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## Al-Ghazali's Perspective on the Structure of the Qur'an: Sufistic Orientation in Reconstructing the Structure of the Qur'an

**Abstract:** There are two widely known structural patterns of the Qur'an in placing letters in the Mushaf. The first is called *tartib nuzuli*, this pattern is formed by systematizing verses and letters based on the sequence of revelations received by the Prophet SAW. Meanwhile, the second is called *tartib mushafi*, which is based on the systematization pattern contained in the *rasm usmani mushaf*. Uniquely, al-Ghazali has his own pattern in reconstructing the structure of the Qur'an. This article aims to reveal al-Ghazali's thoughts about the structure of the Qur'an which has a different pattern from what is known to the wider community. In this paper, the researcher uses a library research method based on primary and secondary sources with a structuralist approach to al-Ghazali's thought. Based on this, the researcher found that Al-Ghazali, with his inherent Sufi tendencies, carried out a distinctive arrangement. The structural pattern of al-Ghazali's Qur'an is thick with Sufistic nuances. He divided the verses and letters in the Qur'an into two categories which he called *Jawahir* and *Durar*. The verses that fall into the *Jawahir* category are directly related to the existence of the Essence of Allah, while the verses that are *durar* consist of verses that contain instructions for the implementation of Allah's servants in following the straight path, through good deeds that are carried out firmly. Al-Ghazali structured the Qur'an as a medium for achieving *makrifatullah*. The significance of this research is to increase knowledge regarding alternative patterns of structuring the Qur'an which have been widely known before.

**Keywords:** the structure of al-Qur'an, al-Ghazali, Sufism

### A. Introduction

Al-Qur'an becomes the axis of reference for Muslims in carrying out their behavior in the world. This Muslim holy book has a very wide and deep influence in the human soul. This book has been used by Muslims to legitimize behavior, justify actions, underpin various aspirations, maintain various hopes and strengthen collective identity.<sup>1</sup> It is also used in various public and private Muslim worship activities, and intoned at various official and family events.<sup>2</sup> The ritual of reading it is seen as an act of piety and the implementation of its teachings is the duty of every Muslim.

<sup>1</sup> Mohammad Arkoun, *Berbagai Pembacaan Al-Qur'an*, trans. Machasin, (Jakarta: INIS, 1997), 9.

<sup>2</sup> W.M. Watt, *Bell's Introduction to The Qur'an*, (Edinburgh: Edinburgh University Press, 1970), xi.

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There are two forms of structure of the Qur'an that are widely known by Muslims: the *first* is the structure of the Qur'an based on the revelation of the Qur'an or called *tartib nuzuli*.<sup>3</sup> This model systematizes the verses of the Qur'an based on the order of its revelation. Starting with the first verse received by the Prophet Muhammad and ending with the most recent verse received.<sup>4</sup> At present it is difficult to find mushaf of the Qur'an that follow the *tartib nuzuli* model. Attempts to reconstruct the verses of the Qur'an based on the revelation of it have been carried out by many Muslim and Western scholars. Among Muslims there are figures like Az-Zanjani who try to sort the verses of the Qur'an based on the time of their decline.<sup>5</sup> Meanwhile, among the orientalist, there are not a few who also make efforts to sort the verses of the Qur'an based on the time of their decline. Like Theodor Noldeke with his work *Geschichte des Qorans*, which divides the classification of the verses of the Qur'an into four chapters, namely the first Mecca period, the second Mecca period, the third Mecca period, and the Medina period.<sup>6</sup>

The *second* structure of the Qur'an is based on the systematization of the verses of the al-Qur'an as recorded in the Mushaf, this form is called the *Tartib Mushafi*.<sup>7</sup> This model, in terms used by Sabur Syahin is called *rasm mushafi*.<sup>8</sup> This pattern is attributed to the codification work carried out during the time of Caliph Uthman bin Affan. The structural form of the Qur'an using this model is very easy to find, because it is based on the layout of the letters and verses of Qur'an as recorded in the Mushaf. This condition was caused by Caliph Uthman bin Affan who had standardized the Mushaf of the Qur'an. So that Muslims since the era of standardization of manuscripts until now believe that the verses read in the Qur'an Mushaf are all the same and authentic.

<sup>3</sup> Asyrifah Luthfiana Azmi, et. al., Angelica Neuwirth's Genealogy on Tartib Nuzuli as an Interpretation Method of The Qur'an, *Al'adalah*, Vol. 25, No.1 (2022): 49-66, <https://doi.org/10.35719/aladalah.v25i1.287>

<sup>4</sup> Information circulating, as conveyed by as-Suyuthi, is based on a number of narrations based on Aisyah ra. and other narrators mention that the revelation that the Prophet Muhammad first received was the first five verses recorded in sura al-Alaq. It is based on this information that the majority of scholars agree on the verses of the Qur'an that were the earliest revealed to the Prophet Muhammad. Jalaluddin as-Suyuthi, *al-Itqan fi Ulum al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 2012), 41-42.

<sup>5</sup> Abu Abdullah az-Zanjani, *Wawasan Baru Tarikh al-Qur'an*, trans. Kamaluddin Marzuki and A. Qurthubi Hassan, in Allamah Sayyid Muhammad Husain Thabathaba'i and Abu Abdullah az-Zanjani, *Mengungkap Rahasia al-Qur'an*, edisi two book in one, (Bandung: Mizan Pustaka, 2009), 39.

<sup>6</sup> Theodor Noldeke, *Geschichte des Qorans* (Leipzig: Dieterichsichte Verlagsbuch Handlung, 1909), Vol. I, ix-x. See too Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an* (Yogyakarta: FkBA, 2001), 100-105.

<sup>7</sup> Abdul Majid and Arif Sugitanata, Sebuah Kajian Historis: Periodisasi dan Tartib Mushafi Ayat-ayat Al-Qur'an, *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, Vol. 4, No. 2. Juni 2021. 213-231 DOI: <https://doi.org/10.35132/albayan.v4i2.109>

<sup>8</sup> Abdu al-Sabur Syahin, *Tarikh al-Qur'an* (Mesir: Nahdhah Misri, 2007), 34.

Discourse on the structure of the Qur'an has received wide attention. Among thinkers who have written about the structure of the Qur'an such as Raymond Farrind. In his book entitled *Structure and Quranic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*, he pays attention to a very long history related to the theme of the structure of the Qur'an from the classical to the contemporary era. Farrind noted that in the classical era, the study of the structure of the Qur'anic text was atomistic. This condition is different from the contemporary era which states that the structure of the Qur'anic text has extraordinary unity.<sup>9</sup> A similar pattern is found in the article written by Ahmad Solahuddin and Jamaludin Hadi Kusuma with the title *The Wholeness of the Sura in the Structure of the Qur'an: the Theory of Nazm in the Exegesis Book of Nizām Al-Qur'ān wa Ta'wīl al-Furqān bi al-Furqān by al-Farāhī*. the focus of the study is around the work of al-Farahi which examines the integrity of letters in the structure of the Qur'an.<sup>10</sup>

Farhat Aziz wrote an article entitled *Structure of The Holy Qur'an* emphasizing the list of names of the letters recorded in the Qur'an. In this article Farhat describes the Mecca-Madinah group for each letter accompanied by the number of verses and bows to each letter in the Qur'an.<sup>11</sup> A similar pattern was carried out by Ansharuddin who wrote an article entitled *Systematic Arrangement of Letters in the Qur'an: Historical Studies*. In this article, the author discusses more about the history of the process of compiling letters in the Qur'an.<sup>12</sup>

Wahyudi, wrote an article entitled *al-Ghazali's Epistemology of Sufistic Interpretation and its shifts*. In this article, the author focuses on the epistemology used by al-Ghazali in interpreting the verses of the Qur'an. Apart from that, the author also highlights the shift in epistemology carried out by al-Ghazali. In Wahyudi's view, al-Ghazali harmonized the irfani and bayani epistemologies simultaneously.<sup>13</sup>

The book entitled *Al-Ghazali and The Qur'an: One Books Many Meanings* written by Martin Whittingham explains the theory and practice of hermeneutics applied by al-

<sup>9</sup> Raymond Farrind, *Structure and Quranic Interpretation: A Studi of Symmetry and Coherence in Islam's Holy Text* (Oregon: White Cloud Press, 2014)

<sup>10</sup> Ahmad Solahuddin and Jamaluddin Hadi Kusuma, Keutuhan Surat dalam Struktur al-Quran: Teori Nazm dalam Tafsir Nizam al-Qur'an wa Ta'wil al-Furqan bi al-Furqan Karya Al-Farahi, *Shuf*, Vol. 13, No. 1, Juni 2020, 123-156. DOI: <https://doi.org/10.22548/shf.v13i1.510>

<sup>11</sup> Farhat Aziz, Structure of the Holy Qur'an, *Journal of Islamic Studies and Culture* 1 (1), June 2013, 27-59.

<sup>12</sup> Ansharuddin, Sistematika Susunan Surat di Dalam Al-Qur'an: Telaah Historis, *CENDEKIA: Jurnal Studi Keislaman* Vol. 2, No 2, Desember 2016. DOI: <https://doi.org/10.37348/cendekia.v2i2.26>

<sup>13</sup> Wahyudi, Epistemologi Tafsir Sufi al-Ghazali dan Pergeserannya, *Jurnal THEOLOGIA*, Vol 29 No 1 (2018), 85-108, DOI: <http://dx.doi.org/10.21580/teo.2018.29.1.2070>

Ghazali when explaining the contents of the verses of the Qur'an.<sup>14</sup> Based on the many literatures that have been searched, literature has not been found that reviews the structure of the Qur'an in the view of Imam al-Ghazali. Thus, it becomes important to explore al-Ghazali's thoughts regarding the structure of the Qur'an.

In this article, the author aims to analyze and reveal the construction of the thought of Imam al-Ghazali, a prominent Sufi figure, who introduced the formulation of the structure of the Qur'an which is different from the form of the structure of the Qur'an as described above. The formulation of the structure of the Qur'an initiated by Imam al-Ghazali is outlined in one of his works entitled *Jawāhirul Qur'ān*. This research was carried out using a literature review. The main book that is the focus of the study is *Jawahir al-Qur'an* by Imam al-Ghazali. Furthermore, the research object is examined using the structuralism paradigm. Paradigm is defined by Heddy Shri Ahimsa-Putra as a set of concepts that are related to each other logically to form a framework that functions to understand, interpret, and explain the reality or problems encountered.<sup>15</sup> Meanwhile, structure is described by Heddy as a model created to understand or explain the cultural phenomena being analyzed. This structural model is the embodiment of relations that are related to one another that influence each other.

