

The Rhetorical Style of *Al-Jam'u* in the Qur'anic Surahs of Juz 30: A *Balaghah Badi'i* Study

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Abstract

The Qur'an is the holy scripture revealed through divine inspiration, gradually sent down to the Prophet Muhammad (peace be upon him) through the intermediary of the Angel Jibril (Gabriel, peace be upon him) over a period of approximately twenty-three years. This sacred book contains miracles, one of which is reflected in the eloquence and beauty of its language. To understand and appreciate this linguistic beauty, in-depth research and analysis are often required. One such method of analysis can be carried out through the discipline of *'Ulum al-Balāghah*—a branch of knowledge that specifically examines the Arabic language, particularly in the context of the Qur'an, as its object of study. Within *'Ulum al-Balāghah*, there are three major fields: *Ilm al-Ma'ānī*, *Ilm al-Bayān*, and *Ilm al-Badī'*. This study specifically highlights the branch of *Ilm al-Badī'*, focusing on the rhetorical style known as *al-jam'u*, which refers to a form of rhetoric that brings together two or more elements within a single construct or meaning. The focus of this research is applied particularly to *Juz 'Amma* (the 30th part) of the Qur'an. The study employed a descriptive qualitative method and was based on an extensive review of relevant literature. The findings of the study reveal six verses in *Juz 'Amma* that utilize the *al-jam'u* rhetorical style, namely in Surah *an-Naba'* (verses 31–36), *an-Nāzi'āt* (verses 28–33), *'Abasa* (verses 27–32 and 40–42), and *al-Bayyinah* (verses 6 and 7).

Keywords: Al-Qur'an, Badi' Science, Muhassinat al-Maknawiyah, Al-Jam'u

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INTRODUCTION

The Qur'an is the holy scripture revealed through divine inspiration, sent to the Prophet Muhammad (peace be upon him) by the Angel Jibril (Gabriel, peace be upon him) over a period of approximately 23 years. It consists of 114 surahs, beginning with Surah Al-Fatihah—known as Umm al-Kitab (the Mother of the Book)—and ending with Surah An-Nas. Studying and reciting the Qur'an is considered an act of worship. Within it lies a great miracle, capable of overpowering and defeating all who oppose its truth. Since the Qur'an was revealed through mutawatir transmission (continuous and unbroken chains of narration), its authenticity and originality have remained preserved to this day (Ulin Nuha 2024) (Daulay et al. 2023). The revelation occurred in two stages: first, it was sent down in its entirety to the lowest heaven; then, in the subsequent stage, the verses were gradually transmitted to the Prophet Muhammad (peace be upon him) through *Ruh al-Amin*, identified as the Angel Jibril (peace be upon him).

Historically, the Qur'an was initially not permitted to be written in the form of a mushaf (codex). It was only later, through the process of *ijtihad* during the era of the *Khulafa' al-Rāshidīn*, that it began to be compiled into written form. In its early stages, the Qur'an did not contain any diacritical marks, such as dots or vowel markings (*syakal/harakat*). Moreover, it was not originally divided into the thirty parts (*juz*) as we read, study, and analyze it today. All of these developments were the result of a long and careful process of *ijtihad*, which extended from the period of the *Khulafa' al-Rāshidīn* to the time of the *Tābi'ū at-Tābi'in* (the successors of the successors) (Samsukadi 2015).

As previously explained, the Qur'an is a divine revelation; therefore, all of its verses and chapters are expressed in a language of miraculous nature. One of the most striking aspects of the Qur'an's inimitability lies in the beauty of its linguistic style. This eloquence is studied systematically and in depth through the discipline of *balāghah* (Arabic rhetoric), which consists of three main branches: *Ilm al-Ma'ānī*, *Ilm al-Bayān*, and *Ilm al-Badī'*. These three subfields specifically examine the aesthetic, majestic, and distinctive features of Qur'anic expression and Arabic language more broadly.

Specifically in examining the beauty of language from the perspective of both wording and meaning, *Ilm al-Badī'* serves as the branch of *Balāghah* that addresses this focus. Within *Ilm al-Badī'*, there are two major categories that explore linguistic beauty in terms of expression and content: *muhassināt lafẓiyyah* (phonetic/lexical embellishments) and *muhassināt ma'nawiyyah* (semantic embellishments).

