

CHAPTER III
IBRĀHĪM BIN ‘UMAR AL-BIQĀ‘Ī, MUĤAMMAD
ṬĀHIR IBN ‘ĀSHŪR AND SURAH AL-GHĀSHIYAH

A. Ibrāhīm bin ‘Umar al-Biqā‘ī

1. Biography

Al-Biqā‘ī is one of mufassir that concerns much to discuss about *munāsabah* (the correlation) of verses and surah in the Qur’an. His complete name is Abū al-Ĥasan Ibrāhīm bin ‘Umar ibn Ḥasan Al-Rubāṭ ibn ‘Alī ibn Abū Bakr al-Biqā‘ī.¹ The name of al-Biqā‘ī is related to the place where he was from, it is Biqā’, Syria. He was born in Kharbah Rauḥā, Biqā’ at 809 H/1406 M. he often changed quarters of domicile. Firstly, he lived in Damascus then moved to Bait al-Muqaddas in Jerusalem, Palestine and also move again to Cairo until finally he came back to Damascus and passed away there on Friday night, Rajab 8th at 885 H/1480 M. He was buried on Saturday in ‘Ātikah cemetery, Damascus.²

Al-Biqā‘ī was a person who loves science.³ Most of his life was often used to ask for science. He started to study in his birth place, Kharbah Rauḥā for studying Qur’an with his uncle, al-Shihāb al-Biqā‘ī (770-820 H) and memorizing Qur’an with *Shaikh* Mūsā. Besides

¹ There is also who mention him with Burhānuddīn Abū al-Ĥasan Ibrāhīm bin ‘Umar al-Biqā‘ī that his descent was related to Sa’d bin Abī Waqāsh al-Zuhrī. (Maḥmūd Taufīq Muḥammad Sa’d, *al-Imām al-Biqā‘ī: Jihāduhu wa manḥaju ta’wīlihi Balāghat al-Qur’an al-Karīm*, Kairo: Maktabah Wahbah, 1424 H)

² Al-Sayyid Muḥammad ‘Alī Iyāzī, *al-Mufasssirūn Ḥayātuhum wa Manḥajuhum*, Teheran: Mu’assasah al-Ṭabā‘ah wa al-Nashr wazārat al-Šaqafah wa al-Irshād al-Islāmī, 1414 H, p 712

³ Maḥmūd Taufīq Muḥammad Sa’d, *Op. Cit.*

memorizing Qur'an he also studied about *al-qirā'āt al-'ashr* and memorized "*al-Nashr al-Qirā'āt al-'Ashr*" with *Shaikh* al-Shams bin al-Jazirī⁴ at 828 H. He also studied a lot about grammar (*nahwu*), Arabic morphology (*ṣaraf*), and *fiqh* with *Shaikh* Muḥammad bin Bahādur (w. 831 H) and *Shaikh* Ibn Ḥajar al-'Asqalānī.⁵ Then he learned the logic science (*manṭiq*) with *Shaikh* al-Badr al-Hindī (w. 833 H) and learned arithmetic (*'ilm al-ḥisāb*) with *Shaikh* al-'Amād bin Sharif.⁶

When in Egypt al-Biqā'ī is an imam of Ruhbah Bāb al-'Īd mosque in Cairo. Besides as a mufassir, al-Biqā'ī was also a historian, *muḥaddiṣ* and man of letters. In his interpretation toward Qur'an, he concerned much in explaining the purpose of surah and the correlation of verses and surah.⁷ He stands on Ash'arī doctrine in theology aspect and on Shafī'ī doctrine in *fiqh* aspect. Nevertheless, he also studied about Mālikī doctrine with

⁴ His complete name is Abū al-Khair Muḥammad bin Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yusūf al-Jazirī. He was born at 751 H and passed away at 833 H. He is a master in *al-Qirā'āt al-'Ashr* and write book "*al-Nashr al-Qirā'āt al-'Ashr*".

⁵ His complete name is Abū al-Faḍl al-Shihāb Aḥmad bin 'Alī bin Muḥammad bin Muḥammad bin 'Alī bin Aḥmad al-'Asqalānī al-Miṣrī. He was born at 773 H and passed away at 852 H. One of his popular books is *Fath al-Bārī: Sharḥ Shaḥīḥ al-Bukhārī*.

⁶ His complete name Abū al-Fadā' Ismā'īl bin Ibrāhīm bin Sharif bin Mushrif. He was more known as Ibn Sharif. He passed away on Tuesday, Rabī' al-Ākhir 13th 852 H in Bait al-Muqaddas, Jerusalem, Palestine.

⁷ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 713

Shaikh al-Mishdāli and learned book *al-Muwatha'* with Shaikh Muḥammad bin 'Alī al-Ṣafwī pada tahun 837 H.

Al-Biqā'ī who nearly has ever been condemned to die because of his interpretation about *munāsabah* that was not popular yet in circle of scholars at his era, has written a lot of books. Among of them are:⁸

- 1) *'Unwān al-Zamān fī Tarājumi al-Shuyūkh wa al-Aqrān.*
- 2) *Aswāq al-Ashwāq*
- 3) *Akhbār al-Jalād fī Fathī al-Bilād.*
- 4) *Ṣawāb al-Jawāb li al-Sā'il al-Murtāb*
- 5) *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*
- 6) *Al-Qāriḍ li Takfīr ibn Fāriḍ*
- 7) *Badzlu al-Naṣḥi wa al-Shafaqah li al-Ta'rīf bi Ṣaḥābah Waraqah.*
- 8) *Al-Qaul al-Mufīd fī Uṣūl al-Tajwīd.*
- 9) *Mashā'id al-Nazar li al-Ishrāf 'alā Maqāshid al-Suwar.*
- 10) *La'b al-'Arab bi al-Maisir fī al-Jāhiliyah al-Ūlā.*
- 11) *Al-Aqwāl al-Qowīmah fī Ḥukmi al-Naql min al-Kutub al-Qadīmah*

2. His Exegesis Book, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*

Al-Biqā'ī started to write his exegesis book on Sha'bān 861 H and finished on Tuesday, Sha'bān 7th 875

⁸ Khairuddīn al-Zarkalī, *al-A'lam: Qamus Tarājim li Ashhāri al-Rijāl wa al-Nisā' min al-'Arab wa al-Musta'ribīn wa al-Mustashriqīn*, Volume 1, Beirut: Dār al-'Ilm, Edition 9, 1990, p 56

H. He named his exegesis book *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*. He also mentioned his book by title *Fathūrrahmān fī Tanāsub Ajzā'i al-Qur'an* or *Tarjamān al-Qur'an wa mabdī Munāsabat al-Furqān*.⁹ For full fourteen years he wrote his exegesis book that specific discuss about the correlation of verses and surah sequence in Qur'an.