Structuralism has a number of basic assumptions that are characteristic of structuralism, namely: *first*, in structuralism there is an assumption that various social activities and their results, formally all of them can be said to be languages, or a set of signs and symbols that convey certain messages. Therefore there are regularities (orders) and repeatability (regularities) in these various phenomena. *Second*, within humans there is a basic ability that is inherited genetically so that this ability exists in all "normal" humans, namely the structuring ability to structure, compose a structure, or 'attach' a certain structure to the symptoms encountered.<sup>16</sup> *Third*, the relations that exist in the inner structure can be simplified into binary opposition.<sup>17</sup>

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<sup>14</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Books Many Meanings* (London: Routledge, 2007)

<sup>15</sup> Heddy Shri Ahimsa-Putra, "Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama", *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 20, Nomor 2, November (2012), DOI: 10.21580/ws.20.2.200

<sup>16</sup> *Ibid*, 66-67.

<sup>17</sup> *Ibid*, 68-70.

## B. Finding and Discussion

### 1. General Structure of the Qur'an

When opening and reading the Mushaf of the Qur'an, in general, you will be able to obtain information that the structure of the Qur'an consists of 114 parts known as surahs (letters) and 6236 verses.<sup>18</sup> Each letter of its composition consists of components of verses. The letter in the Qur'an that has the most verses, namely 286 verses, is sura al-Baqarah. Whereas the letter with the least number of verses only has 3 verses, namely sura al-Kautsar, an-Nasr and Al-'Aşr. Surahs whose composition has many verses are further divided into sub-sections called *ruku'* which discuss certain themes or topics. There are also certain published al-Qur'ans that group verses in one letter with the *hizb* sign. The systematic sorting of letters in the standardized Qur'anic Mushaf begins with the sura al-Fatihah and ends with the sura an-Nas.<sup>19</sup> Al-Ghazali's own view regarding the text of the Qur'an states that the Qur'an is something that is narrated to us, recorded in the Mushaf which is in accordance with *al-ahruf as-sab'ah* through *mutawatir* transmission.<sup>20</sup>

Al-Qur'an Mushaf which is currently circulating in the world, more specifically in Indonesia, to provide deeper knowledge to its readers, information is included regarding the classification of surahs of the Al-Qur'an into *makkiyyah* and *madaniyyah*.<sup>21</sup> The logic of determining this classification is based on the majority of scholars' theory of time (*mulahadzoh zaman an-nuzul*) which is based on the migration of the Prophet Muhammad. Where the letters that came down before Rasulullah SAW moved to Medina were classified as *Makkiyah* letters while after that they were classified as *Madaniyah* letters. The letters that were sent down in Makkah are generally characterized by the composition of the short verses, the content of which concerns the principles of faith and

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<sup>18</sup> Az-Zarqani revealed that there are differences of opinion among scholars regarding the number of verses in the Qur'an. According to the early Medina ulama mentioned as many as 6217 verses, as Nafi' views. The late Medina ulama counted as many as 6214 verses, according to Abi Syaibah's opinion and as many as 6210 verses according to Abu Ja'far. The calculation of Makkah scholars mentions as many as 6220 verses. According to the opinion of the Kûfah ulama as many as 6236 verses, as revealed by Hamzah az-Ziyât. Among the Basra ulama there are those who argue that there are 6204 verses of the Qur'an or 6205 verses and there are also those who say as many as 6219 verses as said by Qatâdah. According to Ulama Syam as many as 6226 verses as said by Yahya ibn al-Hârîts adz-Dzumar. Muhammad 'Abd al-'Azhîm as-Zarqânî, *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabî, t.t.) volume I, 336

<sup>19</sup> Tim Lajnah Pentashih Mushaf Al-Qur'an, "Pedoman Pentashihan Mushaf Al-Qur'an", (Jakarta: Kementerian Agama Republik Indonesia, 2019), 1-10.

<sup>20</sup> Abu Hamid Muhammad bin Muhammad bin Muhammad al-Ghazali, *al-Mustasfa min 'Ilm al-Usul* (Mesir: Dar al-Fikr, 1322 H), juz I, 100.

<sup>21</sup> Abdullah Hanapi, Antropologi Al-Qur'an dalam Diskursus 'Ulumul Qur'an Kontemporer, *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 8, No. 1 (2023), 145-169. DOI: doi.org/10.24090/maghza.v8i1.7097

morality, and the call is addressed to humans. Whereas those who descended on Medina in general, the composition of the letters contained long verses, concerning the regulations governing the relationship between a person and God or someone with others (shari'ah).<sup>22</sup>

In another division scheme, the Qur'an is also divided into 30 equal-length sections known as *juz*. This division is to make it easier for readers who want to complete reading the Qur'an in 30 days (one month) as well as to make it easier for those who want to memorize the verses of the Qur'an. Another division is *manzil*, namely breaking the Qur'an into 7 parts. This pattern aims for readers of the Qur'an to complete the reading in 7 days (one week). The two models of division described above have no relation to the division of a particular subject.<sup>23</sup>

Then, in terms of length and shortness, the letters in the Qur'an are divided into four parts, namely:

- a. *As-Sab'utṭiwāl* (seven letters that have long verse compositions). Namely Surat al-Baqarah, Ali Imran, an-Nisa', al-A'rāf, al-An'am, al-Māidah and Yūnus.
- b. *Al-Miūn* (a letter that has more than one hundred verse compositions), such as Hūd, Yūsuf, Mu'min and so on.
- c. *Al-Matsāni* (a letter with a verse composition of less than a hundred verses), such as al-Anfāl, al-Hijr and so on.
- d. *Al-Mufaṣṣal* (letters with short verse compositions), such as aḍ-Ḍuhā, Al-Ikhlās, al-Falaq, an-Nās and so on.<sup>24</sup>

## 2. Biography of Al-Ghazali and *Jawahir al-Qur'an*

Imam al-Ghazali, whose full name is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazali, is popular with Hujjatul Islam, Zainuddin al-Thusy, al-Faqih al-Syafi'i, he was born in 450 H in Thus.<sup>25</sup> A scholar 'who has very broad knowledge including the science of kalam (theology), fiqh, interpretation, logic and philosophy. He acquired these knowledge with great difficulty, studied for years, moved from one place

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<sup>22</sup> Badruddin Muhammad Ibnu Abdullah az-Zarkasyi, *Al-Burhan fi Ulumal-Qur'an* (t.tp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 18.

<sup>23</sup> Tim Lajnah Pentashih Mushaf Al-Qur'an, "Pedoman Pentashihan Mushaf, 2-15.

<sup>24</sup> Abdullah az-Zarkasyi, *Al-Burhan fi Ulumil-Qur'an* (t.tp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 15.

<sup>25</sup> Abu Abbas Syamsuddin Ahmad bin Muhammad bin Abi Bakr bin Khallikan, *Wafiyat al-A'yan wa Anba' Abna' al-Zaman* (Beirut: Dar al-Tsaqafah, t.th), jilid IV, 216.

to another, from one teacher to another, even to the point where he experienced shock, confusion and doubt.<sup>26</sup>

The culture of freedom of thought and philosophical thought that dominated Muslim thought patterns during Al-Ghazali's life has revolutionized religious thought. Religion is increasingly receding from its authority and authenticity. Al-Ghazali lived when thought in the Islamic world was at a high level of development. Thoughts do not stop as individual cultivation, but develop into schools with their own methods and systems. Each sect, according to al-Ghazali, claims the truth for himself,<sup>27</sup> which automatically places the other sects in an incorrect position. In an effort to find the truth, al-Ghazali grouped the popular schools of his time into four groups, namely: Mutakallimun, Philosophers, Batiniyyat, and Sufis. Rationalism and formalism have become the culture of elite Islamic societies, while Sufism has taken deep roots among the weak. This is where the conflict between the experts on theology, fiqh experts, and tasawwuf experts arises. The mutakallimun and fuqaha groups always harass and ignore the Sufi groups and vice versa.<sup>28</sup>

As a Muslim, al-Ghazali always bases his views on the Qur'an al-Karim and Hadith, because the Qur'an for al-Ghazali is the center of constitutional Islamic truth that can provide intellectual and spiritual satisfaction. In this position the Qur'an must be seen and understood from various sides. Because according to him, the Qur'an has many dimensions and can be understood through various fields.<sup>29</sup> As a hadith narrated from Ibn Hibban:

ان للقرآن ظاهرا وباطنا وحدوا ومطلعا

*"That the Qur'an has a zahir meaning, an inner meaning, a definitive meaning and a referential meaning"*<sup>30</sup>

Based on this hadith, al-Ghazali said that an understanding of the Qur'an is not enough only from the textual side, because the meaning contained in the Qur'an is very broad, as wide as an endless ocean and its depths hold various knowledge, both earlier or later.<sup>31</sup> Al-Ghazali's thesis is based on al-Sunnah, thus making him dissatisfied with the

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<sup>26</sup> D.B. Mac Donald, *First Encyclopaedia of Islam*, ed. by. M.Th. Houtsma, et. al., (Leiden: E.J. Brill, 1993), Vol. III, 146-148.

<sup>27</sup> Al-Ghazali, *al-Munqidz min al-Dhalal* (Turki: Dar al-Syafaqah, 1988), 10.

<sup>28</sup> *Ibid*, 15.

<sup>29</sup> Al-Ghazali, *Ihya' Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, t.th.), vol. I, 341-345.