The term *muhassināt lafẓiyyah* refers to rhetorical devices or stylistic elements used to beautify the form of a word or phrase, and at times, to enhance its meaning as well. One example of this is the use of *jinas* (paronomasia or punning) (Maraghi 2002). The study of *Ilm al-Badī'* within the realm of *muhassināt lafẓiyyah* includes a variety of devices such as *jinas*, *saja'* (rhymed prose), *iqtibās* (quotation), *qalb* (reversal), *tashri'* (parallelism), *sariqah* (borrowing), *iltizām* (constraint), among others.

Meanwhile, *muhassināt ma'nawiyyah* refers to rhetorical devices or expressions used to enhance the meaning of a statement, and at times, to beautify the structure of a sentence—such as in the case of *at-tibāq* (antithesis) (Maraghi 2002) (Abdul Aziz Atiq, n.d.). The study of *Ilm al-Badī'* in the area of *muhassināt ma'nawiyyah* covers a wide range of stylistic features, including: *al-mutābaqah* (correspondence), *al-muqābalah* (contrast), *al-munāsabah* (semantic relevance), *al-musykilah*, *al-istithrād* (digression), *al-'aks* (inversion), *al-irshād*, *an-naqdhu*, *at-tawriyah* (double entendre), *al-muzāwajah* (pairing), *al-jam'* (combination), *at-tafrīq* (separation), *at-taqṣīm* (division), *al-jam' ma'a tafrīq* (combination with separation), *al-jam' ma'a taqṣīm* (combination with division), *al-luf wa an-nashr* (conjunction and exposition), *at-tajrīd* (abstraction), *al-mubālaghah* (exaggeration), *al-mu'ājah*, *at-ta'līl* (causation), *ta'kīd al-madhī bimā yushbihu adh-dhamm* (praise emphasized through seemingly negative form), *al-istitbā'*, *al-idmāj*, *at-tawjīh*, *at-tajāhul*, *al-qawl bi al-mujīb*, *al-ithrād*, and many others. This research specifically focuses on the rhetorical feature of *al-jam'* (combination/unification) within the framework of *muhassināt ma'nawiyyah*, and applies it to the analysis of *Juz 30* of the Qur'an.

The rhetorical style of *al-Jam'u* has been widely explored by scholars and researchers in the field of *Balāghah*. However, most of these studies tend to combine *al-Jam'u* with either *taqṣīm* or *tafrīq*. As a result, existing research generally falls under the combined analysis of *al-Jam'u wa at-Taṣīm* or *al-Jam'u wa at-Tafrīq*. This is precisely what differentiates our study from previous works. Our research is solely focused on the analysis of *al-Jam'u* as an

independent rhetorical device, specifically as it appears in the surahs of Juz 30 of the Qur'an. In contrast, earlier studies have treated al-Jam'u alongside taqsim and/or tafriq. As for the choice of Qur'anic chapters, we believe that this should not be regarded as a significant distinguishing factor, as it merely reflects the researcher's preference. For instance, a study conducted by Firman Afrian Pratama et al., titled "An Analysis of al-Jam'u wa at-Taqsīm in the Surahs of Juz 30", presents verses that contain elements of al-Jam'u wa at-Taqsīm (Pratama et al. 2023). However, in our view, there are still several verses with these rhetorical features that were not included in their analysis. Similarly, another study by Fajrin Nurdin et al., entitled "An Analysis of al-Jam'u wa at-Taqsīm in Surah al-Jāthiyah", shares the same focus, although it applies the analysis to a different surah (Nurdin et al. 2024). The key distinction between the two lies in the scope—Firman et al. focused on Juz 30, while Fajrin Nurdin et al. applied their analysis to Surah al-Jāthiyah.

METHOD

This research is categorized as a literature-based study, commonly referred to as a literature review or library research. A literature review emphasizes the collection of data and information through resources available in libraries, including a variety of materials such as books, newspapers, dictionaries, journals, encyclopedias, documents, and previous research—along with primary sources like the Holy Qur'an (Abdul Rahman Sholeh 2005). According to Purwoko, who adapted the ideas of Sarwono, a literature review is a form of research conducted by examining and analyzing various references, including scholarly books and relevant prior studies. The primary aim of this type of research is to establish a theoretical foundation and conceptual framework that supports the topic or issue under investigation (Sari and Asmendri 2020).

The methodology applied in this research is a qualitative research method, in which Creswell explains and defines qualitative research as follows (JOHN W CRESWELL 2014):

"Qualitative research is an approach used to describe and understand the meaning that individuals or groups ascribe to a social or human problem." The process of qualitative research involves several essential steps, including the formulation of research questions and procedures, the collection of clear and specific data from participants, the in-depth analysis of the collected data using an inductive approach, and the interpretation of that data. The final report of a qualitative study is typically structured in a flexible format that can be adapted as needed. Researchers engaged in this type of inquiry are expected to adopt an inductive perspective, focus on participants' meanings, and interpret the complexity of the issues being studied".