The book that has been printed out in 8 volume fell within complete exegesis in explaining about the correlation of verses and surah sequence in Qur'an so that is not wrong if a lot of expert in exegesis valuate this book as encyclopedia about the systematic of Qur'an. It is included in unique exegesis, because it is the first exegesis book that specific uncovers the correlation of verses and surah. From this exegesis book can be known easily about the verses sequence and its correlation because in this book al-Biqā'ī explained about the first and last sequence of Qur'an parts that accompanied with the explanation of the relevance and its correlation. From this exegesis book also can be gotten about the relevance of verses thematically among parts in a series. This appropriate with al-Biqā'ī has explained in the introduction of his book:¹⁰

⁹ Burhānuddīn Abū al-Ĥasan Ibrāhīm bin 'Umar al-Biqā'ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, Volume 1, Juz 1, Kairo: Dār al-Kitāb al-Islāmī, No Year, p 5

¹⁰ *Naẓm al-Durar*, Juz 1, p 2

“This book is unique exegesis, there is no another scholar discusses about the correlation of verses and surah. This book proposes to escalate the comprehension (*tadabbur*) and to deepen thought as realization form of Allah saying: “(This is) a Book (Qur’an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.”¹¹

His exegesis is started with the introduction, here explained about his aim in writing book and his method in interpreting Qur’an. He also quoted the scholar’s opinion before who concern in *munāsabah* either among verses or surah. Some books which al-Biqā’ī used as references in his exegesis book are *al-‘Ilm bi al-Burhān fī Tartībi Suwar al-Qur’an* by Ahmad bin Ibrāhīm al-Andalusī, *al-Burhān fī ‘Ulūm al-Qur’an* by Badruddīn al-Zarkashī, *Mafātīh al-Ghaib* by Fakhruddīn al-Rāzī, *Sirāj al-Murīdīn fī Irtibāth Ayyi al-Qur’an Ba’dhuhā bi Ba’dh* by al-Qādī Abū Bakr ibn al-‘Arabī, *al-‘Urwah* and *Miftāh al-Bāb al-Muqafal li Fahmi al-Qur’an al-Munazzal* by ‘Alī bin Aḥmad bin al-Tajībī al-Ĥarrālī al-Maghribī, *Tafsīr ibn al-Naqīb al-Ĥanafī* which therein is *munāsabah* that consists of 60 volume, *al-Baḥr al-Muḥīth* by Abū Ḥayān, *tafsīr al-Kashshāf* by al-Zamakhsharī and *Anwār al-Tanzīl* by al-Baidāwī.¹²

¹¹ Q.S. Ṣād: 29

¹² Al-Sayyid Muḥammad ‘Alī Iyāzī, *Op. Cit.*, p 714

3. His Method in *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*

His method in interpreting Qur'an is by explaining the correlation between name of surah and the explanation of its content that is the central theme and the principle aim of this surah. After explaining about the theme in that surah, then he mentioned the stories that related to the correlation of verse. If there is fault, so he will criticize and make correction for it. In explaining the election of word reason he used hypothetical interpretation and orientation. He also mentioned the taste and deepens indication of signal by taking from *aṣḥāb al-Ishārah*.¹³

To know the correlation among verses and surah in Qur'an, al-Biqā'ī has said that the main principle that can carry to the knowledge about the correlation in the Qur'an is to observe the purpose which of its surah has sent down and look at what is needed for its purpose related to the preface and its introduction, then pay attention to the levels of this introduction from its closeness and distant side. Furthermore when talking about this introduction, ought to look at what will probably appear in the verses that impinged about law or anything related to them so that will be fulfilled the *balāghah* requirement and it will become clear and perfect explanation. That is all the main principle to determine the correlation among verses and surah in the

¹³ *Ibid.*, p 715

Qur'an. According to al-Biqā'ī, after using this principle it is proven that the name of every surah explain about the aim and global theme from that surah because the name of all things surely explain about the correlation between name and something that named and this name is sign that show globally about what is elaborated in that surah.¹⁴

Related to the principle above, al-Biqā'ī always explains the correlation between the name of surah and the content that contain in its surah in his exegesis. One of the examples is the names of surah al-Fātiḥah.¹⁵ Surat al-Fātiḥah has some names such as *ummu al-kitāb* (the mother of Qur'an), *al-Asās* (the foundation of anything), *al-Sab'u al-Maṣānī* (seven verses cystic/repeatable), *al-Kanz* (treasury), *al-Shāfiyah* (healing/curative), *al-Kāfiyah* (sufficient), *al-Wāqiyah* (protective), *al-Ruqyah* (incantation), *al-Ḥamd* (praise), *al-Shukr* (thankfulness), *al-Du'ā* dan *al-Ṣalāt* (prayer).

All of those names contain something secret that can suffice all requirements. Everything will have no value if it is not opened and started with this surah. It is the opening of all goodness, the foundation of kindness and no legal except repeatedly. It is the treasury that impinged everything, cure all disease kinds, sufficing human in solving life problem, protecting human from

¹⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, Volume 1, Jakarta: Lentera Hati, 2002, p xxv

¹⁵ *Naẓm al-Durar*, Juz 1, p 17

all badness and becoming incantation in facing all difficulties. This surah is decision for praise that covers all perfection characteristic. It is thankfulness that contains glorification to Allah Who has given enjoyment. It is also the essence of prayer because the prayer is by facing own self to Him and the most gracious prayer is contained and concluded in the performing prayer. Thereby, the principle aim of surah al-Fātiḥah is to determine for Him all of praise and perfection characteristic, to believe His ownership of world and hereafter, to determine only to Him we worship and ask for help and enjoyment in passing through to the Straight Way in order to be out of unlucky people ways. That is the entire of central theme and principle purpose that contained in surat al-Fātiḥah according to al-Biqā'ī.

Concerning about the reason of significant in observing the correlation in the Qur'an, al-Biqā'ī has said in introduction of his book:¹⁶

“*Ilmu munasabah al-Qur'an* gives the comprehension about the motive of Qur'an parts sequence. This is a *sirr al-balāghah* in Qur'an in order to get the appropriate meaning through hard effort to uncover the purpose of surah. Therefore, this science is very proper in exegesis related with the rhetoric (*balāghah*) and grammar (*naḥwu*).”

Imam al-Rāzī comment: who pay attention to the verses and surah sequence in Qur'an and the beauty of its

¹⁶ *Ibid.*, p 6

series so that he will know that Qur'an really rights a *mu'jizāt* is looked at from expression side and its meaning superiority. Probably there is also who argued that Qur'an is a *mu'jizāt* from its style (*uslūb*) aspect. But unfortunately the majority of mufassir ignored it.¹⁷

According to al-Biqā'ī, the means of *tartīb* is: appropriate placement, beautiful arrangement and far from the root word. Glorified and exalted is Allah who has sent down Qur'an then explains the purpose of its meaning and obscures the meaning. Who wants to know the truth of Qur'an ought to penetrate and comprehend fully some verses before observing what I have said, then look lively so that will look the uniqueness of Qur'an arrangement in a series and it will be clear that Allah saying is discontinues and end in surah al-Nās, but it continuous with surah al-Fātiḥah. This will be never uncovered except for them whom dip into this book start from early, middle until the end by hard and right.¹⁸

Something differ al-Biqā'ī with other mufassirs is that he very focus on the discourse of the correlation among verses and surah in the Qur'an although in his exegesis there is *ta'wīl*. This look in interpreting Qur'an, he always explains the correlation between one surah and surah before then elaborates the correlation among verses in that surah.

¹⁷ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 715

¹⁸ *Naẓm al-Durar*, Juz 1, p 17

One of the examples is when al-Biqā'ī starts to interpret surah al-Nāzi'āt. After in the surat before (surat al-Nabā') was closed with the explanation about the infidel's pretention in order not to be in the form of human but as dust or not to be resurrected from grave and permanent there unite with dust:

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا (40)

“Verily, We have warned you of near torment, – the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust!" (Q.S. al-Nabā': 40)

Then now the early in surah al-Nāzi'āt (verses 1-5) explain about the angels of death who pull out the soul of believers and disbelievers:

وَالنَّازِعَاتِ غَرْقًا (1) وَالنَّاشِطَاتِ نَشْطًا (2) وَالسَّاجِدَاتِ
سَبْحًا (3) فَالسَّابِقَاتِ سَبْقًا (4) فَالْمُدَبِّرَاتِ أَمْرًا (5)

“By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. [1] By those (angels) who gently take out (the souls of the believers). [2] And by those that swim along (i.e. angels or planets in their orbits). [3] And by those that press forward as in a race (i.e. the angels or stars or the horses). [4] And by those angels who arrange to do the

Commands of their Lord, (so verily, you disbelievers will be called to account). [5]" (Q.S. al-Nāzi'āt: 1-5)

This correlation is based on understanding that the early verses in this surah is talking about the angels who has obligation to end someone life either pull out his soul hardly or slowly. That is all the interpretation of al-Biqā'ī.¹⁹

In interpreting verse, al-Biqā'ī observes the letters that is used in that verse then mentions the meaning that contain in that verse by quoting the interpretation of some scholars who expert in exegesis and ḥadīś. This looks when he interprets *muqāṭa'ah* letters which he quoted from al-Ḥarralī in interpreting the expression "Alif, Lam, Mim".