<sup>30</sup> This hadith was quoted by al-Ghazali which was taken from the riwaya of Ibn Hibban from Ibn Mas'ud, *Ibid*, 119,

<sup>31</sup> Al-Ghazali, *Jawahir al-Qur'an wa Duraruh* (Beirut: Dâr al-Fikr, 1997), 11.



existing methods and patterns of interpretation of the Qur'an.<sup>32</sup> Each pattern and method of interpretation is reviewed and then placed in their respective portions, so as to create a harmonization in the pattern and method of interpretation of the Qur'an.<sup>33</sup> Thus, al-Ghazali attempted to balance the method of interpretation by harmonizing the outer (*zhahir*) meaning with the inner (*batin*) meaning.<sup>34</sup>

Al-Ghazali's dissatisfaction with the method and pattern of interpretation of the Qur'an, was driven by the attitude of the ulama' who tended to ignore the *zhahir* side of the verses and sources obtained *naqli*, so that the interpretation and understanding of the Qur'an became uncontrollable, and very harmful to religious understanding.<sup>35</sup> Disputes between groups that mutually defended the methods and interpretations mentioned above even emerged accusations of disbelief against those who did not hold *naqli* sources, giving rise to a very strong desire in al-Ghazali to study various methods and patterns of interpretation of the Qur'an at his time.<sup>36</sup>

*Jawahir al-Qur'an* was written when al-Ghazali had established his intellectual life, namely after entering the pattern of Sufistic thought and life. According to Abdul Majid al-Muhtasib, this book was written by al-Ghazali after the book *Ihya' 'Ulum al-Din*, namely as a follow-up to his discussion in the chapter "*adab tilawat al-Qur'an*",<sup>37</sup> besides that the background for writing the book *Jawahir al-Qur'an* can be seen from al-Ghazali's statement contained in this book:

"Has it reached you, that the Qur'an is a vast ocean? Then from that ocean are chains, branches of the knowledge of the ancients and the people of the latter days, just as the ocean itself is divided into rivers and ditches? Or have you really looked at those who dived behind the turbulence of the waves, then they got '*Al-Kibrîr al-Ahmâr*' (red gem) right? then they waded in and plumbed its depths, bringing out the 'red gems', and brilliant pearls, and green emeralds? Then they sailed every beach, then found the terrible fragrance of a clear gem with a green wet stalk? Then

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<sup>32</sup> In his time, the pattern of interpretation of the Qur'an was strongly colored by rational thinking as a result of Islamic thought which had been dominated by free and rational thinking. In addition, political disputes and sects also influence the productivity and creativity of the Qur'an interpretation, in order to support and strengthen each group. Because of this, the work of interpretation during al-Ghazali's time was an interpretation of class subjectivity, such as: Interpretation of Ikhwân al-Shafâ, Interpretation of Mu'tazili, Interpretation of Asy'ari, Interpretation of Sufi, Interpretation of Bathiniyyah and others. Muhammad Yasir Nasution, *Manusia Menurut al-Ghazali*, (Jakarta: Raja Grafindo, 1999)

<sup>33</sup> Mogamat Mahgadien Hendricks, *The Qur'anic Sufi Hermeneutics of Syakh Mustafâ al-Alawî: A Critical Study of His Lubab al-Ilm Fi Surah al-Najm* (Bellville: University of the western cape, 2018), 32-68.

<sup>34</sup> Habib and Muslich Shabir, Al-Ghazâlî's Qur'anic Sufi Hermeneutics: Case Study on the Story of Abraham in Search of God, *KALAM*, Volume 15, No. 02, (2021), 121-144, DOI: <http://dx.doi.org/10.24042/klm.v15i2.9523>

<sup>35</sup> Al-Ghazali, *Ihya' Ulum ad-Din*, vol. I, 341-345.

<sup>36</sup> *Ibid*

<sup>37</sup> Abdul Majid al-Muhtasib, *Visi dan Paradigma Tafsir al-Qur'an Kontemporer*, trans. M. Maghfur Wachid, (Bangil: al-'Izzah, 1997), 259-260.

you bind it to the circle of life in which it is full of the fragrant aroma of musk? Therefore, now I show you the truth, while hoping for your blessings and prayers, how to sail the vast ocean."<sup>38</sup>

This statement illustrates al-Ghazali's enthusiasm in studying and contemplating the contents, meaning and values of the Qur'an as a whole. He was not satisfied with just going through the *zhahir* and simple meanings of the Qur'an which at that time became the reference of society. According to him, the Qur'an also has inner (hidden) meanings in addition to its outer (*zhahir*) meanings and also has a broad meaning besides its simple meaning.

This work was written by al-Ghazali in order to provide methods and principles of interpretation of the Qur'an towards a comprehensive interpretation of the Qur'an, namely a method of finding and reaching the hidden meanings in the verses of the Qur'an through various dimensions (exoteric-esoteric, *ma'tsûr-ra'yu*, textual-contextual) by involving various scientific disciplines. Thus giving birth to the actual view of the Qur'an which is expected to be able to provide knowledge and solutions to problems faced by humans.

The systematics of writing the book *Jawâhir al-Qur'ân* is divided into three parts. The first part contains preamble and orientation. The second part conveys the intent; and the third part regarding objectives. In the first part of the preamble and orientation, al-Ghazali divides it into 19 chapters consisting of:

Table 1: Construction of the *Jawahir al-Qur'an*

No	CHAPTER	CONTENT	No	CHAPTER	CONTENT
1	I	The Qur'an is a vast ocean consisting of various pearl nuclei and their parts	11	XI	Regarding the added value of one verse with another verse in the Qur'an. But all of them are Kalânullâh.
2	II	Regarding the objectives and its parts which consist of six sub-chapters. Three sub-chapters deal with basic principle issues and the other three are complementary supplements	12	XII	The secret of sura al-Fâtihah, and its content consists of eight directions from ten kinds of the Qur'an, besides explaining the meaning in <i>al-Rahmân</i> and <i>al-Rahim</i> which is based on the process of creating animals.
3	III	The commentaries ( <i>syarah</i> ) each	13	XIII	Describes the eight doors of heaven that are

<sup>38</sup> Al-Ghazali, *Jawahir al-Qur'an wa Duraruh* (Beirut: Dâr al-Fikr, 1997), 11.

		consist of six of these sub-subjects, and branch into 10 types			opened with al-Fâtiḥah and that sura is the key to all doors.
4	IV	Metode Sistematis ilmu dari 10 macam tersebut. Dan sebenarnya ilmu al-Qur'an terbagi menjadi Ilmu Tujuan dan Ilmu Inti, serta penjelasan sistematis ilmu tersebut	14	XIV	Systematic method of science from the 10 types. And in fact the science of the Qur'an is divided into Objective Science and Core Science, as well as a systematic explanation of the science
5	V	The method of developing the sciences of the former and later ulama'.	15	XV	The explanation that the sura al-Ikhlâsh is comparable to a third of the Qur'an
6	VI	Regarding the content of the meaning of the Qur'an, it is metaphorized as <i>al-Kibrîṭ al-Aḥmâr</i> , and <i>Tiryâq</i> (the most potent antidote), as well as fragrant musk, and various kinds of pearl strands. All of that cannot be known except by those who know the method of balancing between the real world ( <i>syahadah</i> ) and the natural realm of <i>malakût</i>	16	XVI	Regarding the sura Yâsin, it is referred to as the heart of the Qur'an.
7	VII	Related to the content of <i>Alam Malakût</i> in the Qur'an through metaphors taken from <i>Alam Syahada</i>	17	XVII	Why did the Prophet SAW give priority to the sura al-Fâtiḥah as <i>afḍhal al-Qur'ân</i> , while the verse of <i>Kursi</i> is referred to as <i>sayyid âyât al-Qur'ân</i> ? And with that, why is it more important than the other way around?

8	VIII	The things that are found in relation to <i>Alam Malakût</i> and <i>Alam Syahâdah</i>	18	XVIII	Regarding the behavior of wise people. That they are in the world like they are in Heaven, whose breadth exceeds the heavens and the earth. The heavens of those present, and the fruits of heaven so close, are never obstructed and never cut off
9	IX	Details of the formula behind <i>al-Kibrît al-Ahmâr</i> , <i>Tiryâq</i> , <i>Misik al-Adzfar</i> , stalk, Gems and Pearls, and others	19	XIX	Regarding the secret background of the arrangement of the strands of the Qur'an, in one chain, in the structure of its other pearls
10	X	The benefits behind the formulas			

The second part is about intent. In this regard, al-Ghazali explained two things: *First*, the core of the "jewels of the Qur'an" (*Jawahir*) contains verses related to the Essence of Allah SWT, His Attributes and *Af'al*. This is included in the theoretical part. *Second*, "The light of the pearls of the Qur'an". In this section, it is explained about the efforts towards the straight path (*Shirath al-Mustaqim*). The description in this section ends with a conclusion from the two sections mentioned above.

### 3. Structure of the Qur'an: Al-Ghazali's Thoughts

Imam al-Ghazali carried out the structuring of the Qur'an, by classifying the verses of the Qur'an into two categories, namely the verses of the Qur'an that fall into the category of gems and pearls (*jawahir*) and the verses of the Qur'an which is categorized into the light of jewels (*durar*). However, he does not provide an interpretation of the verses he classifies. However, the selection made by al-Ghazali, as Martin Whittingham calls it, can be said to be an act of implicit interpretation.<sup>39</sup> This is because al-Ghazali revealed the meaning content of the verses of the Qur'an so that he then classified it into *Jawahir* and *Durar*.

<sup>39</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Book Many Meanings* (London and New York: Routledge, 2007), 66.

**a. *Jawahirul Qur'an***

Imam al-Ghazali stated that what is meant by *Jawahirul Qur'an* is the Core pearl of the Qur'an, from the vast ocean of the Qur'an. Within that ocean are pearls and gems that are incomparable. The essence of the pearls of the holy verses of the Qur'an is more of a *nur* or light of understanding for Allah SWT. *Jawahir*'s verses are verses that are directly related to *makrifatullah*, namely the Essence of Allah, His attributes, *af'al* (deeds) and His names, which are the existence of Allah himself.<sup>40</sup>

**b. *Durarul Qur'an***

Imam al-Ghazali defines *Durarul Qur'an* as the light or radiance of the gems of the Qur'an which contains instructions for the implementation of Allah's servants in taking the straight path, through their firm deeds (*istiqamah*). The verses of *Durar* relate to the servanthood of Allah's creatures, especially humans with all their *amaliah* and *ubudiyah* behavior towards Allah SWT.<sup>41</sup>

Al-Ghazali explained that the first, namely *jawahir* is 'scientific' or theoretical and second, namely *durar* is 'deed' or practical. And al-Ghazali emphasized that the basis of faith itself is science and deed.<sup>42</sup> Both *Al-Jawahir* and *Ad-Durar*, al-Ghazali argued, both are the soul and the core of the Al-Quran, each of which cannot be separated, like the sun and its light. *Jawahirul Qur'an* consists of 763 verses, while *Durarul Qur'an* is divided into 741 verses.