Furthermore, this research adopts a qualitative method with a descriptive qualitative approach, which aims to describe, illustrate, and present the research object precisely as it appears in its actual context, based on the conditions and circumstances at the time the researcher conducts the study (Sugiyono 2017).

This descriptive research has a specific purpose: to describe, illustrate, explain, and map the relationships among the phenomena under study in a systematic and detailed manner through verbal analysis. Additionally, it aims to provide fundamental information regarding these relationships and to classify the targets and objects being examined (Nurdin et al. 2024).

As this is a library-based study, the data collection method involves identifying and analyzing various types of reference sources. The primary source is the Holy Qur'an, accompanied by books and scholarly journals relevant to the study of 'Ulūm al-Balāghah, with a specific focus on Ilm al-Badī'. Supporting materials include additional references—such as journals, books, and encyclopedias—that are contextually related to the research, whether in print or digital form. A thorough and analytical review is performed on every cited source, encompassing both primary and secondary materials. After careful examination, the data are evaluated, and conclusions are drawn based on the findings. This study specifically focuses on verses within Juz 30 of the Qur'an that contain the rhetorical style of al-jam'u.

RESULT AND DISCUSSION

As previously mentioned, al-Jam'u is a branch of 'Ilm al-Badī', which itself is one of the core disciplines within 'Ulūm al-Balāghah (the sciences of Arabic rhetoric). In this study, the rhetorical style of al-Jam'u is examined in relation to the chapters of the Qur'an found in Juz 30. The primary objective is to determine whether any verses within this Juz demonstrate the characteristics of the al-Jam'u style.

Following an in-depth analysis conducted by the researcher, the Qur'anic verses—specifically from Juz 30—that contain the rhetorical feature of al-Jam'u are presented as follows:

Surah An-Naba', Verses 31–36

إِنَّ لِلْمُتَّقِينَ مَفَازًا حَدَائِقَ وَأَعْنَابًا وَكَوَاعِبَ أَتْرَابًا وَكَأَسَاءَ دِهَاقًا لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا جَزَاءً مِّن رَّبِّكَ عَطَاءٌ
جِسَابًا

Meaning: Indeed, for the righteous is attainment—gardens and grapevines, and full-breasted companions of equal age, and a full cup. They will not hear therein any ill speech or falsehood—[only] a [greeting of] peace, peace.

In these verses, multiple distinct bounties of Paradise are gathered under a single ruling, namely, as rewards for the righteous (جزاء للمتقين). The items mentioned—gardens (الحدائق), grapevines (الأعناب), companions (كَوَاعِبَ أَتْرَابَ), and a full cup (كَأَسَاءَ دِهَاقًا)—are all combined within one divine declaration of reward. This unification of separate elements into one legal and rhetorical structure is a clear example of the al-Jam'u style in the Qur'an.

Surah An-Nāzi'āt (Verses 28–33)

رَفَعَ سَمَكَهَا فَسَوَّلَهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَلَهَا أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا وَالْجِبَالَ
أَرْسَلَهَا مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

Meaning: He constructed it (the heaven), He raised its ceiling and proportioned it, And He darkened its night and brought forth its brightness. And he earth—after that He spread it out. He brought forth from it its water and its pasture, And the mountains He set firmly, [As] enjoyment for you and your grazing livestock.

These verses describe a series of cosmic phenomena that are all attributed to the creative power of Allah: “رَفَعَ السَّمَاءَ فَسُويَهَا” (the construction of the heavens, the elevation of its canopy), “وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا” (the alternation of night and day), “دَحَا الْأَرْضَ” (the spreading of the earth), “أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا” (the emergence of water and pastures), and “الْجِبَالَ أَرْسَاهَا” (the firm placement of mountains). All of these diverse and independent acts of creation are gathered and unified under one overarching purpose: “مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ” (as a provision for human beings and their livestock).

This rhetorical grouping of multiple majestic acts into a single divine purpose exemplifies the al-Jam‘u style—where various elements are combined under one judgment or outcome.

