

CHAPTER I INTRODUCTION

A. Background

Prophet Muhammad has ever said “Qur’an is *ma’dubatullāh* (Allah’s banquet), so take that banquet as could as you do”.¹ This banquet helps human being to deepen his understanding and full comprehension about Islam and it can become light for human being in facing various life problems.

The holy book Qur’an contains multiple kinds of idea and has variety of meaning. In this variety contains values, messages and wisdom could be taken and implicated to the daily life. Abdullah Darrāz describes Qur’an in his book *Al-Nabā’ al-‘Azīm* such as:

If you read Qur’an, the meaning will be clear in front of you. But if you read it one more you will find another different meaning with before. And so on shall it be until you can find sentences or words that

¹ This ḥadīṣ was reported by al-Baiḥāqī:

أخبرنا أبو الحسين بن بشران، أخبرنا أبو جعفر الرزاز، حدثنا محمد بن إسماعيل السلمي، وأخبرنا أبو القاسم عبد الخالق بن علي بن عبد الخالق المؤذن، حدثنا أبو بكر بن خنبل، حدثنا أبو إسماعيل الترمذي، حدثنا أيوب بن سليمان بن بلال، حدثني أبو بكر بن أبي أويس، عن سليمان بن بلال، عن محمد بن عجلان، عن أبي إسحاق، عن أبي الأحوص، عن عبد الله قال: قال رسول الله صلى الله عليه وسلم: إن هذا القرآن مأدبة الله فتعلموا من مأدبته ما استطعتم، إن هذا القرآن هو جبل الله، والنور المبين، والشفاء النافع، عصمة من تمسك به، ونجاة من تبعه، ولا يعوج فيقوم، ولا يزيغ فيستعجب، ولا تنقضي عجائبه، ولا يخلق من كثرة الرد فاتلوه، فإن الله يأجركم على تلاوته بكل حرف عشر حسنات.

have various meaning, all of those are right or probably right. Qur'an verses are like diamond, each angle and side of Qur'an spray different shine. And no impossible if you invite other people to look at Qur'an so he will look at more than you.²

Historically, Qur'an has been sent down to the prophet Muhammad step by step almost for twenty three years. The verses have interacted with culture and society development that has been met. Nevertheless, the values in Qur'an could be applied in every situation and condition.

When the verses have been sent down, the prophet Muhammad commanded ṣaḥābat to write those verses by telling those verses placement suit with the systematic of verses or surah sequence each other. All of scholars agree that arrangement of verses and surah sequence systematic is *tawqīfī*. It is based on Allah's guidance that is delivered by Jibrīl to the prophet Muhammad, not based on the sequence of time when verse sent down or *ijtihād* and agreement of ṣaḥābat.³ For example to prove it is surah Al-Zumar 52-56:

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (52) قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى
أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ

² Muhammad Chirzin, *Permata Al-Qur'an*, Yogyakarta: Qirtas, 2003, page vii

³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Volume 1, Jakarta: Lentera Hati, 2002, p xviii

الْعَفْوَ الرَّحِيمِ (53) وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ
 يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (54) وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ
 مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَعْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ
 (55) أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ
 كُنْتُ لَمِنَ السَّاجِدِينَ (56)

Do they not know that Allah enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe! [52] Say: O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. [53] And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam) before the torment comes upon you, (and) then you will not be helped. [54] And follow the best of that which is sent down to you from your Lord (this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not! [55] Lest a person should say: Alas, my grief that I was undutiful to Allah (I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! Lā ilāha illa Allah (none has the right to be worshipped but Allah), the Qur'an, and Muhammad and at the faithful believers]. [56] (Q.S. Al-

Zumar: 52-56)⁴

Those verses arranged in composition such as: 1) the verse 52 is *makiyyat*, 2) the verse 53 until 55 are *madaniyyat* and 3) the verse 56 is *makiyyat*.⁵

If we pay attention in the verses arrangement above, so it could be known that:⁶

- 1) The muṣḥaf arrangement was not based on the sequence of time when verse sent down, because if it becomes the basic of course *madaniyyat* verse is not included in *surah makiyyat*.
- 2) The muṣḥaf arrangement is not decided based on *ijtihād* or agreement of ṣaḥābat because human being memory does not go along way meanwhile *madaniyyat* verse sent down several years later. So, almost impossible for human being to arrange the verses as neat and harmonic as like muṣḥaf that is found now.
- 3) By including those *madaniyyat* verses in *surah makiyyat*, the verses arrangement becomes harmonic, compatible in linguistic and intact in meanings.