The components of the verses of the Qur'an that fall into the category of *al-Jawahir* and *ad-Durar* are:

Table 2: Al-Ghazali's Perspective on Structure of the Qur'an

<i>AL-JAWAHIR</i>			<i>AD-DURAR</i>		
No.	Name of Sura	Amount of Verses	No.	Name of Sura	Amount of Verses
1	Al-Fatihah	7	1	Ali Imran	34
2	Al-Baqarah	14	2	An-Nisa'	59
3	An-Nisa'	2	3	Al-Maidah	12
4	Al-A'raf	10	4	Al-An'am	17
5	At-Taubah	4	5	Al-A'raf	8
6	Yunus	18	6	Al-Anfal	11
7	Hud	11	7	At-Taubah	12
8	Ar-Ra'du	19	8	Yunus	12
9	Ibrahim	9	9	Hud	20
10	Al-Hijr	9	10	Ar-Ra'du	8
11	An-Nahl	49	11	Ibrahim	6

<sup>40</sup> Al-Ghazali, *Jawahir al-Qur'an*, 84.

<sup>41</sup> *Ibid*

<sup>42</sup> Al-Ghazali, *Jawahir al-Qur'an*, 87.

12	Bani Israil	9	12	Al-hijr	6
13	Ta-ha	9	13	An-Nahl	14
14	Al-Hajj	16	14	Bani Israil	29
15	Al-Mu'minun	29	15	Al-Kahfi	19
16	An-Nur	9	16	Maryam	9
17	Al-Furqan	14	17	Ta-ha	19
18	Asy-Syu'ara'	12	18	Al-Anbiya'	10
19	An-Naml	13	19	Al-Hajj	15
20	Al-Qashash	7	20	Al-Mu'minun	22
21	Al-Ankabut	9	21	An-Nur	12
22	Ar-Rum	17	22	Al-Furqan	15
23	Luqman	8	23	Asy-Syu'ara'	14
24	As-Sajdah	7	24	An-Naml	11
25	Saba'	5	25	Al-Qashash	5
26	Fathir	13	26	Al-Ankabut	7
27	Ya-sin	25	27	Ar-Rum	5
28	Ash-Shafat	14	28	Luqman	9
29	Shad	4	29	As-Sajdah	5
30	Az-Zumar	16	30	Al-Ahzab	10
31	Al-Mu'min	19	31	Saba'	1
32	As-Fushshilat	12	32	Fathir	7
33	Asy-Syuro	16	33	Ash-Shafat	8
34	Az-Zukhruf	16	34	Shad	6
35	Ad-Dukhan	4	35	Az-Zumar	7
36	Al-Jatsiyyah	7	36	Al-Mu'min	2
37	Al-Ahqaf	4	37	Ha-mim as-Sajadah	4
38	Al-Fath	1	38	Asy-Syuro	9
39	Qaf	7	39	Az-Zukhruf	5
40	Adz-Dzariyat	7	40	Al-Jatsiyah	6
41	An-Najm	8	41	Al-Ahqaf	3
42	Al-Qamar	7	42	Muhammad	6
43	Ar-Rahman	27	43	Al-Fath	2
44	Al-Waqi'ah	17	44	Al-Hujrat	6
45	Al-Hadid	6	45	Qaf	2
46	Al-Mujadilah	1	46	Adz-Dzariyat	3
47	Al-Mulk	13	47	Ath-Thur	2
48	Nuh	10	48	Al-Hadid	8
49	Al-Qiyamah	4	49	Al-Hasyr	2
50	Al-Insan	3	50	Ash-Shaff	2
51	Al-Mursalat	8	51	Al-Jum'ah	4
52	An-Naba'	16	52	Al-Munafiqun	4
53	Abasa	16	53	At-Taghabun	8
54	Al-Infithar	3	54	Ath-Thalaq	4
55	Al-Buruj	5	55	At-Tahrim	1
56	Ath-Thariq	6	56	Al-Ma'arij	17
57	Al-A'la	5	57	Al-Jin	8
58	Al-Ghasyiyah	4	58	Al-Muzammil	9
59	Al-Balad	3	59	Al-Mudatstsir	7
60	Al-'Alaq	8	60	Al-Insan	7

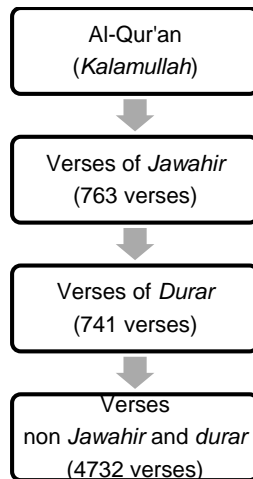
62	Al-Ikhlash	4	61	An-Nazi'at	7
			62	Al-Insyiqaq	3
			63	Al-A'la	6
			64	Al-Fajr	6
			65	Al-Balad	7
			66	Asy-Syams	4
			67	Al-Lail	10
			68	Adh-Dhuha	3
			69	Al-'Alaq	7
			70	Az-Zalzalah	2
			71	Al-'Adiyat	6
			72	At-Takatsur	8
			73	Al-'Ashr	3
			74	Al-Humazah	3
			75	Al-Ma'un	7
			76	An-Nashr	3
			77	Al-Falaq	5
			78	An-Nas	6

From the table presented above, it can be seen that al-Ghazali did not include all the verses of the Qur'an into the structure he made. Al-Qur'an verses totaling 6236 verses,<sup>43</sup> Al-Ghazali only included 1504 verses of the Qur'an, which were divided into the *Jawahir* group of 763 verses and the *Durar* group of 741 verses. Thus there are 4732 verses that are not included by al-Ghazali in his classification.

Hierarchically, al-Ghazali has classified the verses of the Qur'an. There is a binary opposition relation carried out by al-Ghazali. There are verses of the Qur'an that are "superior" from other verses of the Qur'an. Al-Ghazali favored verses in the *Jawahir* and *Durar* categories of verses that were not included in these two classifications. In fact, implicitly, the position of the *Jawahir* verses "outperforms" the verses.

The structure of the Qur'an according to al-Ghazali can be schematized as follows:

<sup>43</sup> The mention of number of verses follows the debate about the difference in the number of verses in the Qur'an as stated by az-Zarqani. Muhammad 'Abd al-'Azîm as-Zarqânî, *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabi, t.t.) Vol. I, 336.



The existence of verses of the Qur'an that are superior to other verses is clearly acknowledged by al-Ghazali. In the book *Jawahirul Qur'an*, al-Ghazali presents reasons why there are verses of the Qur'an whose position is superior to other verses even though all of these verses are the Word of Allah (*kalamullah*). Al-Ghazali started by asking: "Is the person who has been given instructions able to match the letter al-Ikhlash with the letter of tabbat?". In addition, al-Ghazali also cites hadiths which suggest the position of verses or letters in the Qur'an. As the Prophet SAW said: al-Fatihah is the most important of the Qur'an. In another hadith, the Prophet said: Yasin is the heart (*qalbu*) of the Qur'an, and *qulhuwallaahu ahad* is equivalent to a third of the Qur'an.<sup>44</sup>

The sufistic tendency inherent in Imam al-Ghazali moved all his thoughts towards the main goal of a Sufi,<sup>45</sup> namely *makrifatullah*.<sup>46</sup> Al-Ghazali syntagmatically established a connection between the verses of the Qur'an he chose, which were then divided into two groups, namely *Jawahir* and *Durar*. The relation of the verses of the Qur'an that fall into the category of *Jawahir*, by al-Ghazali, is interpreted as the core of the Qur'an which directs humans to understand the substance, nature, deeds and names of Allah SWT. The point is

<sup>44</sup> Al-Ghazali, *Jawâhir al-Qur'ân*, 47.

<sup>45</sup> Sufism is a science that emerges from 'irfânî. For Sufis, the word 'irfânî' denotes the highest type of knowledge presented in the heart by *kasyf* or inspiration. *Ma'rifah* among Sufis is defined as direct knowledge about God based on revelation or God's instructions. Miftahul Ula, The Al-Muhasibi and Al-Ghazali Sufism Concept (Intertextuality Study of Al-Washaya and Al-Munqidz min Al-Dhalal), *Religia: Jurnal Ilmu-Ilmu Keislaman*, Vol. 25 No. 2, DOI:<https://doi.org/10.28918/religia.v25i2.6230>

<sup>46</sup> In the terminology of the Sufis, *makrifat* is knowledge that there is no longer any doubt in it, when this knowledge is related to the matter of Allah's substance and His attributes. Ahmad Zaini, Pemikiran Tasawuf Imam Al-Ghazali, *Esoterik: Jurnal Akhlak dan Tasawuf*, Vol.2, No. 1, 2016, 154. DOI: <http://dx.doi.org/10.21043/esoterik.v2i1.1902>



to lead to an understanding of the existence of Allah (*makrifatullah*).<sup>47</sup> Meanwhile, the relation of the verses that fall into *durar* category shows the meaning of the implementation of the servant of Allah in taking the straight path (*shirathal mustaqim*), through his firm practice (*istiqamah*). The verses of *Durar* relate to the servanthood of Allah's creatures, especially humans with all their *amaliah* and *ubudiyah* behavior towards Allah SWT.<sup>48</sup>

The syntagmatic relations of the verses of the Qur'an, which were carried out by al-Ghazali, both the *Jawahir* and the *Durar*, lead to a sufistic paradigm relationship. Al-Ghazali transformed the verses of the Qur'an as a medium to achieve *makrifatullah*.

### C. Conclusion

Based on the discussion that developed above, it can be concluded: *first*, the assumptions that can be built from the structure of the Qur'an developed by al-Ghazali conclude that there is a graduation of *suluk ma'rifat*, that in order to penetrate the boundaries of the skin in the text and enter The core realm must start with the lowest level in the upward movement to the top, which can be said to be very obvious and thick with the dimensions of Sufism. *Second*, the endeavor carried out by al-Ghazali by classifying the verses of the Qur'an into *jawahir* and *durar*, syntagmatically in each of these categories there is a relation of the verses that make it up, showing a sufistic paradigm relationship. Based on al-Ghazali's in-depth study of all the verses of the Qur'an, al-Ghazali transformed these verses of the Qur'an as a medium towards *makrifatullah*.