"Alif" is name for something exist and also for all things that replace and manage something such as Adam as *khalīfah fī al-arḍ* and Ka'bah. "Lam" is name between divine inner that become the central of mind and the description of high king in the Day of Resurrection appropriate with content in *asmā' al-ḥusnā* and other high characteristic. "Mim" is mention for high position like *Māliki yaumi al-Dīn*, and name for something look perfect like Muhammad, and also for every phenomenon such as the sky, ferry and the world.²⁰

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 33

²⁰ *Naẓm al-Durar*, Juz 1, p 10

While his opinion about *israiliyyat*, he is very carefully. He has written book “*al-Aqwāl al-Qowīmah fī Ḥukmi al-Naql min al-Kutub al-Qadīmah*” that contains about quotation law from previous book. Related to this case al-Biqā‘ī have explained in introduction of his book as below:

“If the denier of testimony denies Torah and Gospel then he does not know whether right in taking opinion so ought to go back to conviction. I have read off for him Allah saying as proven on lie of Jews: “Say (O Muhammad): Bring here the Torah and recite it, if you are truthful.”²¹ While for who does not correct or blame so that has been told that the prophet has said: “Do not you correct *ahlu al-kitāb* and also do not you blame them.”

Meanwhile his method in quoting *fiqh* opinion like verse that related with law, al-Biqā‘ī quoted it from Shafi‘ī doctrine and his followers, not with others. This does not mean that he fanatic with Shafi‘ī doctrine.²²

As whole, al-Biqā‘ī in his book is most focus in explaining the correlation among verses and surah in the Qur’an. Therefore, many expression “*lamma*”, “*wa min hādżā*”, “*wa min śamma*” and “*śamma*” in explaining word and interpreting verses. His method is unique either in its simplicity explanation, critical or analyzing side.

²¹ Q.S. Āli Imrān: 93

²² Al-Sayyid Muḥammad ‘Alī Iyāzī, *Op. Cit.*, p 717

B. Muḥammad Ṭāhir Ibn 'Āshūr

1. Biography

Ibn 'Āshūr is a popular contemporary scholar of exegesis from Tunisia. His complete name is Muḥammad Ṭāhir (II) bin Muḥammad bin Muḥammad Ṭāhir (I) bin Muḥammad bin Muḥammad Shazili bin 'Abdul Qadir bin Muḥammad bin 'Āshūr. He was born in Tunis at 1296 H/1879 M from an honorable family from Andalusia. He passed away in Tunis at 1393 H/1973 M. His grand-grandfather, Muḥammad bin 'Āshūr visited Tunisia and stayed there at 1060 H.²³

'Āshūr's family is popular as religious and thinker family. Ibn 'Āshūr's grandfather, Muḥammad Ṭāhir (I) bin Muḥammad bin Muḥammad Shazili is an expert in legist (*fiqh*) and syntax (*nahwu*). At 1851, he occupied as a chief of judge in Tunisia. Even at 1860, he was trusted to be mufti in his country. Ibn 'Āshūr's mother is Fatimah, a daughter of premier minister Muḥammad al-Aziz bu Aṭar.

Ibn 'Āshūr got married with Fatimah binti Muḥammad bin Muṣṭafā Muḥsin. From their marriage produced three sons and two daughters. *First*, al-Faḍil who got married with Sabia binti Muḥammad al-Aziz Jait. *Second*, 'Abdul Malik who got married with Raḍiyya binti al-Ḥabīb al-Jluli. *Third*, Zainul 'Ābidīn who got

²³ <http://haanadza.blogspot.com/2008/03/biografi-ibn-asyur-penulis-tafsir-at.html> accessed on Thursday, April 8th 2010

married Fatimah binti Şalihuddīn bin Munshif Bey. *Fourth*, Umm Hani who took in marriage by Aĥmad bin Muĥammad bin al-Bashir ibn al-Khuja and *the last*, Şafiya who took in marriage by Shazili al-Asram.²⁴

Ibn ‘Āshūr lived and grew up in condusive area for who loves science. He learned Qur’an, either memorizing (*taĥfīz*), reciting (*tajwīd*) or qirā’at in aroud of his domicile. After memorizing Qur’an, he studied in Zaitunah²⁵ mosque until he expert in various science. He study to his father *Shaikh* Muĥammad bin ‘Āshūr, *Shaikh* Ibrāhīm al-Riyahi, *Shaikh* Muĥammad bin al-Khaujah, *Shaikh* ‘Āshūr al-Sahili and *Shaikh* Muĥammad al-Khaḍar.

Ibn ‘Āshūr became one of great scholar in Tunisia. His career began at 1930 when he became as teacher in second degree for Mālikī doctrine in Zaitunah mosque. He became teacher for first degree at 1905. At 1905 until 1913 he taught in Shadiqi College. He was elected to be vice inspector of teaching in Zaitunah mosque at 1908. In next year he became executive councilor of Shadiqi College.

Ibn ‘Āshūr was raised to be judge of Mālikī doctrine at 1913 and raised to be chief mufti of Mālikī doctrine at

²⁴ *Ibid.*

²⁵ Zaitunah is a mosque where in historical journey become the center of religious activity which affiliated to the Mālikī doctrine. But there are some people who believe in Ĥanafī doctrine. This mosque is one of a lot of mosque in the world for centuries have function as the central of education, information and spreading out of sciences.

1927. Then he was elected to be member of Majma' al-Lughah al-'Arabiyyah in Egypt at 1950 and to be member of Majma' al-'Ilmi al-'Arabi in Damascus at 1955.²⁶

Ibn 'Āshūr lived contemporarily with popular scholar in Egypt, Muḥammad al-Khaḍar Ḥusain al-Tunisiy. Both of them are brothers in struggle, they are the extraordinary scholars who have high faith level. They have ever been thrown into jail because of defending their comprehension and ideology until carrying on hard suffering by striking for religion and country. But finally they became great scholars, Muḥammad al-Khaḍar was fated by Allah to be mufti in Egypt and Ibn 'Āshūr became judge in Tunis then he was raised to be mufti in Tunisia.²⁷

Ibn 'Āshūr was also a mufassir, linguist, expert in syntax, man of letters and pioneer of social and religion reconciliation. A lot of works he had written either book, research, paper which spread out in Tunisia and Egypt.²⁸ Among of his works are:²⁹

- 1) *Alaisa al-Ṣubḥ bi Qarīb*
- 2) *Maqāṣid al-Sharī'ah al-Islāmiyah*

²⁶ <http://ukhuwah-nias24.blogspot.com/2009/02/tafsir-at-tahwir-wa-at-tanwir-Ibn.html> accessed on Thursday, April 8th 2010