From explanation above, it is clear that the sequence of verses and surah arrangement in Qur'an is really based on

⁴ Software Qur'an: *Interpretation of the Meaning of The Noble Qur'aan in the English Language* By Dr. Muhammad Taqiuddeen al-Hilālee, Ph.D. and Dr. Muhammad Muhsin Khan Published by DARUSSALAM©, Riyadh, Saudi Arabia)

⁵ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, Yogyakarta: Pustaka Pelajar, First Edition, 2005, p 189

⁶ Nashruddin Baidan, *Op. Cit*, p 190-191

Allah's guidance that was delivered by Jibrīl to the prophet Muhammad. In other words, the arrangement and placement each verses and surah in Qur'an is same manner as found in muṣḥaf now.⁷

Nevertheless, there is Orientalist criticizes the sequence of Qur'an verses and surah by throwing fault to the revelation writer. In the book "*Bells Introduction to the Qur'an*" by W. Montgomery Watt that has been translated by Taufik Adnan Amal into Indonesia under title *Richard Bell, Pengantar Studi al-Qur'an*, Richard Bell reveals the theory about position of written documents in Qur'an verses collection. In simple, this theory states that part of Qur'an (verses) has been copied in any step in early apostolic period. More specifically, he states that the emergence of any part of revelation in middle of any surah that has no correlation at all with the context must be explain by assumption that this part was copied behind "paper"⁸ was used to copy the next part where it should has been become this part.⁹

Richard Bell reveals one of the examples for the parts of Qur'an that has no correlation with the context is surah al-Ghāshiyah verses 17 until 20. This surah was started by describing about hereafter jurisdiction and sin people destiny then continued by describing obedient people destiny. He

⁷ *Ibid.*, p 188

⁸ Richard Bell use word "paper" as correct term to every kinds of matter to write.

⁹ Richard Bell, *Pengantar Studi Al-Qur'an*, trans. Taufik Adnan Amal, Jakarta: Rajawali Pers, 1991, p 161

argues that the verses 17 until 20 has no correlation either with the verses before (the verses 1-16) or after (the verses 21 until 26) and it is marked by the difference rhyme. Therefore, it is difficult to understand why those parts were placed here. If someone assumes that the position was placed by the revelation collector, thus it still can be made problem is person who responsible to collect Qur'an cannot find place more correct in another place. Then Bell reveals his hypothesis that verses 17 until 20 were put there because those verses were found written behind verses 13 until 16. More far, according to him, the verses 13 until 16 that have same rhyme with the verses before are addition for the verses before. This is happen because the verses 13 until 16 were written behind "paper" that has been written the verses 17 until 20.¹⁰

Of course Bell's opinion above cannot be received because in the same manner as explained those who arrange the systematic of Qur'an does not ṣaḥābat even not prophet Muhammad or Jibrīl, but Allah SWT. In surah al-Ghāshiyah case, is it possible that the placement the verses have been done by Qur'an writer meanwhile this surah sent down in Mecca before collecting Qur'an in Abū Bakr and 'Usmān era. Moreover this surah often be read by Prophet Muhammad in praying especially in *Jum'at*, *'īd al-Fiṭri* and *'īd al-Adḥā* that sure was heard by Muslims suit with the sequence of verses.

It is right that there is different rhyme in verses series of surah al-Ghāshiyah, but it is to prove that Qur'an is not

¹⁰ Richard Bell, *Op. Cit.*, p 162

poem but in order not to appear saturation in reading or listening Qur'an verses which continuously has same rhyme, and the most important thing is by changing rhyme can pull at and awake the reader or listener of Qur'an so that think out an idea to pay attention more in understanding the messages that contains in Qur'an beyond different rhyme.

Nevertheless, it can be denied that the sequence of Qur'an systematic like in surah al-Ghāshiyah that was revealed by Richard Bell above still appear question why those verses were placed before and after verses group that glance look like has no correlation in idea and theme. To perceive this critique and question then appears one science in '*Ulūm al-Qur'ān*' discourse namely *Munāsabat* science. It is a science that learns and examines the correlation between verses and uncovers the secret, wisdom or reason beyond the placement of verses and surah in Qur'an.

By using *munāsabat* science, the scholars make efforts seriously to find the correlation and messages beyond the secret of verses and surah placement in Qur'an based on each mufassir background trend. This effort in order to introduce the Qur'an aspects to explain the values that contains in Qur'an suit with society development so that Qur'an can really function as guidance, separation between right and wrong, and Qur'an also can become solution for every problems in human life. Besides, the messages of Qur'an can be taken and applied seriously in individual and social life.

