

## CHAPTER V THE CLOSING

### A. The Conclusion

The epilogue of this chapter is to give the answer towards questions that were formulated in the formulation of problem. And from the research of the messages beyond *munāsabat al-āyāt* in surah al-Ghāshiyah, the researcher can take some conclusions as following:

1. The correlation among verses in surah al-Ghāshiyah according to Ibrāhīm bin ‘Umar al-Biqā‘ī and Muḥammad Ṭāhir Ibn ‘Āshūr refers to the aim of this surah descent that is the warning for people who refuse Allah’s mighty to resurrect human being in the day of Resurrection and do accounting and give requital toward all actions which they have done during their life in the world. This correlation shows that the critique of Orientalist that states the systematic of Qur’an is confused and has no correlation idea in the explanation of verses especially in surah al-Ghāshiyah is not correct. This has been learned in ‘*Ulūm al-Qur’an*’ discourse, namely ‘*Ilmu Munāsabat al-Qur’an*’ and it has been proven through the interpretation of al-Biqā‘ī and Ibn ‘Āshūr.
2. Al-Biqā‘ī and Ibn ‘Āshūr in explaining the correlation among verses in surah al-Ghāshiyah have the similarity and the differences. The similarity between them is that they stand on the principle that to know the correlation among verses in Qur’an is by observing the aim of surah descent, looking at the aim of surah from the introduction side or its preface and observing this introduction level from the closeness side and its

distance. Meanwhile the differences between Al-Biqā'ī and Ibn 'Āshūr in explaining the correlation among verses in surah al-Ghasiyah appear in the application of method which they used. Al-Biqā'ī more excessively used transferring of meaning from the true meaning (*ta'wīl*) as appear in his interpretation toward *ḍarī'* that has correlation with the condition of infidel people in the day of Resurrection and his interpretation toward *al-ibil*, *al-samā'*, *al-jibāl* and *al-arḍ* that have correlation with the description of lofty paradise. Whereas Ibn 'Āshūr looks at the context of verses when it has been sent down and his explanation emphasizes more in syntax (*i'rāb*) analysis either in grammar (*naḥwu*) or Arabic morphology (*ṣaraf*). This can be seen when he explains about the report of *al-Ghāshiyah*, the description of paradise enjoyment and his explanation toward *al-ibil*, *al-samā'*, *al-jibāl* and *al-arḍ* that has correlation with the condition of Arab society as the second person of Qur'an when Qur'an has been sent down.

## **B. The Suggestion**

For the next researcher and whoever study about '*Ulūm al-Qur'an*', the comprehensive study toward '*Ilmu Munāsabah al-Qur'an*' still needed to do, because this science will always grow following the development of science. This science is very useful as one of method to understand meaning that contained in al-Qur'an and to uncover the

undiscovered message and wisdom in Quran so the aspect of *I'jāz al-Qur'an* can be revealed.

Because of the researcher's limitation and weakness, either in the ability for understanding wholly toward *'Ulūm al-Qur'an* discourse especially the interpretation of Ibrāhīm bin 'Umar al-Biqā'ī and Muḥammad Ṭāhir Ibn 'Āshūr, of course in this research still has many limitations in uncovering the messages of Qur'an through both scholars. Therefore, the researcher hope fully to other academicians to continue this research of a kind for revealed the messages and wisdom of Qur'an that can be applied in daily life so that become a high quality human in front of God.

*Alhamdulillah*, finally the researcher expresses thankfulness to the presence of Allah who always gives guidance. Unforgotten, the researcher also delivers thankful profusely to all of friends who have helped in finishing this research. Wish this research can be useful especially for the researcher himself and generally for all wise reader, Amin.