

## CHAPTER IV

### ANALYSIS

#### A. Analytical of *Munāsabat al-Āyāt* in the interpretation toward Surah Al-Ghāshiyah According to Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr

Ibrāhīm bin ‘Umar al-Biqā‘ī in interpreting Qur’an always start with explaining about the central theme of surah, then continued by explaining the correlation of that surah with surah before.

In his exegesis book, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, al-Biqā‘ī has explained that the central theme of surah al-Ghāshiyah is the explanation about the requital in the Day of Resurrection for human either who is rebellious or obedient.<sup>1</sup> While the correlation of surah al-Ghāshiyah with surah before (surah al-A‘lā) is after surah al-A‘lā was ended with suggestion to purify own self from the opprobrium of world and suggestion to choose the hereafter with set an example of the prophets *Ulil ‘Azmi*, so this surah al-Ghāshiyah gives the intimidation sign about hereafter to purify own self appropriate with the prophet has taught and suggestion to not take another basic.

Meanwhile Muḥammad Ṭāhir Ibn ‘Āshūr in interpreting Qur’an always started with explaining about the name of surah, its advantage, the sequence of surah descent and the number of verses in that surah. After that he explains about the aim of that surah.

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<sup>1</sup> Ibrāhīm bin ‘Umar al-Biqā‘ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, Volume 8, Juz 30, Beirut: Dār al-Kutub al-‘Ilmiyah, 1415 H/1995 M, p 404

In his book exegesis, *al-Taḥrīr wa al-Tanwīr*, Ibn ‘Āshūr has explained<sup>2</sup> that this surah was named Surah al-Ghāshiyah because there is word *al-Ghāshiyah* in the early verse of this surah. There was also who named this surah with “*Hal Atāka Ḥadīs al-Ghāshiyah*” as explained in the book *al-Muwaṭa’* that al-Dhaḥāk bin Qais asked to al-Nu‘mān bin Bashīr, “what surah was read by Prophet in the prayer of Jum‘at besides surah al-Jum‘at?” so he answered, “*Hal Atāka Ḥadīs al-Ghāshiyah*”. This is also explained by al-Bukhārī in his *ṣaḥīḥ*. Besides that there was also mentioned this surah with “*Hal Atāka*” without “*Ḥadīs al-Ghāshiyah*” as revealed by Ibn ‘Aṭīyah in his exegesis.

Surah al-Ghāshiyah is the sixty seventh which sent down after surah al-Dzāriyat and before surah al-Kahfi. This surah included in surah Makiyyah group. The number of verses in this surah is 26.

The aim of surah al-Ghāshiyah is:

1. To explain the situation of the Resurrection Day where at that day there are poignant torture which the infidel felt and the big enjoyment which believers got (verses 1 until 16).
2. The warning for people who disbelieve toward the signs of Allah’s mighty through His creations which they always see (verses 17 until 20).
3. The decision for Prophet to invite and remind human, all at once the implicit command in order not to be sad

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<sup>2</sup> Muḥammad Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, Juz 30, Tunis: al-Dār al-Tūnisiyah, 1984, p 293-294

and despaired with their refused because they will go back to their God for getting the accounting based on the action which they have done (verses 21 until 26).

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ (1)

Al-Biqā'ī in explaining this verse quotes Imam Abu Ja'far bin al-Zubair al-Andalusī opinion that this surah is started with *istifhām* form (interrogative sentence) as the dreadful sign of the Resurrection day.<sup>3</sup> By this verse, as if they will see the requital from their action, and the disbelievers toward the Day of Resurrection will feel disadvantage because of their action which they have done in the world.

Meanwhile Ibn 'Āshūr explains that this surah was started with interrogative sentence because as the sign that the day of Resurrection really will be happen.<sup>4</sup> This is marked by word “*Hal*” means “*Qad*” as more interest that this report is very important, as verse in surah Şād: 21 (*hal atāka naba' al-Khaşm*) and surah al-Nāzi'āt: 15 (*hal atāka ḥadīsu Mūsā*). And the word *ḥadīs* in this verse was added (*idāfah*) to word *al-Ghāshiyah* as reinforcement in order this report about the day of Resurrection can penetrate to the heart.

