truly wonderful, as he did not sit like any other guest, doing what he was supposed to do and then returning, not at all. Rather, the Prophet sat next to him until he visited him, and then the Messenger, may God bless him and grant him peace, learned that This boy must die, and then we find the splendor and eloquence of the Messenger, as he said to him, "Aslam," but he did not tell him, "Come on, say, 'I bear witness that there is no god but God,' and I bear witness that Muhammad is the Messenger." He used the method of brevity here, because the Messenger, peace be upon him, knew that the boy would die at any moment. This is a matter of brevity, not redundancy. He summed up the words of the testimony with just one word: "I surrender." This is because he feared for him. He could say he died and the matter was over, but he was concerned for the boy.

So, the boy here looked at his father as if he was asking for his permission. Glory be to God. He knew his father was right and right. He said to him, "Obey Abu Al-Qasim." He did not say, "Obey the Messenger of God," which is evidence that he did. He was still a Jew and did not convert to Islam, but he knew that his call to the truth would inevitably take effect and his son would die, and there was no room for lying, as his son would go to the house of truth at any moment, so the boy converted to Islam and immediately after that he died, so the Prophet, may God's prayers and peace be upon him, came out and thanked God for saving him from Hell, and if this indicates anything, it only indicates. On the mercy of the Messenger, may God's prayers and peace be upon him, he left a non-Muslim to work for him, and after that, he fell ill, and his aunt went and sat at his head and insisted on his conversion to Islam and thanked the Lord for his conversion to Islam.

What is this mercy? We notice in the narration of the hadith that the speech is brief, consistent, and appropriate to his special position. Here we find that the Messenger, may God's prayers and peace be upon him, used the word The command is safest, and here the verb of the imperative indicates the obligation. The father immediately understood this and did not argue, but

rather said to him, "Obey Abu Al-Qasim," and therefore this is a wonderful thing. Glory be to God for the beauty and splendor of the words and their choice. We will also find that the Messenger, may God bless him and grant him peace, did not call him, O so-and-so, he has converted to Islam. No, and this is out of consideration for his distress. The situation is that the young man is on the verge of death.

The use of the call "by" and the interrogative in the words of the Prophet, may God bless him and grant him peace, on the authority of Sahl bin Saad, may God be pleased with him, who said: A cup was brought to the Prophet, may God bless him and grant him peace, and he drank from it. To his right was a young man of the group, and the old men were to his left. He said: O boy, do you permit me to give him the old men? He said: I was not. I would rather prefer someone with my favor than you, O Messenger of God, so give it to him." We will find that the Messenger of God, may God's prayers and peace be upon him, used the word "ya," and the word calling "by" is used for the distant person, even though the boy was close to the Messenger of God because as we know, children always forget and they must be called out more than once. Pay attention, and not only that, but the Messenger of God used interrogative questions with him, so it is natural for him to give to adults, but he wanted to force his mind, so it was harmony and consistency.

CONCLUSIONS AND RECOMMENDATIONS

According to what was mentioned in the research and discussion, harmony and consistency in the Holy Qur'an and the Noble Hadith consist of choosing distinct, appropriate and non-strange words in a way that does not harm, choosing the situation in which this speech is said, choosing appropriate verbs and the distinctive aesthetic style appropriate to that situation, and consistency of words through the stories of the prophets or Those who left behind the nations, such as the use of metaphor, counterpoint, statement, simile, repetition, brevity, and others, which add consistency and harmony to the speech.

In this research, we established the law of linguistic management and applied it in terms of the length and shortness of speech, the order contained in the speech, the addition of information, the use of past and present verbs, and an imperative according to each position. 1- The use of the past tense indicates The end of the matter and the use of the present tense verb indicates continuity, and the imperative verb indicates obligation. 2- The use of metaphor is evidence of exaggeration of the importance of the matter. 3- The use of simile to clarify and highlight the importance of redundancy and analysis in this matter. 4- The use of counterpoint and contrast is evidence of emphasis and the greatness of the matter.

It is known that the Holy Qur'an and the Prophet's Hadith are miraculous in their place, and this is what made all of his words and expressions permeate consistency, harmony, and cohesion, and it had the most amazing effect on the listener and reader.

ADVANCED RESEARCH

This research still has limitations so it is necessary to carry out further research related to the topic “Consistency, Cohesion, and Harmony in the Holy Qur’an and the Noble Prophet’s Sunnah” to perfect this research, as well as increase insight for readers.

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