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<sup>47</sup> One of the *maqam* that a Sufi must have is *makrifat*, as explained by al-Ghazali in his book *Ihya 'Ulum ad-Din* which says that there are several *maqamat*: *at-taubah*, *ash-shabr*, *zuhud*, *tawakkal*, *mahabbah*, *makrifat* and *ridha*. Miswar, *Maqamat* (Tahapan yang Harus ditempuh dalam Proses Bertasawuf), *Jurnal Ansiru PAI*, Vol. 1., No. 2, Juli-Des 2017

<sup>48</sup> The argument built by al-Ghazali is obvious with *suluk makrifat*. A Sufi who practices *suluk* is in an effort to get closer to Allah with the aim of finding *makrifat*. Sukri Al Fauzi Harlis Yurnalis and Arrasyid, The *Suluk of The Salik in The Concept of Seven Stages (Martabat Tujuh)* of Abdel Samad al-Palimbani, *Jurnal THEOLOGIA*, Vol. 33, No. 1 (2022), 87-99. DOI: <http://dx.doi.org/10.21580/teo.2022.33.1.12575>

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No	Catatan Reviewer	Revisi	Halaman
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## Al-Ghazali's Perspective on the Structure of the Qur'an: Sufistic Orientation in Reconstructing the Structure of the Qur'an

**Commented [s1]:** The article title is clear and informative enough to explain the topic, point of view and purpose of your article. Use language that is appropriate and appropriate to your field of study.

**Abstract:** This article aims to reveal al-Ghazali's thoughts about the structure of the Qur'an which has a different pattern from that known to the public at large. There are two patterns of Al-Quran structure that are often used in manuscripts. First called *tartib nuzuli*, this pattern takes shape by systematizing verses and letters based on the sequence of revelations received by the Prophet SAW. Meanwhile, the second is called *tartib mushafi*, which is based on the systematization pattern contained in the *rasm usmani* mushaf. This paper seeks to reveal al-Ghazali's thoughts regarding the structure of the Qur'an. Al-Ghazali, with his inherent sufistic tendencies, carried out a distinctive structuring. He divided verses and letters in the Qur'an into two categories which he called *Jawahir* and *Durar*. This paper uses a library research method based on primary and secondary sources with a structuralist approach. This paper shows that al-Ghazali's structural pattern of the Qur'an is thick with Sufistic overtones. The verses that fall into the category of *Jawahir* are directly related to the existence of the essence of Allah, while the ones that are *durar* consist of verses that contain instructions for the implementation of Allah's servant in taking the straight path, through deeds that are carried out firmly. Al-Ghazali structured the Qur'an as a medium to reach *makrifatullah*.

**Commented [s2]:** The abstract is good enough to explain the topic, objectives, methods and results of your article. You have also used active and clear language. However, your abstract can still be improved in terms of structure, length, and connection to the main text.

**Commented [s3R2]:** Abstracts should not be too long or too short. Usually, abstracts for scientific articles contain one or two paragraphs (around 150-250 words) divided into several sections.

**Keywords:** the structure of al-Qur'an, al-Ghazali, Sufism

### A. Introduction

Al-Qur'an becomes the axis of reference for Muslims in carrying out their behavior in the world. This Muslim holy book has a very wide and deep influence in the human soul. This book has been used by Muslims to legitimize behavior, justify actions, underpin various aspirations, maintain various hopes and strengthen collective identity.<sup>1</sup> It is also used in various public and private Muslim worship activities, and intoned at various official and family events.<sup>2</sup> The ritual of reading it is seen as an act of piety and the implementation of its teachings is the duty of every Muslim.

There are two forms of structure of the Qur'an that are widely known by Muslims: the *first* is the structure of the Qur'an based on the revelation of the Qur'an or called *tartib nuzuli*. This model systematizes the verses of the Qur'an based on the order of its

**Commented [s4]:** The introduction is quite good in providing a general overview of the topic to be discussed, namely the structure of the Al-Qur'an. You have also provided background on why this topic is important and relevant for Muslims and researchers. You have also mentioned several literatures related to this topic, both from a Muslim and an Orientalist perspective. However, there are some things you can improve on to make your introduction more interesting and convincing.

**Commented [s5R4]:** Provide a problem statement or research question that you want to answer in your writing. This will provide direction and focus for readers to follow your flow and argument. You can also provide a hypothesis or main claim that you want to prove or disprove in your writing. This will give the impression that you have a clear and specific purpose in writing.

<sup>1</sup> Mohammad Arkoun, *Berbagai Pembacaan Al-Qur'an*, trans. Machasin, (Jakarta: INIS, 1997), 9.

<sup>2</sup> W.M. Watt, *Bell's Introduction to The Qur'an*, (Edinburgh: Edinburgh University Press, 1970), xi.

revelation. Starting with the first verse received by the Prophet Muhammad and ending with the most recent verse received.<sup>3</sup> At present it is difficult to find mushaf of the Qur'an that follow the *tartib nuzuli* model. Attempts to reconstruct the verses of the Qur'an based on the revelation of it have been carried out by many Muslim and Western scholars. Among Muslims there are figures like Az-Zanjani who try to sort the verses of the Qur'an based on the time of their decline.<sup>4</sup> Meanwhile, among the orientalist, there are not a few who also make efforts to sort the verses of the Qur'an based on the time of their decline. Like Theodor Noldeke with his work *Geschichte des Qorans*, which divides the classification of the verses of the Qur'an into four chapters, namely the first Mecca period, the second Mecca period, the third Mecca period, and the Medina period.<sup>5</sup>

The *second* structure of the Qur'an is based on the systematization of the verses of the al-Qur'an as recorded in the Mushaf, this form is called the *Tarib Mushafi*. This model, in terms used by Sabur Syahin is called *rasm mushafi*.<sup>6</sup> This pattern is attributed to the codification work carried out during the time of Caliph Uthman bin Affan. The structural form of the Qur'an using this model is very easy to find, because it is based on the layout of the letters and verses of Qur'an as recorded in the Mushaf. This condition was caused by Caliph Uthman bin Affan who had standardized the Mushaf of the Qur'an. So that Muslims since the era of standardization of manuscripts until now believe that the verses read in the Qur'an Mushaf are all the same and authentic.

Discourse on the structure of the Qur'an has received wide attention. Among thinkers who have written about the structure of the Qur'an such as Raymond Farrind. In his book entitled *Structure and Quranic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*, he pays attention to a very long history related to the theme of the structure of the Qur'an from the classical to the contemporary era. Farrind noted that in the classical era, the study of the structure of the Qur'anic text was atomistic. This

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<sup>3</sup> Information circulating, as conveyed by as-Suyuthi, is based on a number of narrations based on Aisyah ra. and other narrators mention that the revelation that the Prophet Muhammad first received was the first five verses recorded in sura al-Alaq. It is based on this information that the majority of scholars agree on the verses of the Qur'an that were the earliest revealed to the Prophet Muhammad. Jalaluddin as-Suyuthi, *al-Itqan fi Ulum al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 2012), 41-42.

<sup>4</sup> Abu Abdullah az-Zanjani, *Wawasan Baru Tarikh al-Qur'an*, trans. Kamaluddin Marzuki and A. Qurthubi Hassan, in Allamah Sayyid Muhammad Husain Thabathaba'i and Abu Abdullah az-Zanjani, *Mengungkap Rahasia al-Qur'an*, edisi two book in one, (Bandung: Mizan Pustaka, 2009), 39.

<sup>5</sup> Theodor Noldeke, *Geschichte des Qorans* (Leipzig: Dieterichsichte Verlagsbuch Handlung, 1909), Vol. I, ix-x. See too Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an* (Yogyakarta: FkBA, 2001), 100-105.

<sup>6</sup> Abdu al-Sabur Syahin, *Tarikh al-Qur'an* (Mesir: Nahdhah Misri, 2007), 34.

condition is different from the contemporary era which states that the structure of the Qur'anic text has extraordinary unity.<sup>7</sup>

Farhat Aziz wrote an article entitled *Structure of The Holy Qur'an* emphasizing the list of names of the letters recorded in the Qur'an. In this article Farhat describes the Mecca-Madinah group for each letter accompanied by the number of verses and bows to each letter in the Qur'an.<sup>8</sup> A similar pattern was carried out by Ansharuddin who wrote an article entitled *Systematic Arrangement of Letters in the Qur'an: Historical Studies*. In this article, the author discusses more about the history of the process of compiling letters in the Qur'an.<sup>9</sup>

The book entitled *Al-Ghazali and The Qur'an: One Books Many Meanings* written by Martin Whittingham explains the theory and practice of hermeneutics applied by al-Ghazali when explaining the contents of the verses of the Qur'an.<sup>10</sup> Based on the many literatures that have been searched, literature has not been found that reviews the structure of the Qur'an in the view of Imam AL-Ghazali. Thus, it becomes important to explore al-Ghazali's thoughts regarding the structure of the Qur'an.

In this article, the author aims to analyze and reveal the construction of the thought of Imam al-Ghazali, a prominent Sufi figure, who introduced the formulation of the structure of the Qur'an which is different from the form of the structure of the Qur'an as described above. The formulation of the structure of the Qur'an initiated by Imam al-Ghazali is outlined in one of his works entitled *Jawāhirul Qur'ān*. This research was carried out using a literature review. The main book that is the focus of the study is *Jawahir al-Qur'an* by Imam al-Ghazali. Furthermore, the research object is examined using the structuralism paradigm. Paradigm is defined by Heddy Shri Ahimsa-Putra as a set of concepts that are related to each other logically to form a framework that functions to understand, interpret, and explain the reality or problems encountered.<sup>11</sup> Meanwhile, structure is described by Heddy as a model created to understand or explain the cultural

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<sup>7</sup> Raymond Farrind, *Structure and Quranic Interpretation: A Studi of Symmetry and Coherence in Islam's Holy Text* (Oregon: White Cloud Press, 2014)

<sup>8</sup> Farhat Aziz, Structure of the Holy Qur'an, *Journal of Islamic Studies and Culture* 1 (1), June 2013, 27-59.

<sup>9</sup> Ansharuddin, Sistematika Susunan Surat di Dalam Al-Qur'an: Telaah Historis, *CENDEKIA: Jurnal Studi Keislaman* Vol. 2, No 2, Desember 2016. DOI: <https://doi.org/10.37348/cendekia.v2i2.26>

<sup>10</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Books Many Meanings* (London: Routledge, 2007)

<sup>11</sup> Heddy Shri Ahimsa-Putra, "Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama", *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 20, Nomor 2, November (2012), DOI: [10.21580/ws.20.2.200](https://doi.org/10.21580/ws.20.2.200)

phenomena being analyzed. This structural model is the embodiment of relations that are related to one another that influence each other.