In the next verses, Allah elaborates about the report of Resurrection day into two contrary groups: people who humiliated and who joyful.

<sup>3</sup> *Naẓm al-Durar*, p 404

<sup>4</sup> *Al-Taḥrīr wa al-Tanwīr*, p 294

وَجُوهٌ 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)

Al-Biqā'ī explains<sup>5</sup> that after there was warning then in the next verses are explained about the condition of lose way and safe people. In this case the condition of lose people is advanced previously as warning for hedonic people. By using grammar *nakirah*, “*wujūh*” is explained that in the day of Resurrection a lot of faces humiliated because feel contemptible and shy of opened their badness until covered with frightened and lose out as the consequence of action which they have done.

In other hands, according to Ibn ‘Āshūr<sup>6</sup> the description about the humiliated people is advanced previously because it is suitable with the meaning that contained in word al-Ghāshiyah that is derivation from word *al-ghishyān* means the day that full of dead lock. The word “*wujūh*” refers to human being either good or bad. This word has position as *mubtada'* and its *khavar* is words *khāshi'ah*, *āmilah* and *nāṣibah*. The word *yaumaidzin* is put more previous than its *khavar* to indicate the important of Resurrection day. This means at that day there are humans that humiliated and their

<sup>5</sup> *Naẓm al-Durar*, p 405

<sup>6</sup> *Al-Taḥrīr wa al-Tanwīr*, p 295

faces look tired because their action did not give result for them.

Al-Biqā'ī affirms<sup>7</sup> that their action become useless because what they have done in the world is not belong to Allah and incompatible with Prophet has taught and without based on requirement and essential principle that were determined. Therefore they were entered forcible into the boiling fire in the hell.

The word *taṣlā* is read *tuṣlā*, it shows the meaning of *bina' fi'il li al-maf'ūl* appropriate with the reading of Abī 'Amr, Ya'qūb and Abū Bakr from 'Āshim that means they were entered into the hell easily although forcible. Meanwhile according to the community of scholars is read *taṣlā* that shows the meaning of *bina' fi'il li al-fā'il* means they enter into the hell by consoling because of their unwillingness in order they will come in. This is as evidence of their opprobrium.

According to Ibn 'Āshūr,<sup>8</sup> the word “*taṣlā nāran ḥāmīyah*” has position as the fourth *khābar* of *wujūh* or as *ḥāl*, and the mention *nāran* after *taṣlā* to affirm or as ultimatum for human that for them whom do something were not belong to Allah so they will enter into the boiling fire of hell.

Al-Biqā'ī explains that after they are in the hell and they feel the dreadfulness of hot fire in the hell so they try to

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<sup>7</sup> *Naẓm al-Durar*, p 404-405

<sup>8</sup> *Al-Taḥrīr wa al-Tanwīr*, p 296

look for something that can give them coolness and composure.<sup>9</sup> In other hand, Ibn ‘Āshūr elaborates that the word “*tusqā min ‘ainin āniyah*” and “*laisa lahum ṭa‘āmun illā min ḍarī*” have position as fifth and sixth *khavar* of *wujūh* all at once as *hāl* for word *taṣlā*, that means because of swelter so that actuate their heart to look for something that can disappear their swelter by drinking and eating. However when they want to drink, they are given a drink from the boiling spring, and when they want to eat so no food for them except *ḍarī*, it is poisonous thorny plant. This food cannot give benefit at all because it will not nourish and avail against hunger.<sup>10</sup>

*Ḍarī* is contemptible food that has no benefit at all as requital for their action. This is reflection for their contemptible condition at that day and as parable that all of action which they have done in the world did not give advantages at all for them. Thus al-Biqā‘ī interprets *ḍarī* with the condition of sin people in the Resurrection day.<sup>11</sup>

وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ (8) لِسَعْيِهَا رَاضِيَةٌ (9) فِي جَنَّةٍ عَالِيَةٍ (10)  
لَا تَسْمَعُ فِيهَا لَآغِيَةً (11) فِيهَا عَيْنٌ جَارِيَةٌ (12) فِيهَا سُرُرٌ