Among mufassir who concern his exegesis in *munāsabat* science discourse is Ibrāhīm bin 'Umar al-Biqā'ī

(809-885 H/1406-1480 M) with his exegesis book *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*. He started to write his book on *Sha‘ban* 861 H and finished on *Sha‘ban* 875 H. For 14 years in writing of his exegesis book, sometime he plunged in thought in long time about the sequence of verses in Qur’an.

According to al-Biqā‘ī, the main principle that carries to knowledge about the correlation between verses in whole of Qur’an is observe the purpose of surah has been sent down and look in anything needed to this purpose that has correlation with the introduction and pay attention this introduction level from closeness and distance side. Next step, when talking about this introduction ought to pay attention some things that have correlation with the introduction so that satisfy *balāghah* requirements and out of angered because of clear and completeness explanation. This is main principle in determining the correlation between whole verses in Qur’an. If this is done, the aptitude correlation between verses will be clear.¹¹

In many things, al-Biqā‘ī was success to convince his book reader that sure there are harmonic correlation in Qur’an systematic either its words in verses or surah. Even, he affirms that there are correlations between surah content in the Qur’an, for example surah al-Nās that is the last surah in muṣḥaf which is started by asking protection to Allah has correlation with surah al-Fātiḥah that is the first surah in muṣḥaf. According to him, before reciting Qur’an we are

¹¹ M. Quraish Shihab, *Op. Cit*, p xxv

commanded to recite *ta'awudz* to ask Allah's protection so that surah al-Nās can become the first surah in the muṣḥaf. This indicates that the correlation of each part of Qur'an with other is like necklace that unknown where the lower and upper ends or like flower vase that was arranged by variety of multicolored flower but finally it produces the harmonization of beautiful series.¹²

Meanwhile in other side, there is mufassir criticizes al-Biqā'ī. He is Muḥammad Ṭāhir Ibn 'Āshūr (1296-1393 H/1878-1973 M) with his exegesis book *Tafsīr al-Tahrīr wa al-Tanwīr*. According to Ibn 'Āshūr, al-Biqā'ī in many verses gave less satisfied explanation so that force reader to learn more deeply in order to be able to understand his exegesis book.¹³

In his exegesis book, Ibn 'Āshūr concerned more in *I'jāz al-Qur'an* side, Arabic linguistic (*balāghah*) and language style (*badi'*) by explaining the correlation between one verse each other. Besides, he also explains all of verse purposes in order the reader not only to find limited Qur'an interpretation but also by explaining meaning words by words and general meanings the interpretation can unite then

¹² *Op. Cit*, p xxvi

¹³ Mani' Abd Halim Mahmud, *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir*, trans. Faisal Saleh and Syahdianon, Jakarta: PT. Raja Grafindo Persada, 2006, p 317, and al-Sayyid Muḥammad 'Alī Iyāzī, *Al-Mufasssirūn Ḥayātuhum wa Mahhajuhum*, Teheran: Muassasah al-Ṭabā'ah wa al-Nashr wazārat al-Šaqāfah al-Irshād al-Islāmī, 1414 H, p 243

the correlation and beauty of Qur'an surely can be felt.¹⁴

Based on background above, the researcher interest to research about the messages contained in Qur'an beyond *munāsabat al-āyāt* in surah al-Ghāshiyah to perceive the critique from Orientalist, Richard Bell, through comparative study between two mufassir who explain about the correlation of Qur'an, they are Ibrāhīm bin 'Umar al-Biqā'ī with his exegesis book *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar* and Muḥammad Ṭāhir Ibn 'Āshūr with his exegesis book *Tafsīr al-Tahrīr wa al-Tanwīr*.

B. Formulation of Problem

Formulation of problem is detail and comprehensive statements about the bounded problem will be researched based on identification and limitation of the problem.¹⁵

Depart from the elaboration of background above; the researcher wants to formulate the research problems into two questions in order to make the discussion more focused:

1. How is *munāsabat al-āyāt* (the correlation of verses) in surah al-Ghāshiyah according to Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr?
2. What are the similarities and differences between Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr in explaining *munāsabat al-āyāt* (the correlation of verses) in surah al-Ghāshiyah?

¹⁴ Mani' Abd Halim Mahmud, *Op. Cit.*, p 317

¹⁵ Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*, Jakarta: Pustaka Sinar Harapan, 2001, p 312

C. Significant of Research

Significance of research is the benefits can be taken from solving problem in the research.¹⁶ The researcher hopes this research become useful and helpful to the academicians in widening their knowledge about '*Ulūm al-Qur'an* and *tafsīr* discourse.