Structuralism has a number of basic assumptions that are characteristic of structuralism, namely: *first*, in structuralism there is an assumption that various social activities and their results, formally all of them can be said to be languages, or a set of signs and symbols that convey certain messages. Therefore there are regularities (orders) and repeatability (regularities) in these various phenomena. *Second*, within humans there is a basic ability that is inherited genetically so that this ability exists in all "normal" humans, namely the structuring ability to structure, compose a structure, or 'attach' a certain structure to the symptoms encountered.<sup>12</sup> *Third*, the relations that exist in the inner structure can be simplified into binary opposition.<sup>13</sup>

## B. Finding and Discussion

### 1. General Structure of the Qur'an

When opening and reading the Mushaf of the Qur'an, in general, you will be able to obtain information that the structure of the Qur'an consists of 114 parts known as surahs (letters) and 6236 verses.<sup>14</sup> Each letter of its composition consists of components of verses. The letter in the Qur'an that has the most verses, namely 286 verses, is sura al-Baqarah. Whereas the letter with the least number of verses only has 3 verses, namely sura al-Kautsar, an-Nasr and Al-'Ashr. Surahs whose composition has many verses are further divided into sub-sections called *ruku'* which discuss certain themes or topics. There are also certain published al-Qur'ans that group verses in one letter with the *hizb* sign. The systematic sorting of letters in the standardized Qur'anic Mushaf begins with the sura al-Fatihah and ends with the sura an-Nas.<sup>15</sup> Al-Ghazali's own view regarding the text of the Qur'an states that the Qur'an is something that is narrated to us, recorded in

**Commented [s6]:** This point provides information about the various divisions and groupings of surahs in the Qur'an. You have also explained several characteristics and characteristics of surahs that fall into certain categories, such as makiyyah, madaniyyah, al-miun, al-mufassal, and others.

**Commented [s7R6]:** Provide more references or sources that support the points you are making. You only mention one source, namely al-Ghazali's views, without providing a quote or paraphrase of the original text. You also do not provide other sources related to the topic of division and grouping of surahs in the Koran, such as scholars, historians, or other researchers.

<sup>12</sup> *Ibid*, 66-67.

<sup>13</sup> *Ibid*, 68-70.

<sup>14</sup> Az-Zarqani revealed that there are differences of opinion among scholars regarding the number of verses in the Qur'an. According to the early Medina ulama mentioned as many as 6217 verses, as Nafi' views. The late Medina ulama counted as many as 6214 verses, according to Abi Syaibah's opinion and as many as 6210 verses according to Abu Ja'far. The calculation of Makkah scholars mentions as many as 6220 verses. According to the opinion of the Kûfah ulama as many as 6236 verses, as revealed by Hamzah az-Ziyât. Among the Basra ulama there are those who argue that there are 6204 verses of the Qur'an or 6205 verses and there are also those who say as many as 6219 verses as said by Qatâdah. According to Ulama Syam as many as 6226 verses as said by Yahya ibn al-Hârîts adz-Dzumar. Muhammad 'Abd al-'Azhîm as-Zarqânî, *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabî, t.t.) volume I, 336

<sup>15</sup> Tim Lajnah Pentashih Mushaf Al-Qur'an, "Pedoman Pentashihan Mushaf Al-Qur'an", (Jakarta: Kementerian Agama Republik Indoneisa, 2019), 1-10.



the Mushaf which is in accordance with *al-ahruf as-sab'ah* through *mutawatir* transmission.<sup>16</sup>

Al-Qur'an Mushaf which is currently circulating in the world, more specifically in Indonesia, to provide deeper knowledge to its readers, information is included regarding the classification of surahs of the Al-Qur'an into *makkiyyah* and *madaniyyah*. The logic of determining this classification is based on the majority of scholars' theory of time (*mulahadzoh zaman an-nuzul*) which is based on the migration of the Prophet Muhammad. Where the letters that came down before Rasulullah SAW moved to Medina were classified as *Makkiyah* letters while after that they were classified as *Madaniyah* letters. The letters that were sent down in Makkah are generally characterized by the composition of the short verses, the content of which concerns the principles of faith and morality, and the call is addressed to humans. Whereas those who descended on Medina in general, the composition of the letters contained long verses, concerning the regulations governing the relationship between a person and God or someone with others (*shari'ah*).<sup>17</sup>

In another division scheme, the Qur'an is also divided into 30 equal-length sections known as *juz*. This division is to make it easier for readers who want to complete reading the Qur'an in 30 days (one month) as well as to make it easier for those who want to memorize the verses of the Qur'an. Another division is *manzil*, namely breaking the Qur'an into 7 parts. This pattern aims for readers of the Qur'an to complete the reading in 7 days (one week). The two models of division described above have no relation to the division of a particular subject.<sup>18</sup>

Then, in terms of length and shortness, the letters in the Qur'an are divided into four parts, namely:

- a. *As-Sab'uṭṭiwāl* (seven letters that have long verse compositions). Namely Surat al-Baqarah, Ali Imran, an-Nisa', al-A'rāf, al-An'am, al-Māidah and Yūnus.
- b. *Al-Miūn* (a letter that has more than one hundred verse compositions), such as Hūd, Yūsuf, Mu'min and so on.
- c. *Al-Matsāni* (a letter with a verse composition of less than a hundred verses), such as al-Anfāl, al-Hijr and so on.

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<sup>16</sup> Abu Hamid Muhammad bin Muhammad bin Muhammad al-Ghazali, *al-Mustasfa min 'Ilm al-Usul* (Mesir: Dar al-Fikr, 1322 H), juz 1, 100.

<sup>17</sup> Badruddin Muhammad Ibnu Abdullah az-Zarkasyi, *Al-Burhan fi Ulumal-Qur'an* (t.tp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 18.

<sup>18</sup> Tim Lajnah Pentashih Mushaf Al-Qur'an, "Pedoman Pentashihan Mushaf, 2-15.

- d. *Al-Mufaṣṣal* (letters with short verse compositions), such as aḍ-Ḍuhā, Al-Ikhlāṣ, al-Falaq, an-Nās and so on.<sup>19</sup>

## 2. Biography of Al-Ghazali and *Jawahir al-Qur'an*

Imam al-Ghazali, whose full name is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazali, is popular with Hujjatul Islam, Zainuddin al-Thusy, al-Faqih al-Syafi'i, he was born in 450 H in Thus.<sup>20</sup> A scholar 'who has very broad knowledge including the science of kalam (theology), fiqh, interpretation, logic and philosophy. He acquired these knowledge with great difficulty, studied for years, moved from one place to another, from one teacher to another, even to the point where he experienced shock, confusion and doubt.<sup>21</sup>

The culture of freedom of thought and philosophical thought that dominated Muslim thought patterns during Al-Ghazali's life has revolutionized religious thought. Religion is increasingly receding from its authority and authenticity. Al-Ghazali lived when thought in the Islamic world was at a high level of development. Thoughts do not stop as individual cultivation, but develop into schools with their own methods and systems. Each sect, according to al-Ghazali, claims the truth for himself,<sup>22</sup> which automatically places the other sects in an incorrect position. In an effort to find the truth, al-Ghazali grouped the popular schools of his time into four groups, namely: Mutakallimun, Philosophers, Batiniyyat, and Sufis. Rationalism and formalism have become the culture of elite Islamic societies, while Sufism has taken deep roots among the weak. This is where the conflict between the experts on theology, fiqh experts, and tasawwuf experts arises. The mutakallimun and fuqaha groups always harass and ignore the Sufi groups and vice versa.<sup>23</sup>

As a Muslim, al-Ghazali always bases his views on the Qur'an al-Karim and Hadith, because the Qur'an for al-Ghazali is the center of constitutional Islamic truth that can provide intellectual and spiritual satisfaction. In this position the Qur'an must be seen and understood from various sides. Because according to him, the Qur'an has many

**Commented [s8]:** Your essay has a clear and neat structure, with paragraph divisions that are appropriate to the topic discussed. You also use sentences that are easy to understand and not too long or complicated.

Your essay shows that you have done sufficient research on Al-Ghazali and his works, especially *Jawahir al-Qur'an*. You also include several relevant and authoritative sources, such as hadith, classical books, and scientific articles. You also use a consistent and precise citation system.

**Commented [s9R8]:** Your essay has some spelling, punctuation, or grammatical errors that may compromise the quality and readability of your essay. You can use tools like [Grammarly] to check and correct these errors.

<sup>19</sup> Abdullah az-Zarkasyi, *Al-Burhan fi Ulumil-Qur'an* (t.tp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 15.

<sup>20</sup> Abu Abbas Syamsuddin Ahmad bin Muhammad bin Abi Bakr bin Khalikan, *Wafiyat al-A'yan wa Anba' Abna' al-Zaman* (Beirut: Dar al-Tsaqafah, t.th), jilid IV, 216.

<sup>21</sup> D.B. Mac Donald, *First Encyclopaedia of Islam*, ed. by. M.Th. Houtsma, et. al., (Leiden: E.J. Brill, 1993), Vol. III, 146-148.

<sup>22</sup> Al-Ghazali, *al-Munqidz min al-Dhalal* (Turki: Dar al-Syafaqah, 1988), 10.

<sup>23</sup> *Ibid*, 15.

dimensions and can be understood through various fields.<sup>24</sup> As a hadith narrated from Ibn Hibban:

ان للقرآن ظاهرا وباطنا وحدًا ومطلعا

*"That the Qur'an has a zhahir meaning, an inner meaning, a definitive meaning and a referential meaning"*<sup>25</sup>

Based on this hadith, al-Ghazali said that an understanding of the Qur'an is not enough only from the textual side, because the meaning contained in the Qur'an is very broad, as wide as an endless ocean and its depths hold various knowledge, both earlier or later.<sup>26</sup> Al-Ghazali's thesis is based on al-Sunnah, thus making him dissatisfied with the existing methods and patterns of interpretation of the Qur'an.<sup>27</sup> Each pattern and method of interpretation is reviewed and then placed in their respective portions, so as to create a harmonization in the pattern and method of interpretation of the Qur'an.

Al-Ghazali's dissatisfaction with the method and pattern of interpretation of the Qur'an, was driven by the attitude of the ulama' who tended to ignore the *zhahir* side of the verses and sources obtained *naqli*, so that the interpretation and understanding of the Qur'an became uncontrollable, and very harmful to religious understanding.<sup>28</sup> Disputes between groups that mutually defended the methods and interpretations mentioned above even emerged accusations of disbelief against those who did not hold *naqli* sources, giving rise to a very strong desire in al-Ghazali to study various methods and patterns of interpretation of the Qur'an at his time.<sup>29</sup>

*Jawahir al-Qur'an* was written when al-Ghazali had established his intellectual life, namely after entering the pattern of Sufistic thought and life. According to Abdul Majid al-Muhtasib, this book was written by al-Ghazali after the book *Ihya' 'Ulum al-Din*, namely as a follow-up to his discussion in the chapter "*adab tilawat al-Qur'an*",<sup>30</sup> besides that the

<sup>24</sup> Al-Ghazali, *Ihya' Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, t.th.), vol. I, 341-345.