<sup>9</sup> *Naẓm al-Durar*, p 406

<sup>10</sup> *Al-Tahrīr wa al-Tanwīr*, p 297

<sup>11</sup> *Naẓm al-Durar*, p 406

مَرْفُوعَةٌ (13) وَأَكْوَابٌ مَوْضُوعَةٌ (14) وَمَمَارِقٌ مَصْفُوفَةٌ (15)  
وَزَرَائِيٌّ مَبْنُوتَةٌ (16)

Al-Biqā'ī explains that after the verses before explained the condition of sin people and the torture that they will get, then Allah continues the explanation about the situation in the day of Resurrection by explaining about the description of religious people that their face are joyful because getting enjoyment and approbation from Allah as reward for action which they have done in the world.<sup>12</sup>

Meanwhile Ibn 'Āshūr explains that the verses above coupled with verse 2 without *wawu aṭaf* (conjunction) because propose to explain about the hereafter life globally where at that time besides there are human group who humiliated, there are also another group who blissful and happy. These verses are *istiṭrād li al-tatmīm* form; it is the continuing explanation to complete the report of Resurrection day.<sup>13</sup>

Whereas according to al-Biqā'ī these verses are *al-madāddat* form, it is two contrary things that describe about two different groups, they are misfortune people and fortune people, in the same manner of Qur'an characteristic in explaining about the torture then continues with the reward, after carrot then stick, or conversely. This proposes in order human get information to compare between both of those

<sup>12</sup> *Naẓm al-Durar*, p 407

<sup>13</sup> *Al-Tahrīr wa al-Tanwīr*, p 298

groups so they will choose the group and place which they want.

The reward for people who believe and do righteous good deeds because of willing Allah's approbation is they are in lofty paradise in order to out of useless words. They just hear voice of *taḥmīd* (praise) and *tamjīd* (glorification) that make soul peace and there are no words that do not contain wisdom.<sup>14</sup>

According to Ibn 'Āshūr,<sup>15</sup> the expression "*fī jannatin 'āliyah*" is the third *khobar* of *wujūh* after the word *nā'imah* and *rāḍiyah*. The word *jannah* is qualified with '*āliyah* to more beautify about the paradise description and this is pure characteristic of paradise that shows nobleness and magnificence. The expression "*lā tasma'u fihā lāghiyah*" is the second character of paradise that shows perfection because therein are obedient people who do not hear useless words and this also shows about the magnificence people.

Al-Biqā'ī explains<sup>16</sup> that after explaining the magnificence of paradise character then continued with the enjoyment of paradise that gratify sensory and body. In the paradise there are running clean springs without stopped until cause calm and coolness for who views and feels. 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

<sup>14</sup> *Naẓm al-Durar*, p 407-408

<sup>15</sup> *Al-Tahrīr wa al-Tanwīr*, p 299

<sup>16</sup> *Naẓm al-Durar*, p 409

also available cushions set in rows to relax as soft seat and decorated by thick, soft and rich carpets which spread out in every place until add situation more beautiful. All of those enjoyments as reward of believer's hard effort that has overspread goodness in the world because of hope Allah approbation.

In other hand, according to Ibn 'Āshūr<sup>17</sup> the verses 12 until 16 are continuance character of paradise that shows quality of the paradise description. These verses are not coupled with verse before because the verse before is *jumlah fi'liyah* whereas these verses are *jumlah ismiyah*. The verse 12 and 13 are not empathized too because 'ainun and surur impossible to be added together so that marked with the word *fihā*. The words *akwāb*, *namāriq* and *zarābi* are empathized with *surur* because those words have same image of beauty that invaluable for people in the paradise.

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

Al-Biqā'ī explains that after the description about paradise in the verses before they refuse it, so in these verses Allah admonish them by using grammar negation "afalā" as denial and warning for them whom refuse toward Allah's power to resurrect human and promise the requital for them

<sup>17</sup> Al-Tahrīr wa al-Tanwīr, p 302

based on what they have done in the world.<sup>18</sup> So the purpose of those verses above is “oh, the infidel people, do you not look at the God power from the description of paradise enjoyment and the hell poignant torture?” These verses are causality form from the report of Resurrection day that has explained in the verses before where at that day there are two contrary groups.