Therefore, based on the formulation of research above the significance of this research are:

1. To know *munāsabat al-āyāt* (the correlation of verses) in surah al-Ghāshiyah according to Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr.
2. To find the similarities and differences between Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr in explaining *munāsabat al-āyāt* (the correlation of verses) in surah al-Ghāshiyah.

D. Prior Research

In this research, as known as researcher, there is no book that discuss specifically about *Munāsabat al-āyāt* (verses correlation) in surah al-Ghāshiyah with comparative method between *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar* by Ibrāhīm bin 'Umar al-Biqā'ī and *Tafsīr al-Taḥrīr wa al-Tanwīr* by Muḥammad Ṭāhir Ibn 'Āshūr. But, there are some researches that discuss about this theme, they are:

1. Thesis under title *Munasabah Antara Pendusta Agama dan Kewajiban terhadap Kaum Dhu'afa dalam Surah*

¹⁶ *Ibid.*, p 313

Al-Ma'un Menurut Dr. Aisyah Abdurrahman by Elwy Sa'adah (NIM: 7196083). This thesis discussed about the correlation between religion Fibber and the obligation toward *ḍu'afā* in surah al-Mā'ūn trough Bintu Syathi's interpretation.

According to Bintu Syathi' (Dr. Aisyah Abdurrahman), religion fibber is a person who tells a lie toward *al-'Aqīdah wa al-Islām*, therefore person who confess faithful not only stop in faith declaration through spoken but also he must prove by doing obligation that has been decided by Allah, such as praying, tithe and doing goodness to other. If a Muslim does not do those obligations, it means that he has fibbed to his religion, prophet and Allah who has made *sharī'at*.

The religion fibber is claim which given by Allah to person who does not doing social responsibility, it is to help poor and needy people. If we do not do this certainty so we will be called as religion fibber and get Allah's torture namely the hell because we have no care to *ḍu'afā* (weak) people condition.

2. Thesis under title *Manhāj Ibn 'Āshūr fī Tafṣīr al-Qur'an (dirāsah taḥlīliyah 'an kitāb al-Taḥrīr wa al-Tanwīr)* by Dahrul Muftadin (NIM: 054211047). This thesis focused more on the Ibn 'Āshūr's method in his exegesis book *al-Taḥrīr wa al-Tanwīr* without discussing deeply about *munāsabat al-Qur'an* discourse.

In the conclusion, it has been explained that Ibn Āshūr's method in his book exegesis is *tahlīlī*. It is to analyze verses specifically in vocabulary aspect and global meaning. Ibn Āshūr also explains about *munāsabat al-āyāt* especially between verse before and after. Besides, he also explains verses in grammar (*nahwu*) and Arabic morphology (*ṣaraf*) aspect then explains the syntax position (*i'rāb*) of word in verse.

In his interpretation method, Ibn Āshūr applies method *bi al-ra'yi*, because besides use narrative of ṣaḥābat and *tābi'in*, he also uses mind with still hold on rules in interpreting Qur'an. Meanwhile his thought in interpretation looks at when interpret scientific verses by referring to contemporary study then coupling them with *shar'i* text. Other than scientific verses such as faith and *shafā'at* so he adapts with salaf method.

The difference between of those thesis and the paper that will be discussed here is that in this research the researcher focuses more on *munāsabat al-āyāt* especially in surah al-Ghāshiyah by comparing the exegesis between Ibrāhīm bin 'Umar al-Biqā'i and Muḥammad Ṭāhir Ibn 'Āshūr to uncover the messages of Qur'an through *'ilmu munāsabat al-Qur'an* discourse.

E. Research Method

Research method means a set of knowledge that consists of systemic and logic steps for searching data which is related to certain question, process, analyzes, conclusion

and finding the solution.¹⁷

Then the research method will be ordered systematically as below:

1. Kind of Research

Based on the formulation of problems above, the process of writing for this research is library research. Literal research or library research is the research that has aim to look for data concerning the matters or variable¹⁸ from the book, reports, magazine, or whatever data in written form. While the way of data presentation is done qualitatively, it is used to describe data that will be explained.