²⁷ *Ibid.*

²⁸ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 241

²⁹ <http://haanadza.blogspot.com/2008/03/biografi-ibn-asyur-penulis-tafsir-at.html> accessed on Thursday, April 8th 2010

- 3) *Uṣūl al-Nizām al-Ijtimā'i fi al-Islām*
- 4) *Al-Taḥrīr wa al-Tanwīr min al-Tafsīr*
- 5) *Al-Waqfu wa aśaruhu fi al-Islām*
- 6) *Uṣūl al-Inshā'i wa al-Khiṭābah*
- 7) *Mujīz al-Balāghah*
- 8) *Sharḥ 'ala Burdah al-Bushiri*
- 9) *Al-Ghaiṣ al-Ifriqi*
- 10) *Ḥashiyah 'ala al-Qaṭr*
- 11) *Ḥashiyah 'ala al-Maḥalli 'alā Jam'i al-Jawami*
- 12) *Ḥashiyah 'ala Ibn Sa'id al-Ushmuni*
- 13) *Ḥashiyah 'alā Sharḥ al-Ishām li Risālati al-Bayan*
- 14) *Ta'līq 'alā Mā Qara'ahu min Shaḥīḥi Muslim*

2. His Exegesis Book, *Tafsīr at-Taḥrīr wa at-Tanwīr*

Since Ibn 'Āshūr was removed from his position as Islamic great *Shaikh* in Tunisia because hostile with the rulers of its governance around Islamic discourse, then Ibn 'Āshūr who was popular with his work, *Maqāshid al-Sharī'ah al-Islāmiyah*, wrote book of Qur'an exegesis to realize dream which he aspired. He has ever said, "one of my most important aspiration as early as is to write a comprehensive exegesis of Qur'an that useful for world and religion."³⁰

For name of his exegesis book, Ibn 'Āshūr mentioned, "I name my exegesis with *Taḥrīr al-Ma'na al-Sadīd wa Tanwīr al-Aqli al-Jadīd min Tafsīr al-Kitāb*

³⁰ Muḥammad Ṭāhir ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, Volume 1, Juz 1, Tunis: Dār al-Tūnisiah, 1984, p 5

al-Majīd, and I make short to be *al-Tahrīr wa al-Tanwīr min al-Tafsīr*.”³¹ This book consist of thirty parts and divided into twelve volume. A contemporary exegesis book that has special characteristic in itself in explaining interpretation of Qur'an verses. It has unique composition method that not specialize one volume for only one part but randomly. Sometime load two parts even until five parts in one volume.³²

According to Muḥammad 'Alī Iyāzī, the book *al-Tahrīr wa al-Tanwīr* includes phenomenal exegesis in 14 H century. It is a moderate exegesis in facing differences, in determining attitude among scholar's opinion, in interpreting verses of Qur'an and in perceiving problems that have been analyzed yet by the scholars before. He sets out more in ratio to understand verses in Qur'an.³³

Ibn 'Āshūr's aim in writing this book is: “I have had a mind as early as to write exegesis book that useful for religion and country by heading towards the right that contains several kinds of science, discusses from rhetoric aspect in explaining verses of Qur'an deeply, explains about branch of good moral by mentioning some examples in order to become as reflection at least through the research of mufassir opinion.”³⁴

³¹ *Ibid.*, p 9

³² <http://ukhuwah-nias24.blogspot.com/2009/02/tafsir-at-tahwir-wa-at-tanwir-ibn.html> accessed on Thursday, April 8th 2010.

³³ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 241

³⁴ *Tafsīr al-Tahrīr wa al-Tanwīr*, Volume 1, Juz 1, p 5

In his book, Ibn ‘Āshūr comments the exegesis has been ever before. Most of those exegeses only remove one exegesis from other exegeses. He said, “the exegeses at hand although many books but oft only an addition of explanation for exegesis books before. There is no role from exegesis author except to resume (*talkhīs*) or to comment (*sharḥ*) from exegesis books before.” In his opinion, there are two characters of mufassir in posturing from exegeses before. First, they follow with they got from their predecessor; second, they refuse and have apriority attitude toward exegeses before. In those two characters there are many weaknesses. Ibn ‘Āshūr tries to mediate both characters above. He held on to exegesis method before by adding without reduce or disappear the exegeses that have been ever before and posturing toward decision which mufassir decided before.³⁵

Some exegesis books which Ibn ‘Āshūr used as references in his book, *al-Taḥrīr wa al-Tanwīr*, are: *Tafsīr al-Kashshāf* by al-Zamakhsharī, *al-Muharrar al-Wajīz* by Ibn ‘Aṭīyah, *Mafātīḥ al-Ghaib* by Fakhruddīn al-Rāzī, *Tafsīr Baidāwī*, *Tafsīr al-Shihāb al-Alūsī*, *Tafsīr Bani Sa‘ūd*, *Tafsīr al-Qurṭubī*, *Tafsīr al-Ṭabārī* and the book *Durrat al-Tanzīl* that guessed by Fakhruddīn al-Rāzī or claimed as owned by Raghīb al-Asfahanī.³⁶

³⁵ Mani’ Abd Halim Mahmud, *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir*; trans. Faisal Saleh and Syahdianon, Jakarta: PT. Raja Grafindo Persada, 2006, p 316-317

³⁶ *Ibid.*

Ibn 'Āshūr started up his exegesis with introduction to make easy for researcher by mentioning the important parts, those are:³⁷

- 1) About *tafsīr* and *ta'wīl*, and his exegesis color about scientific by more enrich the previous opinion of mufassir.
- 2) About the deriving exegesis science.
- 3) His exegesis color is not included in *tafsīr bi al-ma'sūr*, but tend to *tafsīr bi al-ra'yi*.
- 4) About the aim of mufassir.
- 5) About *asbāb al-nuzūl* (the occasions of revelation).
- 6) About the kinds of *qirā'āt* with choosing the proper *qira'at* through *tarjīh* way.
- 7) About *Qaṣaṣ al-Qur'an* (the stories of Qur'an).
- 8) About the name of Qur'an, verses, surah and their arrangements.
- 9) About the meaning of Qur'an expression compatible with the content and aim of verses not with its expression.
- 10) About *I'jāz al-Qur'an*.

3. His Method in *Tafsīr al-Taḥrīr wa al-Tanwīr*

Ibn 'Āshūr started to interpret Qur'an by explaining name of surah, the superiority of surah, its virtue of reciting and the sequence of descend. Then he connected surah before and after with explaining the aim of surah, mentioned the number of verses and explained the

³⁷ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 242-243.

content of surah. After that, he started to interpret verses group and explained the interpretation of verses more detail one by one.³⁸

In interpreting Qur'an, Ibn 'Āshūr emphasized more in explanation about *I'jāz al-Qur'an* aspect by explaining rhetoric values that contained in every words of Qur'an and explaining the style (*uslūb*) of its application. He also explained the correlation of aptitude between one verse and other verses especially between one verse with verse before and after because according to him that Qur'an has designed extraordinarily so it has unique composition but still has correlation between one verse and others.³⁹

In the preface of his book, Ibn 'Āshūr said that he never missed one surah in Qur'an except try to explain completely every purpose that contained in Qur'an wholly not limited in explaining the meaning of words and sentences globally until as if as separated side that was not found the correlation and its beauty, but he tried to uncover the foreign vocabularies which not contained in the dictionaries and string up the meaning of every words and sentences that have been separated so become one aim and purpose that contained in those verses or surah of Qur'an.⁴⁰

³⁸ *Ibid.*

³⁹ <http://ukhuwah-nias24.blogspot.com/2009/02/tafsir-at-tahwir-wa-at-tanwir-Ibn.html> accessed on Thursday, April 8th 2010

⁴⁰ *Tafsīr al-Tahrīr wa al-Tanwīr*, juz 1, p 8

In interpreting Qur'an, Ibn 'Āshūr also does not miss to explain clearly about language contemplation of every words in Qur'an, either in grammar (*nahwu*) or Arabic morphology (*ṣaraf*) aspect. This exegesis used classic Arabic style where the summary and its discussion were completely and have same essences.