Meanwhile Ibn ‘Āshūr explains that the verses above are denial form for them whom not want to take lesson from partly of Allah’s creation. This is showed with *ḥamzah* (إ) in word “*afalā*”. While *fa*’ (ف) in that word is *tafrī*’ form shows that they have to see the signs of Allah’s power as evidence of truth from the report that delivered by Qur’an about the day of Resurrection and the requital which they will accept at that day.

According to Ibn ‘Āshūr, the mention of four components in the verses above (*al-ibil*, *al-samā*’, *al-jibāl* dan *al-ard*) are the correlation that directed to attention toward the condition of second person, it is Arab society at that time.<sup>19</sup> *Al-ibil* (camel) is the shepherd animal, heirloom and vehicle that give advantages for them. Allah creates it in unique form. It can travel a far journey with carrying heavy load. It also has strong endurance that can restrain hungry and thirsty in long time. *Al-samā*’ (the sky) that is raised in orders the objects of sky constant on its circulation. From the sky, rain fall that can grow pasturage and become a drink for their

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<sup>18</sup> *Naẓm al-Durar*, p 409

<sup>19</sup> *Al-Taḥrīr wa al-Tanwīr*, p 303-304

shepherd animal. *Al-jibāl* (the mountains) are rooted and fixed firm that become the earth unshaken because of the earth rotation and it becomes haven and directive for them when travel a journey. *Al-ard* (the earth) is outspread to make easy for them in walking and becoming domicile until they can take rest. Those four components show the signs of Allah mighty for who wants to take lesson.

Meanwhile *al-Biqā'ī* explains that Allah makes camel as sample because it has a lot of good quality. It is luxurious animal for Arabic society. The mention of camel is reflection of paradise description that is luxurious and full of quality. It is docile animal and gives many benefits like the action of paradise people who always be obedient and do useful action. It does never lie by sitting for a rest to duck out heavy load like the paradise description that far from *laghā* (useless words), and because of its dexterity the camel will continue to run until the end of its energy has, like the description of *'ainun jāriyah* (the running spring without stopped).

After mentioning camel then Allah directs human's view to the sky that is raised. Allah raises sky without forks that shore up as indication to show of Allah's power. This is similar with the paradise description which therein is "*surur marfū'ah*". It is the thrones raised high.

Then continued with the mountains are rooted and fixed firm so the earth is not collapse. Those mountains carry many advantages, running water and the various trees. This is as the description of "*akwāb maudū'ah*". After that Allah explains about the earth is outspread become flat so it makes easy in

the journey and shows beautiful as the description of “*zarābiy mabsūṣah*”.<sup>20</sup>

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (21) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (22) إِلَّا مَنْ  
تَوَلَّى وَكَفَرَ (23) فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ (24)

Al-Biqā‘ī explains that after the verses before explain about the wonder creations of Allah that show His power to resurrect human then give place for them paradise and hell, so in these verses above Allah command human through His prophet to contemplate those His creations in order them to aware of His greatness and power. The Prophet is ordered to remind and forgive them because the Prophet was sent not to kill or force them.

Meanwhile Ibn ‘Āshūr explains<sup>21</sup> that the letter *fa*’ (ف) in the word “*fadzakkir*” is *tafri*’ (branching) form of implication from the early surah that remind to the day of Resurrection. While *fi’il amr* (imperative verb) of that word means command continuously this proposes that Allah commands the Prophet to always remind them. Then the expression “*innamā anta mudzakkir*” is permanent command that means do not be despaired and down heart although they do not listen and care to your remind and warning. This is shown with letter *inna* in word “*innamā*”, it is *qaṣru idāfi* (shorten *idāfah*) to affirm that the obligation of prophet is to remind them. Then that verse was continued with “*lasta*

<sup>20</sup> *Naẓm al-Durar*, p 410-411

<sup>21</sup> *Al-Tahrīr wa al-Tanwīr*, p 306

‘*alaihim bimuşaiṭir*’ to show that although you (Muhammad) are reminder and do not be despaired to remind them but it does not mean that you have right to force them in order to follow you because you have no authority for their faith.