<sup>25</sup> This hadith was quoted by al-Ghazali which was taken from the riwaya of Ibn Hibban from Ibn Mas'ud, *Ibid*, 119,

<sup>26</sup> Al-Ghazali, *Jawahir al-Qur'an wa Duraruh* (Beirut: Dâr al-Fikr, 1997), 11.

<sup>27</sup> In his time, the pattern of interpretation of the Qur'an was strongly colored by rational thinking as a result of Islamic thought which had been dominated by free and rational thinking. In addition, political disputes and sects also influence the productivity and creativity of the Qur'an interpretation, in order to support and strengthen each group. Because of this, the work of interpretation during al-Ghazali's time was an interpretation of class subjectivity, such as: Interpretation of Ikhwân al-Shafâ, Interpretation of Mu'tazili, Interpretation of Asy'ari, Interpretation of Sufi, Interpretation of Bathiniyyah and others. Muhammad Yasir Nasution, *Manusia Menurut al-Ghazali*, (Jakarta: Raja Grafindo, 1999)

<sup>28</sup> Al-Ghazali, *Ihya' Ulum ad-Din*, vol. I, 341-345.

<sup>29</sup> *Ibid*

<sup>30</sup> Abdul Majid al-Muhtasib, *Visi dan Paradigma Tafsir al-Qur'an Kontemporer*, trans. M. Maghfur Wachid, (Bangil: al-'Izzah, 1997), 259-260.

background for writing the book *Jawahir al-Qur'an* can be seen from al-Ghazali's statement contained in this book:

"Has it reached you, that the Qur'an is a vast ocean? Then from that ocean are chains, branches of the knowledge of the ancients and the people of the latter days, just as the ocean itself is divided into rivers and ditches? Or have you really looked at those who dived behind the turbulence of the waves, then they got '*Al-Kibrît al-Ahmâr*' (red gem) right? then they waded in and plumbed its depths, bringing out the 'red gems', and brilliant pearls, and green emeralds? Then they sailed every beach, then found the terrible fragrance of a clear gem with a green wet stalk? Then you bind it to the circle of life in which it is full of the fragrant aroma of musk? Therefore, now I show you the truth, while hoping for your blessings and prayers, how to sail the vast ocean."<sup>31</sup>

This statement illustrates al-Ghazali's enthusiasm in studying and contemplating the contents, meaning and values of the Qur'an as a whole. He was not satisfied with just going through the *zhahir* and simple meanings of the Qur'an which at that time became the reference of society. According to him, the Qur'an also has inner (hidden) meanings in addition to its outer (*zhahir*) meanings and also has a broad meaning besides its simple meaning.

This work was written by al-Ghazali in order to provide methods and principles of interpretation of the Qur'an towards a comprehensive interpretation of the Qur'an, namely a method of finding and reaching the hidden meanings in the verses of the Qur'an through various dimensions (exoteric-esoteric, *ma'tsûr-ra'yu*, textual-contextual) by involving various scientific disciplines. Thus giving birth to the actual view of the Qur'an which is expected to be able to provide knowledge and solutions to problems faced by humans.

The systematics of writing the book *Jawâhir al-Qur'ân* is divided into three parts. The first part contains preamble and orientation. The second part conveys the intent; and the third part regarding objectives. In the first part of the preamble and orientation, al-Ghazali divides it into 19 chapters consisting of:

Table 1: Construction of the *Jawahir al-Qur'an*

No	CHAPTER	CONTENT	No	CHAPTER	CONTENT
1	I	The Qur'an is a vast ocean consisting of various pearl nuclei and their parts	11	XI	Regarding the added value of one verse with another verse in the Qur'an. But all of them are Kalâmullâh.
2	II	Regarding the objectives and its	12	XII	The secret of sura al-Fâtihah, and its content

<sup>31</sup> Al-Ghazali, *Jawahir al-Qur'an wa Duraruh* (Beirut: Dâr al-Fikr, 1997), 11.

		parts which consist of six sub-chapters. Three sub-chapters deal with basic principle issues and the other three are complementary supplements			consists of eight directions from ten kinds of the Qur'an, besides explaining the meaning in <i>al-Rahmân</i> and <i>al-Rahim</i> which is based on the process of creating animals.
3	III	The commentaries ( <i>syarah</i> ) each consist of six of these sub-subjects, and branch into 10 types	13	XIII	Describes the eight doors of heaven that are opened with al-Fâtihah and that sura is the key to all doors.
4	IV	Metode Sistematis ilmu dari 10 macam tersebut. Dan sebenarnya ilmu al-Qur'an terbagi menjadi Ilmu Tujuan dan Ilmu Inti, serta penjelasan sistematis ilmu tersebut	14	XIV	Systematic method of science from the 10 types. And in fact the science of the Qur'an is divided into Objective Science and Core Science, as well as a systematic explanation of the science
5	V	The method of developing the sciences of the former and later ulama'.	15	XV	The explanation that the sura al-Ikhlâsh is comparable to a third of the Qur'an
6	VI	Regarding the content of the meaning of the Qur'an, it is metaphorized as <i>al-Kibrît al-Ahmâr</i> , and <i>Tiryâq</i> (the most potent antidote), as well as fragrant musk, and various kinds of pearl strands. All of that cannot be known except by those who know the method of balancing between the real world ( <i>syahadah</i> ) and the natural realm of <i>malakût</i>	16	XVI	Regarding the sura Yâsin, it is referred to as the heart of the Qur'an.

7	VII	Related to the content of <i>Alam Malakût</i> in the Qur'an through metaphors taken from <i>Alam Syahada</i>	17	XVII	Why did the Prophet SAW give priority to the sura al-Fâtihah as <i>afḍhal al-Qur'ân</i> , while the verse of <i>Kursi</i> is referred to as <i>sayyid âyât al-Qur'ân</i> ? And with that, why is it more important than the other way around?
8	VIII	The things that are found in relation to <i>Alam Malakût</i> and <i>Alam Syahâdah</i>	18	XVIII	Regarding the behavior of wise people. That they are in the world like they are in Heaven, whose breadth exceeds the heavens and the earth. The heavens of those present, and the fruits of heaven so close, are never obstructed and never cut off
9	IX	Details of the formula behind <i>al-Kibrît al-Ahmâr</i> , <i>Tiryâq</i> , <i>Misik al-Adzfar</i> , stalk, Gems and Pearls, and others	19	XIX	Regarding the secret background of the arrangement of the strands of the Qur'an, in one chain, in the structure of its other pearls
10	X	The benefits behind the formulas			

The second part is about intent. In this regard, al-Ghazali explained two things: *First*, the core of the "jewels of the Qur'an" (*Jawahir*) contains verses related to the Essence of Allah SWT, His Attributes and *Af'al*. This is included in the theoretical part. *Second*, "The light of the pearls of the Qur'an". In this section, it is explained about the efforts towards the straight path (*Shirath al-Mustaqim*). The description in this section ends with a conclusion from the two sections mentioned above.

### 3. Structure of the Qur'an: Al-Ghazali's Thoughts

Imam al-Ghazali carried out the structuring of the Qur'an, by classifying the verses of the Qur'an into two categories, namely the verses of the Qur'an that fall into the category of gems and pearls (*jawahir*) and the verses of the Qur'an which is categorized into the light of jewels (*durar*). However, he does not provide an interpretation of the verses he classifies. However, the selection made by al-Ghazali, as Martin Whittingham

**Commented [s10]:** Your essay is sufficient to explain the concepts of *jawahir* and *durar* put forward by al-Ghazali, as well as their relationship with *makrifatullah* and *ubudiyah*. You have also given examples of the number of verses that fall into these two categories.

**Commented [s11R10]:** However, your essay can still be improved by adding the following things:  
You can provide the background to why al-Ghazali classified the verses of the Qur'an into *jawahir* and *durar*, as well as what the purpose and benefits are for readers of the Qur'an. You can refer to the book [*Jawahirul Qur'an*] by al-Ghazali himself.  
You can give several examples of verses that fall into *jawahir* and *durar*, and explain why these verses fall into that category. You can use an interpretation of the Qur'an that is in accordance with al-Ghazali's understanding.

calls it, can be said to be an act of implicit interpretation.<sup>32</sup> This is because al-Ghazali revealed the meaning content of the verses of the Qur'an so that he then classified it into *Jawahir* and *Durar*.

**a. *Jawahirul Qur'an***

Imam al-Ghazali stated that what is meant by *Jawahirul Qur'an* is the Core pearl of the Qur'an, from the vast ocean of the Qur'an. Within that ocean are pearls and gems that are incomparable. The essence of the pearls of the holy verses of the Qur'an is more of a *nur* or light of understanding for Allah SWT. *Jawahir*'s verses are verses that are directly related to *makrifatullah*, namely the Essence of Allah, His attributes, *af'al* (deeds) and His names, which are the existence of Allah himself.<sup>33</sup>

**b. *Durarul Qur'an***

Imam al-Ghazali defines *Durarul Qur'an* as the light or radiance of the gems of the Qur'an which contains instructions for the implementation of Allah's servants in taking the straight path, through their firm deeds (*istiqamah*). The verses of *Durar* relate to the servanthood of Allah's creatures, especially humans with all their *amaliah* and *ubudiyah* behavior towards Allah SWT.<sup>34</sup>

Al-Ghazali explained that the first, namely *jawahir* is 'scientific' or theoretical and second, namely *durar* is 'deed' or practical. And al-Ghazali emphasized that the basis of faith itself is science and deed.<sup>35</sup> Both *Al-Jawahir* and *Ad-Durar*, al-Ghazali argued, both are the soul and the core of the Al-Quran, each of which cannot be separated, like the sun and its light. *Jawahirul Qur'an* consists of 763 verses, while *Durarul Qur'an* is divided into 741 verses.