2. Source of Data

There are two kinds of data sources for this paper:

a. Primary source

The primary source is the information which is acquired directly from research object as the source of information searchable.¹⁹ The primary sources of this research are; *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar* by Ibrāhīm bin ‘Umar al-Biqā‘ī

¹⁷ Wardi Bachtiar, *Metodologi Penulisan Ilmiah Dakwah*, Jakarta: Logos Wacana Ilmu, 1997, p 1

¹⁸ Variable is the concept that can be observed or valued. Dr. Rianto Adi, *Metodologi Penelitian Sosial dan Hukum*, Jakarta: Granit, First Edition, 2004, p 28

¹⁹ Prof. Dr. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Bandung: Alfabeta, First Edition, 2006, p 57

and *Tafsīr al-Taḥrīr wa al-Tanwīr* by Muḥammad Ṭāhir Ibn ‘Āshūr.

b. Secondary source

Secondary source is the information which advocates and supports this research.²⁰ These were the books on occasion of the formulation of problems and about scholars who are in line with Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr, like internet sources and other information that contribute the topic.

3. Collecting Data

To collect the data, firstly, the researcher reads the book and looks for the data that has correlation with the discourse of *‘ilmu munāsabat al-Qur’an*, Ibrāhīm bin ‘Umar al-Biqā‘ī, Muḥammad Ṭāhir Ibn ‘Āshūr and their Exegesis book especially their interpretation in surah al-Ghāshiyah, then classifies the data based on formulation of problem to find out the answer of problem in uncovering the messages of Qur’an.

4. Technique of Analyzing Data

a. Descriptive-content analysis

Descriptive analysis means the research is not purposed to examine the certain hypothesis but to

²⁰ Moh. Nazir, *Metode Penelitian*, Jakarta: Graha Indonesia, 1998, p 235

describe about variable, indication or situation.²¹ The data that has been described will be analyzed appropriate with the content and it is called content analysis.²² In this research, the researcher will mostly emphasize on the description of content data such as the description of interpretation between Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr in surah al-Ghāshiyah based on *munāsabat al-āyāt*.

b. Comparative method

Comparative method is the method which comparing between an opinion and another opinion in order to get conclusion from the similarities and differences in studying factors that related to the situation or phenomena of object or compare with these opinions.²³

This method is applied in comparing the interpretation of Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr in surah al-Ghāshiyah based on *munāsabat al-āyāt*. From this comparison the similarities, differences, strengthen

²¹ Prof. Dr. Suharsimi Arikunto, *Manajemen Penelitian*, Jakarta: PT Rineka Cipta, Edition 6, 2003, p 310

²² Sumadi Suryabrata, *Metodologi Penelitian*, Jakarta: PT. Raja Grafindo Persada, Edition 9, 1995, p 85

²³ Winarno Surakhmad, *Pengantar Penelitian Ilmiah*, Bandung: Transito, 1985, p 143

and weaknesses will be found from both interpretations.

F. The Structure of Writing

To explore the research problems, the paper will be arranged as follow:

In CHAPTER I, it is about introduction. The researcher discusses the background of research, formulation of problems, significant of research, prior research, research method and structure of writing; these are to get clear understanding about the problem and also the method to solve it.

In the chapter II, the researcher discusses about *‘Ilmu Munāsabat al-Qur’an* and the description about surah al-Ghāshiyah. The first point consists of definition, history of *‘Ilmu Munāsabat*, kinds of *munāsabat*, the significant of *‘Ilmu Munāsabat* in interpreting Qur’an and the position of *‘Ilmu Munāsabat* in *‘Ulūm al-Qur’ān* discourse. And the second point consists of global overview and the interpretation of surah al-Ghāshiyah. Those are to get more explanations and to deliver in discussing about the problem and to help in analyzing it.

In CHAPTER III, it is about Ibrāhīm bin ‘Umar al-Biqā‘ī and Muhammad Ṭāhir Ibn ‘Āshūr. At the first, the researcher explains about Ibrāhīm bin ‘Umar al-Biqā‘ī, it is also covering his biography, his exegesis book *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, and his method in his exegesis book. And the second part the researcher explains

about Muḥammad Ṭāhir Ibn ‘Āshūr, it is also covering his biography, his exegesis book *Tafsīr al-Taḥrīr wa al-Tanwīr* and his method in his exegesis book. It is to explore the content of the problem.

In CHAPTER IV, it is about analysis. The researcher will analyze about *munāsabat al-āyāt* in surah al-Ghāshiyah based on the interpretation of Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr, and look for the similarities and differences between Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr in interpreting surah al-Ghāshiyah. Through both *mufasssīr*, the researcher can analyze and get the answer for the problems in uncover the messages of Qur’an beyond *munāsabat al-āyāt* in this research.

In Chapter V, the researcher closes this research with taking the conclusion based on the formulation of problem about the messages of Qur’an beyond *munāsabat al-āyāt* suit with the interpretation between Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr, and giving some suggestions to others to continue the research in this theme.