The delivery that the Prophet have no authority to force, according to al-Biqā‘ī and Ibn ‘Āshūr,<sup>22</sup> does not mean that all human have been free and get same requital for what they have done. Therefore, to clarify the wrong valuation then Allah affirms that who believes and follow to the guidance which the Prophet delivered, so Allah will give great enjoyment for him, but for who turns from this guidance and outspoken to choose infidel so Allah will punish him with the greatest punishment.

إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (26)

According to Ibn ‘Āshūr,<sup>23</sup> the word “*iyāb*” is from “*aub*” means that they go back to the original place that is back to Allah, and the word “*inna*” advanced previously to show certainty in order to be more catch their attention that they certain go back to the presence of their God who has created them. Then that verse continued with “*summa*” as affirmation that they really go back to their God for getting accounting of their action that they have done in the world. This is shown with the word “*hisābahum*” as the aim of “*iyābahum*”, and the word “*alaina*” affirms that only Allah

<sup>22</sup> *Naẓm al-Durar*, p 412 and *al-Tahrīr wa al-Tanwīr*, p 307

<sup>23</sup> *Al-Tahrīr wa al-Tanwīr*, p 308

who will account all of their action in the day of Resurrection.

In other hand, al-Biqā'ī explains that the verses above are *ta'kīd* (to emphasize) for all action of human that will go back to Allah and they will be resurrected and be gathered in the *maḥshar* field to get account from Allah. This account will be done in the day of Resurrection where at that day human will be divided into two groups they are who are humiliated and who are joyful as explained in the early explanation of this surah.<sup>24</sup> Thus al-Biqā'ī explains about the correlation between the explanation of verse closing and the opening verse of surah al-Ghāshiyah.

**B. The Similarities and the Differences between Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr in Interpreting Surah Al-Ghāshiyah Based on *Munāsabat al-Āyāt*.**

From the explanation of analysis above looks that between Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr in interpreting Qur'an based on the correlation of verses have similarities and differences in their interpretation. This does not get out of the method which they apply in looking for the correlation among verses in Qur'an especially in surah al-Ghāshiyah which in this case the researcher used as sample of object in this research.

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<sup>24</sup> *Naẓm al-Durar*, p 412

By comparing the interpretation of both interpreter, it can be known that the similarity between al-Biqā'ī and Ibn 'Āshūr in explaining the correlation among verses in surah al-Ghāshiyah is both of them in interpreting Qur'an stand on the principle that to know the correlation among verses in Qur'an is by observing the aim of surah descent, looking at this aim from the introduction side or its preface and paying attention this introduction level from the closeness and its distance side.

Based on that principle, al-Biqā'ī and Ibn 'Āshūr explain that the aim of surah al-Ghāshiyah is the warning for human especially for who refused toward Allah's power in resurrecting human being in the day of Resurrection and taking accounting toward the action of human have done during lived in the world.

This looks on the themes in this surah that show about their infidel. In the verses 17 until 20 that explain about the signs of Allah's power through His creations was started by the interrogative form. This is as denial for who refuse toward Allah' power. Then in the verses after (verse 21 until 26) Allah commands the Prophet to remind them in order to contemplate those signs of Allah's power, but they are being infidel and turn from the prophet guidance. Therefore, their infidel and all action which they have done in the world will get accounting from Allah and the punishment for them is sorest torture in the boiling hell.

Meanwhile the differences between al-Biqā'ī and Ibn 'Āshūr look from the application of method that they use in

interpreting Qur'an although both of them explain about the correlation among verses in Qur'an but the approach that they use is different. Al-Biqā'ī more excessively used transferring of meaning from the true meaning (*ta'wīl*) whereas Ibn 'Āshūr look at the context of verses when it sent down and his explanation emphasize more in syntax (*i'rāb*) analysis either in grammar (*nahwu*) or Arabic morphology (*ṣaraf*).

The explanation of al-Biqā'ī about the correlation among verses that uses *ta'wīl* of meaning look when he explained about *ḍarī'* that is contemptible food for the hell people. *Ḍarī'* is reflection from the condition of infidel people that in the day of Resurrection their faces will be humiliated like their contemptible food which they get in the hell. This food cannot give useful for them because it cannot fatten and avail against hunger like their action in the world cannot carry benefit for them when in the hereafter.