In his interpretation, Ibn 'Āshūr also mentions story (*riwāyāt*) that not only limited in comprehensiveness of Qur'an meaning and source from ṣaḥābat and *tābi'in* but also more sold on ratio and corroborated with verse and a set of exegesis science. As known that *I'jāz* in Qur'an contains the right that has characteristic ratio and scientific so that *I'jāz* can be accepted. *I'jāz* can be found in every surah. Related to this, in his exegesis book Ibn 'Āshūr mentioned the scholar's opinion but if it is considered that not compatible so he refused and criticized it with rational argument.⁴¹

The example of Ibn 'Āshūr's interpretation in his exegesis as follow:⁴² Allah says in surah al-Baqarah: 40-43.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (40) وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا
لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

⁴¹ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 244

⁴² *Tafsīr al-Tahrīr wa al-Tanwīr*, Volume 1, Juz 1, p 472

وَأَيُّهَا الَّذِينَ آمَنُوا لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ (42) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ
الرَّاكِعِينَ (43)

“O Children of Israel! Remember My Favor which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.[40] And believe in what I have sent down (this Qur’an), confirming that which is with you [the Torah], and be not the first to disbelieve therein, and buy (get) not with My Verses [the Torah] a small price (getting a small gain by selling My Verses), and fear Me and Me Alone.[41] And mix not truth with falsehood, nor conceal the truth [Muhammad] is Allah’s Messenger and his qualities are written in your Scriptures, [the Torah] while you know (the truth)[42] And perform al-ṣalāt and give Zakāt, and bow down (or submit yourselves with obedience to Allah) along with al-Rāki’ūn[43]” (Q.S. al-Baqarah: 40-43)

The verses above are command to do Islamic missionary endeavor after command to believe on Islamic faith although the addressee of those verses is the children of Israel because their covenant to their God that they will worship Allah and will not provide forces to Him as an ally with anything. They will also believe in

His prophets whom one other them is Prophet Muhammad as mentioned in the Torah.

The verse “*And believe in what I have sent down ...*” means to believe in Prophet Muhammad and in the intermediary and its aim. The intermediary is verse 40, the target is verse 41 and the aim is 43. Behind this command also there are prohibitions from the action that can break and block away some things commanded as contained in verse 42.

The verse “*And perform al-Ṣalāt (the prayers)*” is command on the great Islamic foundation after command to believe and express two testimony sentences. In that command is contained *ta'riḍ* (insinuation) with good presupposition toward their answer and their fulfillment toward Allah's command. They have really completed some things commanded.

In the command that contained in those verses above also there is a insinuation for hypocrite, because the faith is heart contract which only able to be known by say meanwhile to say is something easy that can be done by person who actually not convince about his say. He does not feel objection to say something that contradictory with religion because he does not convince the content which he said, as Allah stated in Qur'an, “*And when they meet those who believe, they say: We believe,*”⁴³

⁴³ Q.S. al-Baqarah: 14

Allah commands the faithful to perform prayers and give *zakāt* (obligatory charity), because by prayer means that they have glorified their Creator and worshiped to Him with leaving all gods except Allah. This work is not done by polytheist because he does not really hate his gods. This work is not also done by *ahl al-kitāb* because it is not suitable with his worship ritual. While by obligatory charity means they have spent their property for Allah. This work is felt heavy to do by someone because he will not spend his property for anything useless except he convince that there is benefit for him in hereafter. Therefore, the command to believe is followed with the command to perform prayers and give obligatory charity because the honest faithful is not feel objection to do those two obligations. It is very different with the hypocrite who feels objection and lazy in doing the obligation was commanded, as Allah has explained “*And when they stand up for al-Ṣalāt (the prayer), they stand with laziness*”⁴⁴. This is affirmed in ḥadīṣ as mentioned that “*actually the prayer ‘ishā’ is the heaviest prayer for hypocrite*”. So the requital for them is as Allah has explained that “*So, woe to those performers of prayers (hypocrites), those who delay their ṣalāt*”.⁴⁵

Those verses above is closed with “*and bow down (or submit yourselves with obedience to Allah) along with al-Rāki‘ūn*”. This is *ta‘kīd* (emphasize) toward the

⁴⁴ Q.S. al-Nisā’: 142

⁴⁵ Q.S. al-Mā‘ūn: 4-5

meaning of prayer, because the prayer of Jews there is no *rukū'* so this verse means to refuse their acknowledgement that they have done prayer.

That is all interpretation of Ibn 'Āshūr that looks clear applies suitable with the method which has been explained above.

While his attention to the Islamic law (*fiqh*), he more tend to legal law if fortunately those verses related with the law without intensifying or developing the discussion,⁴⁶ such as the saying of Allah in surah al-Baqarah: 102 about the law of magic (*al-sihr*).

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ
وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ... (102)

“And they followed what the Shayātīn (devils) gave out (falsely of the magic) in the lifetime of Sulaimān. Sulaimān did not disbelieve, but the Shayātīn (devils) disbelieved, teaching men magic...” (Q.S. al-Baqarah: 102)

In his exegesis, Ibn 'Āshūr explained that Islam has warned of the magic danger and Islam has censured in whatever situation. The censure magic here is related with the faith broken, the lost of religion hand-grip and the low of moral. The scholars have different opinion about this magic between allowed and prohibited it

⁴⁶ Al-Sayyid Muḥammad 'Alī Iyāzī, *Op. Cit.*, p 244

considering with the factors that push to do magic. In this case, ‘Iyāḍ in his book “*akmāl al-‘ilm*” has explained that *ahlu al-sunah* allowed.

From that opinion is quoted above, Ibn ‘Āshūr comments that they did not explained widely what magic is allowed. They only allowed globally whereas some problem in law (*fiqh*) branch such as the torturing toward apostate people is not included in *uṣūl fiqh* problem.⁴⁷

From the interpretation of Ibn ‘Āshūr above so look clearly that this exegesis included in kinds of *bi al-ra’yi* exegesis with hold on Islamic legal (*shar‘ī*). In his interpretation he also quoted the scholar’s opinion, but if his view toward their interpretation of verse is felt unsuited each other so he criticizes it rationally.

Related to the theology aspect, Ibn ‘Āshūr’s interpretation more tend to *sunny* doctrine by giving description his view simply, because according to him this is not his aim in interpreting verses of Qur’an.⁴⁸ For example his view about *ru’yat Allah* in surah al-An‘ām: 103.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

(103)

⁴⁷ *Tafsīr al-Tahrīr wa al-Tanwīr*, Volume 1, Juz 1, p 626

⁴⁸ Al-Sayyid Muhammad ‘Alī Iyāzī, *Op. Cit.*, p 245

“No vision can grasp Him, but He grasps all vision. He is Al-Laṭīf (the Most Subtle and Courteous), the Well-Acquainted (with all things).” (Q.S. al-An‘ām: 103)

According to him, in hereafter *ma‘rifat* to Allah can be achieved by the faithful as evidence of Allah truth, but it is necessary to underlined that this *ma‘rifat* does not mean must be seen by usual eye, because the sense of sight in hereafter cannot be compared when still lived in the world. And our doctrine has said that it might to see the existence of Allah, this must be believed.⁴⁹

As a whole, the color of this exegesis was included in *taḥlīlī* (analytic) and *adabī ijtimā‘ī* (social literary) exegesis by emphasizing in explanation on vocabularies (*mufradāt*) in Arabic language that sometime the meaning is not contained in the dictionary. Ibn ‘Āshūr compares between *salaf* and *khalaf* opinion. His interpretation is simple and his exegesis book is included in the eternal and representative interpretation.⁵⁰

C. SURAH AL-GHĀSHIYAH

1. Global Overview (Name, Position and Number of Surah)

Name surah al-Ghāshiyah is taken from expression in the first verse of this surah. There is also who gives name suitable with the first verse voice, it is surah *Hal*

⁴⁹ *Tafsīr al-Taḥrīr wa al-Tanwīr*, Volume 4, Juz 6, p 414

⁵⁰ Al-Sayyid Muhammad ‘Alī Iyāzī, *Op. Cit.*, p 246

Atāka Ḥadīś al-Ghāshiyah. There is also who abbreviate to be surah *Hal Atāka*.