Surah ‘Abasa (Verses 27–32)

فَأَنْبَتْنَا فِيهَا حَبًّا وَعِنَبًا وَقَضْبًا وَزَيْتُونًا وَنَخْلًا وَحَدَائِقَ غُلْبًا وَفِكْهَةً وَأَبَا مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

Meaning: Then let man look at his food —How We poured down water in torrents, Then We broke open the earth, splitting it [with sprouts], And caused to grow within it grain, And grapes and herbage, And olive and palm trees, And gardens of dense shrubbery, And fruit and grass— [As] enjoyment for you and your grazing livestock.

These verses describe a sequence of agricultural and natural blessings created by Allah for the benefit of mankind. The Qur‘an mentions various types of vegetation and food sources— “حَبًّا” (grain), “عِنَبًا” (grapes), “قَضْبًا” (herbage), “زَيْتُونًا” (olives), “نَخْلًا” (date-palms), “حَدَائِقَ” (gardens), “فِكْهَةً” (fruits), and “أَبَا” (grass)—all of which are compiled into a single ruling or conclusion: “مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ” (as provision and enjoyment for humans and their cattle).

The unification of these numerous blessings under one comprehensive purpose exemplifies the rhetorical device of al-Jam‘u, where several distinct elements are gathered under a shared judgment or outcome.

Surah ‘Abasa (Verses 40–42)

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

Meaning: Other faces, that Day, will be covered with dust. Blackness will cover them. Those are the disbelievers, the wicked ones.

In these verses, Allah describes the state of a particular group of people on the Day of Judgment. Two descriptions— “غَبَرَةٌ” (covered with dust) and “قَتَرَةٌ” (darkness will cover them)—are brought together under one ruling: “هُمُ الْكَافِرَةُ الْفَجَرَةُ” (they are the attributes of the disbelievers and the wicked).

This merging of multiple visual descriptions under a single classification reflects the rhetorical style of al-Jam‘u, where various qualities or events are unified under one definitive judgment or outcome. It emphasizes the severity of the punishment and the disgrace awaiting those who rejected the truth.

Surah Al-Bayyinah (Verse 6)

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Meaning: Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

This verse brings together two distinct groups— “الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ” (those who disbelieved among the People of the Scripture) and “الْمُشْرِكِينَ” (the polytheists)— under one unified ruling: “شَرُّ الْبَرِيَّةِ” “the worst of all creatures).

The rhetorical merging of these two groups into a single judgment demonstrates the stylistic feature of *al-Jam'u*, where multiple subjects are united under one legal or moral consequence. This structure intensifies the warning and underscores the gravity of their shared fate.

Surah Al-Bayyinah (Verse 7)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Meaning: Indeed, they who have believed and done righteous deeds — those are the best of creatures.

In this verse, two distinct qualities are combined: “الَّذِينَ آمَنُوا” (faith) and “عَمِلُوا الصَّالِحَاتِ” (righteous deeds). Although these are separate actions, they are unified under one divine ruling — they are described as the best of all creatures (خَيْرُ الْبَرِيَّةِ).

This construction clearly represents the rhetorical device of *al-Jam'u*, where multiple actions or attributes are joined in a single legal or evaluative statement. It highlights how belief and good deeds are inseparable in achieving ultimate virtue and status in the sight of God.

The findings demonstrate that the rhetorical style of *al-Jam'u* occurs in several passages of Juz 30 and is employed to bring together multiple elements under a single semantic, evaluative, or purposive framework. In the context of *‘Ilm al-Badī’*, *al-Jam'u* does not merely refer to the accumulation of several words or concepts in one expression. Rather, its rhetorical significance lies in the relationship established among the elements that are gathered, whereby different entities, actions, qualities, or descriptions are connected by a common judgment or purpose. The Qur’anic use of this rhetorical structure therefore contributes to semantic concentration and strengthens the intended message.

The occurrence of *al-Jam'u* in Juz 30 can be observed through several patterns. The first pattern involves the gathering of multiple blessings under a single divine reward or purpose. This pattern appears prominently in Surah al-Naba’ verses 31–36, Surah al-Nāzi‘āt verses 28–33, and Surah ‘Abasa verses 27–32. The second pattern involves the gathering of multiple descriptions or characteristics under one classification, as found in Surah ‘Abasa verses 40–42. The third pattern concerns the grouping of different

categories of people or different human qualities under a single evaluative judgment, as illustrated in Surah al-Bayyinah verses 6–7.