Meanwhile the interpretation of Ibn 'Āshūr that uses approach of the explanation in syntax analysis, grammar and Arabic morphology look in the correlation among verses that describe about the description of paradise quality in the verses as below: “*lā tasma'u fīhā lāghiyah* (11)”, “*fīhā 'ainun jāriyah* (12)”, “*fīhā sururun marfū'ah* (13)”, “*wa akwābun maudū'ah* (14)” “*wa namāriqu maṣfūfah* (15)” dan “*wa zarābiyyu mabṣūṣah* (16)”. In the verse 11 and 12 are not coupled by *aṭaf* (conjunction) because verse 11 is *jumlah fi'liyah* and verse 12 is *jumlah ismiyah*. The verse 12 and 13 are not coupled too, although both of verses are *jumlah ismiyah* because *'ainun* and *surur* impossible to be coupled

because the word “*jāriyah*” as adjective of *’ainun* and the word “*marfū’ah*” as adjective of “*surur*” have different meaning, so between of both word was marked with word “*fihā*”. Meanwhile the words *akwāb*, *namāriq* and *zarābiy* in the verses 14 until 16 are coupled with *surur* in the verse 13, because those words have same image of beauty that invaluable for people in the paradise.

The interpretation of al-Biqā’ī that uses *ta’wīl* in meaning also looks in explaining about the meaning of camel, sky, mountain and earth. In creation of camel contains unique quality. This creation of camel is correlated with the quality of paradise description that has described in the verses before. The camel is luxurious animal and it has unique quality like the description of lofty paradise. It is docile animal and gives many benefits that show on the magnificence of paradise people who always obedient to Allah and do useful action. It never lies to duck out carrying heavy load by sitting for a rest like the description of paradise that therein shall be neither hears harmful speech nor falsehood even useless words. The dexterity of its body that able to walk until the end of its energy has and able to refrain from thirsty and hungry shows like *’ainun jāriyah*, the running spring without stopped. The raised of sky is as reflection of the description “*surur marfū’ah*”, the rooted and fixed firm of mountains is the description of “*akwāb maudū’ah*”, and the outspread of earth reflect to the description of “*zarābiy mabsūsah*”.

Whereas according to Ibn ‘Āshūr, the four components above show to the correlation that directed to attention toward the condition of Arabic society at that time. The camel is the most luxury shepherd animal for Arabic society at that moment and usual to be used as vehicles when they traveling a journey. For life of their shepherd animal, so needed the rain fall from the sky. The high mountains are made as directive for them when traveling a journey, and the earth was outspread become flat make human can walk easily to reach the purpose place.

The other differences between al-Biqā‘ī and Ibn ‘Āshūr interpretation appear in interpreting the correlation between al-Ghāshiyah and the report that contained in this al-Ghāshiyah. The first verse of surah al-Ghāshiyah according to al-Biqā‘ī explains about the report of Resurrection day then continued with the next verses that explain about the description of condition at that day where mankind divided into two groups, they are who misfortune and who fortune. The description of misfortune human that advanced previously is as the warning for the hedonist people. Whereas according to Ibn ‘Āshūr, the misfortune human description was advanced previously because of its compatibility in meaning with the word al-Ghāshiyah that is derivation from the word *al-ghishyān*, it means at that day a lot of people who feel dead locked until look in their face humiliated.

Then the next verses that explain about the other group besides misfortune human group, they are fortune human, according to al-Biqā‘ī, it is named with *al-madāddat* form. It

is to explain two contrary things in order to give information into mankind so by this information they can compare both of them and choose the group which they want.

In other hands according to Ibn ‘Āshūr, the description about the fortune human after describing the misfortune human is *al-istiṭrād li al-tatmīm* form. It means continuing explanation for the description before that explain about the misfortune human group to complete the report about al-Ghāshiyah. So it clearly that in the day of Resurrection there are two groups of human that have different destiny. This is shown with there is no conjunction that couple both description because this explain about the life in hereafter globally.

Thus, the similarity and the differences between Ibrahim bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr in interpreting surah al-Ghāshiyah based on the correlation among (*munāsabat al-āyāt*) in this surah. *Wa Allah A‘lam bi al-Ṣawāb wa ilaihi al-Ma‘āb.*