The scholars agree that whole of verse in surah al-Ghāshiyah sent down before prophet exodus to Medina so this surah is included in surah *Makiyyah* group. This surah is the sixty seventh in the descent sequence aspect and the eighty eighth in the muṣḥaf sequence. This surah sent down after surah al-Dzāriyāt and before surah al-Kahfi. The numbers of verses are 26.

The main theme of surah al-Ghāshiyah is explanation about the Day of Resurrection with requital that will be gotten by human based on what they do. In this surah is also revealed about fulmination toward them whom does not take lesson from the boding of Allah's mighty at the sky and earth.⁵¹

Munāsabah between surah al-Ghāshiyah and surah before (surah al-A'lā) is if in surah before was explained about the faith, infidel, heaven and hell globally, so in this surah Allah explains those problem more detail.⁵²

Explanation of this surah carries the heart of human to go around at two worlds very wide; they are the hereafter with the view description which scare and impressive, and the universe which fulfilled by the boding of Allah's authority for His creatures to be made

⁵¹ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 225

⁵² Aḥmad Muṣṭafā Al-Marāghī, *Tafsir al-Marāghī*, Volume 30, trans. Bahrun Abubakar, Lc., Semarang: Toha Putra, Edition 2, 1993, p 231

as lesson. Then Allah remember human trough His prophet toward hereafter accounting to get requital based on what they do in the world then come home to Him in the final of human life journey.⁵³

2. Interpretation of Surah Al-Ghāshiyah

a. The Day of Resurrection Report

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ (1)

“Has there come to you the narration of the overwhelming (the Day of Resurrection)?” (Q.S. Al-Ghāshiyah: 1)

This surah is started by the interrogative sentence that beckons greatness which shows to the decision of any event. This sentence intents on inviting curious of someone about what will be reported after this question, all at once to show how great and gigantic the event that is asked. This sentence does not intent on asking information because who ask here is Allah, The All Knower.⁵⁴ This question is an effort to point the human mind towards *al-Ghāshiyah* report that must be spread

⁵³ Sayyid Quṭb, *Tafsīr fī Zīlāl al-Qur'an di bawah naungan al-Qur'an*, Volume 24, trans. As'ad Yasin, Abdul Aziz Salim Basyarahil, Jakarta: Gema Insani Press, 2002, p 106

⁵⁴ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 227

abroad by proselytizer in order to be remembered by all human.⁵⁵

This report is named by new name al-Ghāshiyah, it is fear big disaster for all human with horrible and dreadfulness of its event.⁵⁶ This name is another name for the Day of Resurrection in Qur'an especially in part 30 in the same manner as other names like *al-Ṭāmmah* and *al-Qāri'ah* which adjusted with the character of its part and the description of events that cover.

By expression "*hal Atāka*", thus the prophet feels that the target of this verse is his personal, so that as if this verse delivered to him directly from his God without whoever mediator. This intent on corroborate his heart toward Allah saying in order to represent it in the heart.

Ibn Abī Ḥatīm report that has been inform to us by 'Alī bin Muhammad al-Ṭanafasi, from Abū Bakr bin 'Abbas, from Abū Ishāq, from 'Umar bin Maimūn, he said, "The prophet goes through a woman who is reciting verse "*hal atāka ḥadīs al-Ghāshiyah*", then he stops to listen while say, right it has come to me."⁵⁷

⁵⁵ Al-Marāghī, *Op. Cit.*, p 233

⁵⁶ Afif Abdul Fattah Thabbarah, *Tafsir Juz 'Amma; lengkap dan ilmiah*, trans. Bahrun Abubakar, Lc., Bandung: CV Sinar Baru, 1989, p 177

⁵⁷ Sayyid Quṭb, *Op. Cit.*, p 107

Beside, this interrogative sentence has also global character that covers all human who listen to the Qur'an. Because the report about the Day of Resurrection is Qur'an report has been mentioned multiple times to remember human in order to fear and pious to Allah so that they do not careless and dawdling about this very great event.⁵⁸

Then Allah elaborates the condition of human at that day become two group, they are:

- 1) Description of sin people destiny

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3) تَصَلَّى
نَارًا حَامِيَةً (4) تُسْقَى مِنْ عَيْنٍ أَنِيَّةٍ (5) لَيْسَ لَهُمْ
طَعَامٌ إِلَّا مِنْ ضَرِيحٍ (6) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ
جُوعٍ (7)

“Some faces that Day will be humiliated (in the Hell-fire, the faces of all disbelievers, Jews and Christians), Laboring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). They will enter into the hot blazing Fire. They will be given to drink from a boiling spring, No food will there be for them but a poisonous thorny

⁵⁸ Al-Marāghī, *Op. Cit.*, p 233

plant, which will neither nourish nor avail against hunger.” (Q.S. Al-Ghāshiyah: 2-7)

Actually the description about people who is punished prefaced because of its definition suitability with al-Ghāshiyah, it is the Day of Resurrection which full of sufferings.⁵⁹ At that day, there are faces⁶⁰ of human that humiliated because of shy their mask is opened and fear to face punishment. Their face look tired because when in the world they have worked hard but what they do is useless at all because their action is without based on faith to Allah and His prophet. They only do infidel and rebellious that not well and do not give useful. There are no requital for them will get except disaster and disadvantage, so that in their face look disappointment and regret very deep.⁶¹

Then Allah explain the requital which they get for action that they do in the world, it is enter in the very hot hell. In the hell, they feel

⁵⁹ Sayyid Quṭb, *Op. Cit.*, p 107

⁶⁰ Expression “*wujūh*” (face) represent human because it can translate and reflect the feeling in the soul, such as happy, sad, arrogant, shy, etc. The part of this human body is often interpreted as totality of human because by looking at face, we can know someone although whole of his body closed. And the other way, probably we cannot know someone when his face closed although whole of his body opened. Beside, the face is part of human body that considered the most honorable. (M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 228)

⁶¹ Al-Marāghī, *Op. Cit.*, p 234

very poignant sufferings. When they are thirsty and they ask for something that can allay their thirsty so they will be given water from boiling spring. And when they are hungry and they ask food to allay their hungry so there is no food for them except *ḍarī'*⁶², it is food from thorny plant. This food cannot give useful at all for them like food in the world because this food cannot allay their hungry and it cannot be fat.