In Surah al-Naba', verses 31–36, various descriptions of the rewards prepared for the righteous are presented successively, including gardens, grapevines, companions, and abundant drink. These elements are materially different from one another, yet they are rhetorically gathered within the single concept of *mafāzan* and the broader framework of divine reward. The rhetorical function of *al-Jam'u* here is therefore not simply to provide a list of Paradise's pleasures. The accumulation creates a comprehensive representation of divine generosity. Each individual blessing contributes to a larger picture of *al-karāmah* (honor and gracious reward) granted to the righteous. Consequently, the rhetorical structure strengthens the contrast between the reward of the righteous and the punishment previously described for those who transgress.

This finding suggests that *al-Jam'u* can function as a rhetorical strategy for intensification. When several blessings are presented together, the reader does not perceive them as isolated favors but as interconnected manifestations of divine grace. The rhetorical accumulation thus produces a cumulative semantic effect. In other words, the meaning generated by the passage is broader than the meaning of each individual element when considered separately.

A similar rhetorical pattern occurs in Surah al-Nāzi'āt verses 28–33. The verses gather several acts of divine creation: the construction and proportioning of heaven, the darkness of night, the emergence of daylight, the spreading of the earth, the bringing forth of water and pasture, and the establishment of mountains. These phenomena are diverse in form and function, but they are ultimately gathered under the expression *matā'an lakum wa li-an'āmikum*—as provision and benefit for human beings and their livestock. Here, *al-Jam'u* connects cosmic phenomena with human existence.

The rhetorical significance of this construction lies in the movement from diversity to unity. The verses first present a series of apparently separate natural phenomena and subsequently connect them through a common purpose. This structure directs the reader from observing individual aspects of creation toward recognizing the comprehensive order established by Allah. Thus, *al-Jam'u* in this context performs a reflective function: it encourages the reader to perceive the interconnectedness between the natural world and human life rather than viewing each element independently.

The same tendency is particularly evident in Surah 'Abasa verses 27–32. The Qur'an enumerates various forms of vegetation and food, including grain, grapes, herbage, olives, date palms, gardens, fruits, and pasture. These different forms of provision are subsequently gathered under one purpose: *matā'an lakum wa li-an'āmikum*. The rhetorical arrangement creates a movement from plurality to unity. The numerous forms of sustenance ultimately point toward one central reality: Allah's provision for His creation.

From a rhetorical perspective, the repeated use of this structure is significant. The enumeration of different foods allows the reader to recognize the diversity of divine blessings, while the concluding expression unifies them within one overarching purpose.

Thus, *al-Jam‘u* simultaneously creates semantic abundance and conceptual unity. The Qur'anic discourse does not merely enumerate natural phenomena but transforms the enumeration into a reminder of divine providence.

The occurrence of *al-Jam‘u* in Surah ‘Abasa verses 40–42 demonstrates a somewhat different function. In this passage, the descriptions of the faces of the disbelievers—*ghabarah* (dust) and *qatarah* (darkness or gloom)—are brought together before the individuals are classified as *al-kafarah al-fajarah*, namely, those characterized by disbelief and wickedness. Unlike the previous examples, which primarily gather blessings or natural phenomena, this construction gathers several negative descriptions into a unified representation of moral and spiritual degradation.

The rhetorical effect is one of intensification. The description does not depend on a single characteristic but on the accumulation of several signs of humiliation. The physical appearance of the faces and their moral classification are rhetorically connected. The external condition therefore becomes a representation of the internal moral state of the individuals concerned. Through *al-Jam‘u*, the verse presents a more comprehensive and forceful depiction of the consequences of disbelief and transgression.

A further pattern appears in Surah al-Bayyinah verse 6, where two groups—those who disbelieve among the People of the Scripture and the polytheists—are brought together under the judgment *sharr al-bariyyah* (the worst of creatures). The two groups are distinct in their historical and religious identities, yet the verse places them under a common evaluative conclusion because of their shared rejection of faith. The rhetorical function of *al-Jam‘u* here is therefore classificatory and evaluative.

The significance of this construction is that the verse emphasizes the common consequence of a particular theological and moral position rather than focusing on the distinctions between the two groups. The grouping creates rhetorical emphasis on the shared condition of disbelief. Consequently, the structure strengthens the warning contained in the verse by presenting the two categories collectively rather than separately.

Interestingly, the following verse, Surah al-Bayyinah verse 7, presents a contrasting form of *al-Jam‘u*. The verse combines two qualities—*īmān* (faith) and *‘amal al-sālihāt* (righteous deeds)—and gathers them under the single evaluation *khayr al-bariyyah* (the best of creatures). This parallel structure creates a strong rhetorical contrast with verse 6. Verse 6 gathers categories of disbelievers under a negative judgment, whereas verse 7 gathers believers and their righteous actions under a positive judgment.