The components of the verses of the Qur'an that fall into the category of *al-Jawahir* and *ad-Durar* are:

Table 2: Al-Ghazali's Perspective on Structure of the Qur'an

<b><i>AL-JAWAHIR</i></b>			<b><i>AD-DURAR</i></b>		
<b>No.</b>	<b>Name of Sura</b>	<b>Amount of Verses</b>	<b>No.</b>	<b>Name of Sura</b>	<b>Amount of Verses</b>
1	Al-Fatihah	7	1	Ali Imran	34
2	Al-Baqarah	14	2	An-Nisa'	59
3	An-Nisa'	2	3	Al-Maidah	12
4	Al-A'raf	10	4	Al-An'am	17
5	At-Taubah	4	5	Al-A'raf	8

<sup>32</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Book Many Meanings* (London and New York: Routledge, 2007), 66.

<sup>33</sup> Al-Ghazali, *Jawahir al-Qur'an*, 84.

<sup>34</sup> *Ibid*

<sup>35</sup> Al-Ghazali, *Jawahir al-Qur'an*, 87.

6	Yunus	18	6	Al-Anfal	11
7	Hud	11	7	At-Taubah	12
8	Ar-Ra'du	19	8	Yunus	12
9	Ibrahim	9	9	Hud	20
10	Al-Hijr	9	10	Ar-Ra'du	8
11	An-Nahl	49	11	Ibrahim	6
12	Bani Israil	9	12	Al-hijr	6
13	Ta-ha	9	13	An-Nahl	14
14	Al-Hajj	16	14	Bani Israil	29
15	Al-Mu'minun	29	15	Al-Kahfi	19
16	An-Nur	9	16	Maryam	9
17	Al-Furqan	14	17	Ta-ha	19
18	Asy-Syu'ara'	12	18	Al-Anbiya'	10
19	An-Naml	13	19	Al-Hajj	15
20	Al-Qashash	7	20	Al-Mu'minun	22
21	Al-Ankabut	9	21	An-Nur	12
22	Ar-Rum	17	22	Al-Furqan	15
23	Luqman	8	23	Asy-Syu'ara'	14
24	As-Sajdah	7	24	An-Naml	11
25	Saba'	5	25	Al-Qashash	5
26	Fathir	13	26	Al-Ankabut	7
27	Ya-sin	25	27	Ar-Rum	5
28	Ash-Shafat	14	28	Luqman	9
29	Shad	4	29	As-Sajdah	5
30	Az-Zumar	16	30	Al-Ahzab	10
31	Al-Mu'min	19	31	Saba'	1
32	As-Fushshilat	12	32	Fathir	7
33	Asy-Syuro	16	33	Ash-Shafat	8
34	Az-Zukhruf	16	34	Shad	6
35	Ad-Dukhan	4	35	Az-Zumar	7
36	Al-Jatsiyyah	7	36	Al-Mu'min	2
37	Al-Ahqaf	4	37	Ha-mim as-Sajadah	4
38	Al-Fath	1	38	Asy-Syuro	9
39	Qaf	7	39	Az-Zukhruf	5
40	Adz-Dzariyat	7	40	Al-Jatsiyah	6
41	An-Najm	8	41	Al-Ahqaf	3
42	Al-Qamar	7	42	Muhammad	6
43	Ar-Rahman	27	43	Al-Fath	2
44	Al-Waqi'ah	17	44	Al-Hujrat	6
45	Al-Hadid	6	45	Qaf	2
46	Al-Mujadilah	1	46	Adz-Dzariyat	3
47	Al-Mulk	13	47	Ath-Thur	2
48	Nuh	10	48	Al-Hadid	8
49	Al-Qiyamah	4	49	Al-Hasyr	2
50	Al-Insan	3	50	Ash-Shaff	2
51	Al-Mursalat	8	51	Al-Jum'ah	4
52	An-Naba'	16	52	Al-Munafiqun	4
53	Abasa	16	53	At-Taghabun	8
54	Al-Infithar	3	54	Ath-Thalaq	4



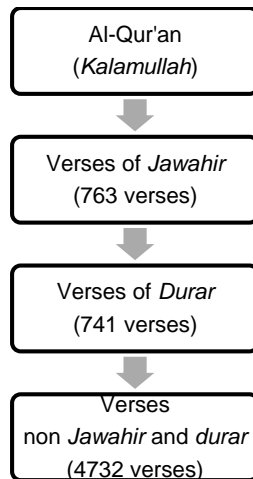
55	Al-Buruj	5	55	At-Tahrim	1
56	Ath-Thariq	6	56	Al-Ma'arij	17
57	Al-A'la	5	57	Al-Jin	8
58	Al-Ghasyiyah	4	58	Al-Muzammil	9
59	Al-Balad	3	59	Al-Mudatstsir	7
60	Al-'Alaq	8	60	Al-Insan	7
62	Al-Ikhlash	4	61	An-Nazi'at	7
			62	Al-Insyiqaq	3
			63	Al-A'la	6
			64	Al-Fajr	6
			65	Al-Balad	7
			66	Asy-Syams	4
			67	Al-Lail	10
			68	Adh-Dhuha	3
			69	Al-'Alaq	7
			70	Az-Zalzalah	2
			71	Al-'Adiyat	6
			72	At-Takatsur	8
			73	Al-'Ashr	3
			74	Al-Humazah	3
			75	Al-Ma'un	7
			76	An-Nashr	3
			77	Al-Falaq	5
			78	An-Nas	6

From the table presented above, it can be seen that al-Ghazali did not include all the verses of the Qur'an into the structure he made. Al-Qur'an verses totaling 6236 verses,<sup>36</sup> Al-Ghazali only included 1504 verses of the Qur'an, which were divided into the *Jawahir* group of 763 verses and the *Durar* group of 741 verses. Thus there are 4732 verses that are not included by al-Ghazali in his classification.

Hierarchically, al-Ghazali has classified the verses of the Qur'an. There is a binary opposition relation carried out by al-Ghazali. There are verses of the Qur'an that are "superior" from other verses of the Qur'an. Al-Ghazali favored verses in the *Jawahir* and *Durar* categories of verses that were not included in these two classifications. In fact, implicitly, the position of the *Jawahir* verses "outperforms" the verses.

The structure of the Qur'an according to al-Ghazali can be schematized as follows:

<sup>36</sup> The mention of number of verses follows the debate about the difference in the number of verses in the Qur'an as stated by az-Zarqani. Muhammad 'Abd al-'Azhim as-Zarqani, *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihya' at-Turâts al-'Arabi, t.t.) Vol. I, 336.



The existence of verses of the Qur'an that are superior to other verses is clearly acknowledged by al-Ghazali. In the book *Jawahirul Qur'an*, al-Ghazali presents reasons why there are verses of the Qur'an whose position is superior to other verses even though all of these verses are the Word of Allah (*kalamullah*). Al-Ghazali started by asking: "Is the person who has been given instructions able to match the letter al-Ikhlash with the letter of tabbat?". In addition, al-Ghazali also cites hadiths which suggest the position of verses or letters in the Qur'an. As the Prophet SAW said: al-Fatihah is the most important of the Qur'an. In another hadith, the Prophet said: Yasin is the heart (*qalbu*) of the Qur'an, and *qulhuwallaahu ahad* is equivalent to a third of the Qur'an.<sup>37</sup>

The sufistic tendency inherent in Imam al-Ghazali moved all his thoughts towards the main goal of a Sufi, namely *makrifatullah*.<sup>38</sup> Al-Ghazali syntagmatically established a connection between the verses of the Qur'an he chose, which were then divided into two groups, namely *Jawahir* and *Durar*. The relation of the verses of the Qur'an that fall into the category of *Jawahir*, by al-Ghazali, is interpreted as the core of the Qur'an which directs humans to understand the substance, nature, deeds and names of Allah SWT. The point is to lead to an understanding of the existence of Allah (*makrifatullah*).<sup>39</sup> Meanwhile, the

<sup>37</sup> Al-Ghazali, *Jawâhir al-Qur'ân*, 47.

<sup>38</sup> In the terminology of the Sufis, *makrifat* is knowledge that there is no longer any doubt in it, when this knowledge is related to the matter of Allah's substance and His attributes. Ahmad Zaini, Pemikiran Tasawuf Imam Al-Ghazali, *Esoterik: Jurnal Akhlak dan Tasawuf*, Vol.2, No. 1, 2016, 154. DOI: <http://dx.doi.org/10.21043/esoterik.v2i1.1902>

<sup>39</sup> One of the *maqam* that a Sufi must have is *makrifat*, as explained by al-Ghazali in his book *Ihya 'Ulum ad-Din* which says that there are several *maqamat*: *at-taubah*, *ash-shabr*, *zuhud*, *tawakkal*,

relation of the verses that fall into *durar* category shows the meaning of the implementation of the servant of Allah in taking the straight path (*shirathal mustaqim*), through his firm practice (*istiqamah*). The verses of *Durar* relate to the servanthood of Allah's creatures, especially humans with all their *amaliah* and *ubudiyah* behavior towards Allah SWT.<sup>40</sup>

The syntagmatic relations of the verses of the Qur'an, which were carried out by al-Ghazali, both the *Jawahir* and the *Durar*, lead to a sufistic paradigm relationship. Al-Ghazali transformed the verses of the Qur'an as a medium to achieve *makrifatullah*.

### C. Conclusion

Based on the discussion that developed above, it can be concluded: *first*, the assumptions that can be built from the structure of the Qur'an developed by al-Ghazali conclude that there is a graduation of *suluk ma'rifat*, that in order to penetrate the boundaries of the skin in the text and enter The core realm must start with the lowest level in the upward movement to the top, which can be said to be very obvious and thick with the dimensions of Sufism. *Second*, the endeavor carried out by al-Ghazali by classifying the verses of the Qur'an into *jawahir* and *durar*, syntagmatically in each of these categories there is a relation of the verses that make it up, showing a sufistic paradigm relationship. Based on al-Ghazali's in-depth study of all the verses of the Qur'an, al-Ghazali transformed these verses of the Qur'an as a medium towards *makrifatullah*.

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<sup>40</sup> The argument built by al-Ghazali is obvious with *suluk makrifat*. A Sufi who practices *suluk* is in an effort to get closer to Allah with the aim of finding *makrifat*. Sukri Al Fauzi Harlis Yurnalis and Arrasyid, The Suluk of The Salik in The Concept of Seven Stages (Martabat Tujuh) of Abdel Samad al-Palimbani, *Jurnal Theologia*, Vol. 33, No. 1 (2022), 87-99. DOI: <http://dx.doi.org/10.21580/teo.2022.33.1.12575>

**Commented [s12]:** Add references from journals, both national and international, within the last 5 years

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