The association of those verses above describe how poignant sufferings which rebellious human will get in hereafter. The hereafter is eternity and unlimited realm. All that happen in hereafter is revealed analogically has similar but not same even different with event in the world. This sufferings description has purpose in order human to effort hard in avoiding this suffer by do not do infidel and rebellious toward Allah when they live in the world.⁶³

⁶² According to the linguist *ḍarī'* is kinds of putrid grass, if it is eaten by herbivore so it cannot grow meat and fat, but it only cause illness. Another opinion states that *ḍarī'* is 'bone skin' or thin membrane situated between bone and meat. (Muhammad 'Abduh, *Tafsīr al-Qur'an al-Karīm (Juz 'Ammā)*, trans. Muhammad Bagir, Bandung: Mizan, 1998, p 143) There is also who says that it is kind of thorny plants which adhere in the soil, colored green and dry. (Sayyid Quṭb, *Op. Cit.*, p108) The camel is also animal that can eat torn will not eat it because it is poisonous. (M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 229)

⁶³ Al-Marāghī, *Op. Cit.*, p 236

2) Description of obedient people destiny

وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ (8) لِسَعْيِهَا رَاضِيَةٌ (9) فِي جَنَّةٍ
 عَالِيَةٍ (10) لَا تَسْمَعُ فِيهَا لَآغِيَةً (11) فِيهَا عَيْنٌ
 جَارِيَةٌ (12) فِيهَا سُرُرٌ مَرْفُوعَةٌ (13) وَأَكْوَابٌ
 مَوْضُوعَةٌ (14) وَمَنَارِقُ مَصْفُوفَةٌ (15) وَزَوَارِيٌّ مَبْنُوتَةٌ
 (16)

“(Other) faces that Day will be joyful, glad with their Endeavour (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism). In lofty Paradise. Where they shall neither hear harmful speech nor falsehood. Therein will be a running spring. Therein will be thrones raised high. And cups set at hand. And cushions set in rows. And rich carpets (all) spread out.” (Q.S. Al-Ghāshiyah: 8-16)

After explaining about the description of sin people destiny, then Allah explains about the description of the faith and requital which they will get, it is the glorious and lofty heaven. This proposes human to get information in order to

compare between two descriptions, so they will choose group and place which they want.⁶⁴

At that day the faces of faith look alight and joyful because the influence of enjoyment which they feel. From their face radiated bliss because they felt happy with what they have done in the world. They get Allah's approbation and they satisfy with the enjoyment which they receive as the Allah's reward toward everything they have done in the world.⁶⁵

That enjoyment is they are in the lofty heaven⁶⁶ and gracious degree. Their place is very high and higher than other places because the heaven has level where between one and others have different height. This height can be interpreted with the glory of its degree because of the special characteristic of heaven.⁶⁷

In the heaven, they will not hear useless speech. This describe calm, quiet, peaceful and affection situation in heaven. There is neither harmful nor falsehood speech, here is kindness

⁶⁴ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 230

⁶⁵ Al-Marāghī, *Op. Cit.*, p 239

⁶⁶ The word heaven (*jannah*) is root word from *ijtinan*. It is be closed or be shaded. Means a shade place is closed from sun because shaded by dense trees which shady leaf and branch in mesh. (Muhammad 'Abduh, *Op. Cit.*, p 145)

⁶⁷ Al-Marāghī, *Op. Cit.*, p 240

and safety conversation. The situation like this is enjoyment and happiness because when life without useless speech, abusive word, conflict, dispute, controversy and disturbance so heart will feel comfortable. This impresses that human life in the world by shy away from dispute and useless is nuance of heavenly life so that they can feel happiness and enjoyment of soul.⁶⁸

After Allah describes gracious and lofty characteristic of heaven where therein will be enjoyments for human soul, then Allah continues with the enjoyment description gratify for physical and sensory.

In the heaven, therein will be a running clean spring without stopped until cause calm and coolness for who views and feels.⁶⁹ Therein will be also thrones raised high to give comfort so they can enjoy panorama to either direction. They are available cups set at hand near them so they easy to take and drink. They are also available cushions set in rows to relax as soft seat and decorated by thick, soft and rich

⁶⁸ Sayyid Quṭb, *Op. Cit.*, p 109-110

⁶⁹ Afif Abdul Fattah Thabbarah, *Op. Cit.*, p 179

carpets⁷⁰ which spread out in every place until add situation more beautiful.

Through the association of verses above, Allah describes the enjoyment and luxury of heaven occupant by description that can be understood and digested by mind in order not to become difficult in understanding the form of heaven and its shape. As a whole, the enjoyment that has been elaborated with all of things in the world is only in the names, but as actually it is not same with in the world even far more high value as revealed by Ibn 'Abbās that whatever in the world if it is compared with whatever in hereafter only in the names.⁷¹

In *Tafsir al-Misbah*, Quraish Shihab explains that the verses above describe about torture and enjoyment is only an approach to us in order that we can understand. Those descriptions probably according to human nowadays are usual but what have been described for Arabic society at that time when

⁷⁰ The Carpet (*zarabiyy*) is plural from *zirbiyyah*. It is word that is taken from name of city Azerbaijan, one of region near Bukhara. Previous it is part of Persia (Iran) then come into Russia. But now it stands alone as one Republic lay between Iran and Armenia. Azerbaijan is one of region is very popular with the making of beautiful and high quality carpet. Since old until now, soft and colorful carpets become house decoration all at once as the luxury seating. (M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 232)

⁷¹ Al-Marāghī, *Op. Cit.*, p 241

revelation sent down is description had peak of extraordinary enjoyment, however actually the enjoyment of heaven as affirmed by Allah, the heaven enjoyment is the enjoyments have been seen yet by eyes, it has never heard by ear and also never come to human mind. We cannot visualize it, only Allah is The All Knower.⁷²

b. Suggestion to Observe Universe Phenomenon

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17) وَإِلَى السَّمَاءِ
 كَيْفَ رُفِعَتْ (18) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (19)
 وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (20)

“Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is outspread?” (Q.S. Al-Ghāshiyah: 17-20)

Asbāb al-nuzūl of verses above is as told by ‘Abdu Ibn Hūmaid in book *akhirain*, from Qatādah said that when Allah described about the description of heaven, people who refuse and lose way falls strange hear this description, therefore Allah send down those verses.⁷³

⁷² M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 232

⁷³ Al-Marāghī, *Op. Cit.*, p 243

The verses above are revealed in expression *istifhām* (interrogative sentence). It is proposed as a protest and disapprobation toward attitude and conviction of people who refuse toward the Day of Resurrection certainty where at that time all human will be awoken and accounted their action to get requital based on what they have done in the world.

Although in verses before Allah has explained about the Day of Resurrection report where at that time mankind is divided into two groups, they are sin people who will get poignant torture and obedient people who will get enjoyment and happiness in the heaven, but among human still refuse toward that Day certainty because of hesitate with Allah's power in gathering and resurrecting human where their bones had broken and scattered in everywhere. There are also among human who acknowledge the right but they careless with the future and final destination which they will visit. Therefore, Allah shows His greatness and authority to them whom refuse and remember them whom careless by inviting to observe His power signs through His creature which they can see every time.⁷⁴

⁷⁴ Muḥammad 'Abduh, *Op. Cit.*, p 148

Firstly, Allah points their view to the camel⁷⁵ how it is created. Do they not pay attention to the creation of camel which has miracle more than other animals? For who research deeply about the creation of camel certainly he will know the miracle that shows Allah's power and wisdom divine which no equivalent with other animals.⁷⁶

Among characteristics of camel is able to adapt with the desert climate until it proper to get epithet "the boat of desert". It has big body and prime power. It can restrain hungry and thirsty although work hard and travel journey through thousands kilometers in the hot desert.⁷⁷