This juxtaposition indicates that *al-Jam‘u* in the Qur’an can serve not only an enumerative function but also a structural function within the discourse. The rhetorical grouping in verses 6–7 establishes a clear binary contrast: disbelief and its consequences on one side, and faith accompanied by righteous deeds and its elevated status on the other. The rhetorical device therefore contributes to the coherence of the surrounding discourse and reinforces the ethical message of the passage.

The findings also reveal that *al-Jam‘u* in Juz 30 is frequently associated with the relationship between plurality and unity. Multiple objects, actions, descriptions, or

categories are introduced separately, but they are subsequently connected through a single purpose, classification, or judgment. This pattern can be formulated as “**multiple elements** → **rhetorical gathering** → **unified meaning**.” Such a structure enables the Qur’anic discourse to communicate extensive meaning through relatively concise expressions.

Another important finding concerns the semantic function of *al-Jam‘u*. In the examined verses, the device appears to serve at least three major rhetorical purposes: **intensification, unification, and contrast**. Intensification occurs when multiple blessings or negative descriptions are accumulated to strengthen their psychological effect. Unification occurs when diverse elements are brought together under one divine purpose or judgment. Contrast becomes particularly evident in Surah al-Bayyinah verses 6–7, where two opposing groups are rhetorically constructed through parallel forms of classification.

Therefore, the presence of *al-Jam‘u* in Juz 30 should not be understood merely as an ornamental feature of Qur’anic language. Its function is closely connected to the construction of meaning. The device enables the Qur’an to organize diverse elements into a coherent semantic whole and thereby guide the reader toward a particular interpretation. The rhetorical beauty emerges not only from the words themselves but also from the relationship established among the gathered elements.

The findings further indicate that *al-Jam‘u* contributes to the effectiveness of Qur’anic communication by combining **semantic diversity with conceptual unity**. The verses can mention numerous objects or characteristics without losing coherence because all of them are directed toward a central meaning. This explains why the device is particularly effective in passages describing divine blessings, creation, judgment, and human classification. These themes naturally contain multiple components, and *al-Jam‘u* provides a rhetorical mechanism through which those components can be integrated.

In this respect, the use of *al-Jam‘u* demonstrates an important characteristic of Qur’anic rhetoric: plurality does not necessarily produce semantic fragmentation. On the contrary, the Qur’an can present many elements while maintaining a strong central message. The rhetorical gathering of these elements allows readers to move from individual details toward a comprehensive understanding of the divine message.

Overall, the analysis confirms that the examples identified in Juz 30 demonstrate the functional character of *al-Jam‘u*. The device operates at both the lexical and discourse levels by gathering separate elements and connecting them through a shared purpose, judgment, or evaluation. Its occurrence in passages concerning Paradise, creation, sustenance, punishment, disbelief, and faith indicates that *al-Jam‘u* is closely related to the Qur’an’s strategy of presenting complex meanings in a concise yet rhetorically powerful manner. Accordingly, the study contributes to the understanding of *‘Ilm al-Badī‘* by showing that *al-Jam‘u* is not merely a decorative rhetorical technique but an important mechanism for organizing meaning and strengthening the communicative force of Qur’anic discourse.

CONCLUSION

Based on all the explanations above, it can be concluded that the Divine revelation known as the Qur'an—revealed gradually over approximately 23 years—is a sacred scripture, the recitation of which is considered an act of worship. The Qur'an possesses miraculous qualities, with the eloquence of its language being among the most striking expressions of its divine nature. Among the distinctive rhetorical features found in the Qur'an is the style of al-Jam'u, which refers to the unification or combination of two or more elements under a single ruling or concept. One notable manifestation of this rhetorical device can be found in Juz 30 of the Qur'an, where several verses exhibit the linguistic feature of al-Jam'u (unification). Here are a few examples, with more potentially applicable beyond these: In Juz 30 of the Holy Qur'an, there are approximately five instances of the rhetorical style al-Jam'u. These can be found specifically in the following passages: Surah An-Naba' (verses 31–36), Surah An-Nazi'at (verses 28–33), Surah 'Abasa (verses 27–32), Surah 'Abasa (verses 40–42), Surah Al-Bayyinah (verse 6), and Surah Al-Bayyinah (verse 7). This study is preliminary in nature, as it is possible that there are other verses within Juz 30 of the Qur'an that contain elements of al-Jam'u which may have been overlooked during the course of this analysis.

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