Camel has two eyes in upper part of its head until able to glance to back without turning its head. Beside, both its eyes have dense eyebrow that has function to block sand in order not to come in eye. And so do both its nostril and ear are closed by fur that also has function to block entry of sand. The nose of camel just shape two narrow fission so if big wind blow with bringing grit of sand, automatically

⁷⁵ The singular form of camel (*al-ibil*) is *ba'ir*. The singular and plural form of this word are not from same word, such as word *nisa'* and *qaum*. The meaning of *al-ibil* is camels. (Al-Marāghī, *Op. Cit.*, p: 242). There is also who interpret this word with cloud. It means to take example by cloud as if camel. But this opinion is not popular. (M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p: 235)

⁷⁶ Afif Abdul Fattah Thabbarah, *Op. Cit.*, p 180

⁷⁷ Al-Marāghī, *Op. Cit.*, p 244

both its nostril will closed and both small ears will arched to close its hole in order sand not to come in.⁷⁸

The long leg of camel helps to walk fast on the desert. The camel can carry burden as heavy as 170-270 kilogram. By maximum burden, it can walk with traveled distance 40 kilometer every day with average speed 4 km/hour. It can stand to do this for four days in a row. There are also special camels as vehicle that can travel distance with average speed 16 km/hour. In the sole of its foot there is wide bone with coating natural sheath from hard meat so make easy to walk on the soft sand.

The camel has preeminent meat under part of its chest and hard pillows of meat in circle of its foot so make it can knelt and sit on the hard and hot soil. Beside, in side part of its long tail there is fur that can protect the soft back part from all kinds of waste.

In camelback there is hump that consists of tendon and grease that function to store food so it can stand from hungry for days. If in the journey the camel feels hungry, it can eat hard grass and thorny plant although.⁷⁹

⁷⁸ Afif Abdul Fattah Thabbarah, *Op. Cit.*, p 182

⁷⁹ Afif Abdul Fattah Thabbarah, *Op. Cit.*, p 183

At winter, the camel does not need water. It can stand without drinking water for two weeks in a row if it eats dry food. Even if the food is fresh and watery, it can stand for two months in a row. When blazing at summer, the camel can stand from thirsty for one until two weeks. At that time, it will be loss more than a third of its body weight. However when the camel finds water, it will drink soon in multitudes until sixty liter only in several minutes to return its weight.⁸⁰

The water that was drunk by the camel is not stored in the gastric but in the gaps of its body. This water is used efficiently so the camel never out of breath, never breathed by its mouth and never out of sweat from its skin except in a few quantity. This is caused by the body temperature is very low in the morning, then go high ploddingly more than six degree before the camel need to out of sweat for refresh and reduce the temperature of its body. Although losing water in multitude because of thirsty in long time, the camel's blood pressure is not influenced at all, so it will not die because of thirsty.

The other special characteristics of camel are it is influenced very much with melodious voice and note. When hear, it will step faster. It also does not "lie" with sitting to take rest and to avoid from

⁸⁰ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 234-235

heavy burden but it will continue to step until final energy which it has. Although the camel is big animal but it has patient and obedient character either to child or adult. Beside, although it has a lot of benefit but not busy in maintenance and it is also easy in grazing.

Then Allah in next verse points human to observe sky how it is raised. The sky is all of things upon human that contained stars, planets and other sky objects which the number of them is uncountable. The sky is raised to stand objects in the sky such as sun, moon, star, etc. in order that those objects still in their own circulatory place and do not break their arrangement.⁸¹ The sky with bright when day, as dark as pitch when night which decorated with sparkle stars, beauty and cool situation when morning which fulfilled with spirit to work and dusk situation in the afternoon, all show to the signs of Allah's greatness and mighty.⁸²

And also do they not observe the mountains, how they are rooted and fixed firm until the earth do not wobbly and shake. From those mountains flow water that gives benefit for life of all creature in the earth. Then Allah outspread the earth so that proper to become as domicile for all human and other creatures. Therein are a lot of various kinds of mine

⁸¹ Afif Abdul Fattah Thabbarah, *Op. Cit.*, p 180

⁸² Sayyid Quṭb, *Op. Cit.*, p 112

and mineral that can give advantages for their life. Really all of this is the signs of Allah's greatness where human cannot create all.⁸³

If human who refuse and careless had only want to observe and take lesson from Allah's greatness and power signs, certainly they will be aware that all surely there is who create and organize it, He is Allah The Power. And by His power, Allah very easy to resurrect human in one day where at that day all human will get requital based on whatever they have done as long as live in the world.⁸⁴

c. The Characteristic of Prophet Muhammad's Obligation

فَذَكِّرْ إِيْمًا أَنْتَ مُذَكِّرٌ (21) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (22)
 إِلَّا مَنْ تَوَلَّى وَكَفَرَ (23) فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
 (24) إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ
 (26)

“So remind them (O Muhammad) you are only one who reminds. You are not a dictator over them, except the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment.

⁸³ Al-Marāghī, *Op. Cit.*, p 245

⁸⁴ Muḥammad ‘Abduh, *Op. Cit.*, p 149

Verily, to Us will be their return; Then verily, for Us will be their reckoning.” (Q.S. Al-Ghāshiyah: 21-26)

Human being appropriate with their nature believes and acknowledge to the Existence of Creator Who Power to create and resurrect all human after their death, but because of their desire fluctuation and dereliction so they forget and cannot take a grip on their own self. Therefore, although in the verses before Allah has explained about the Day of Resurrection description and the signs of His greatness through universe phenomenon to be contemplated as lesson, so then Allah commands the prophet Muhammad to remember them in order to go back to right way suitable with direction which they should be done indeed.

Allah commands the prophet: remember them with the hereafter and all of its event series. Advice them with My verses and the signs of My power, deliver to them whatever I have delivered to you. If they want to accept your remind so remember them in order not to leave it. But do not be down heart and disappointed if they still would not like to follow and believe with you. Actually you are delivered only to give warning and to carry good news. You have no authority to force them in order to follow your wish and you have no authority to monitor their attitude and action because you are not given power

to force their faith. If they believe, it means that they have gotten guidance appropriate with their nature trend. But if they turn and refuse, it means that they have forgotten and their desire has controlled them.⁸⁵

The delivery that the prophet is not a person who has authority to force is intent to remember all people that Islamic teaching may not be forced manifestly or under cover by whomever, because the forcefulness will never appear faith and never influence toward religion. Therefore, the warfare that involves Muslim people, not at all intent to dominate any region moreover to colonize, but purely to self defense and to struggle for religion in order all human to be able to enjoy their freedom and human right.⁸⁶

Although there is no forcefulness in believe on religion, it does not mean that all human have been free and they get same requital appropriate with they have done.⁸⁷ Therefore, to disappear wrong valuation so Allah reaffirms that who believes and follows the prophet's guidance, so Allah will give them gift, but for who turns from his guidance, they do not believe with Allah's greatness and they refuses his warning Which the prophet delivered, so

⁸⁵ Al-Marāghī, *Op. Cit.*, p 247-248

⁸⁶ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 236

⁸⁷ Muḥammad 'Abduh, *Op. Cit.*, p 151

Allah will punish them with the greatest punishment.⁸⁸

No one can escape from Allah either who believes and refuses, because only to Allah they will return and actually Allah will account all work which they have done in the world.

That is all explanation about surah al-Ghāshiyah. In early explanation of this surah explained about the Day of Resurrection that make human unconscious then in the end of this surah talks about Allah's accounting which human will face in that Day. That is the *munasabat* between the opening and closing explanation in surah al-Ghāshiyah.⁸⁹ *Wa Allah A'lam.*

⁸⁸ Al-Marāghī, *Op. Cit.*, p 248

⁸⁹ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15, p 237