

## Reconstructing the Structure of the Qur'an: Al-Ghazali's Sufistic Approach

Achmad Lutfi

Faculty of Ushuluddin and Adab, Institut Agama Islam Negeri Syekh Nurjati Cirebon,  
Cirebon Indonesia  
e-mail: achmadlutfi@syekhnurjati.ac.id

**Abstract:** This article discusses al-Ghazali's thoughts regarding the structure of the Qur'an which is different from generally known patterns. Al-Ghazali with his Sufistic tendencies rearranged the verses and letters of the Koran into two categories, namely Jawahir and Durar. Jawahir is a verse that is directly related to the nature of Allah, while Durar is a verse that contains instructions to Allah's servants to follow the straight path through righteous deeds that are carried out firmly. Al-Ghazali views the Koran as a means to achieve makrifatullah. The research method used is a literature study with a structuralist approach by examining relevant primary and secondary sources. This article shows that Al-Ghazali's structure of the Qur'an is unique and new, namely linking the verses of the Qur'an to the nature of Allah and the straight path to makrifatullah. This article also contributes to the development of Al-Qur'an studies, especially in the fields of structure and Sufism.

**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.

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<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.

The structure of the Qur'an is known in two main forms that are widely known to Muslims. First is the structure of the Qur'an based on the descending order of its verses, called *tartib nuzuli*.<sup>3</sup> However, nowadays it is very difficult to find Qur'anic mushaf that follows the model of *tartib nuzuli*. Many Muslim and Western scholars have attempted to reconstruct the sequence of Qur'anic verses based on the time of its descent. Among Muslim scholars, figures such as Az-Zanjani tried to sort the verses of the Qur'an according to the time of their decline.<sup>4</sup> Orientalists, such as Theodor Noldeke with his *Geschichte des Qorans*, grouped the verses of the Qur'an into four chapters relating to the period of the first Mecca, the second Mecca, the third Mecca, and the Medina period.<sup>5</sup> The second form of Qur'anic structure is based on the arrangement of Qur'anic verses as recorded in the Mushaf, called *Tarib Mushafi* or *rasm mushafi*. This arrangement is associated with the codification work carried out during the time of Caliph Uthman bin Affan. The structure of the Qur'an using this model is very easy to find because it is based on the layout of letters and verses of the Qur'an recorded in the Mushaf which has been standardized by Caliph Uthman bin Affan.

Discourse on the structure of the Qur'an has received widespread attention. Some thinkers, such as Raymond Farrind in his book entitled *Structure and Quranic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*, highlight the long history of the theme of the structure of the Qur'anic text from classical to contemporary times.<sup>6</sup> Farrind notes that in classical times, the study of the structure of the text of the Qur'an was atomistic, in contrast to the contemporary view that the structure of the text of the Qur'an had an

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

extraordinary unity. A number of other thinkers have also written about the structure of the Qur'an, such as Farhat Aziz in his article entitled Structure of the Holy Qur'an which emphasizes the list of letter names recorded in the Qur'an<sup>7</sup>, and Ansharuddin in his article entitled Systematic Arrangement of Letters in the Qur'an: Historical Studies which discusses the history of the process of collecting letters in the Qur'an.<sup>8</sup>

Martin Whittingham in his book entitled *Al-Ghazali and The Qur'an: One Books Many Meanings* explains the theory and practice of hermeneutics applied by al-Ghazali in explaining the contents of the verses of the Qur'an.<sup>9</sup> However, literature that reviews the structure of the Qur'an from the perspective of Imam Al-Ghazali has not been found extensively, so it is 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 thought constructs of Imam Al-Ghazali, a prominent Sufi figure, who introduced formulations of Qur'anic structures different from those previously described. The formulation of the structure of the Qur'an initiated by Imam Al-Ghazali was elaborated in one of his works entitled *Jawāhirul Qur'ān*

## **B. Literatur Review: General Structure of the Qur'an**

When perusing the Mushaf of the Qur'an, one can glean that the overall structure comprises 114 sections, known as surahs or chapters, containing a total of 6236 verses.<sup>10</sup> Each letter of its composition consists of components of verses.

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<sup>7</sup> Farhat Aziz, Structure of the Holy Qur'an, *Journal of Islamic Studies and Culture* 1 (1), June 2013, 27-59.

<sup>8</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>9</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Books Many Meanings* (London: Routledge, 2007)

<sup>10</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 Kūfah ulama as many as 6236 verses, as revealed by Hamzah az-Ziyāt. 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 Qatādah. According to Ulama Syam as many as 6226 verses as said by Yahya ibn al-

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-'Asr. 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>11</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-ahrufas-sab'ah* through *mutawatir* transmission.<sup>12</sup>

The currently circulating Mushaf of the Qur'an, particularly in Indonesia, includes information aimed at providing readers with a deeper understanding of the classification of Qur'anic surahs into *makkiyyah* and *madaniyyah*.<sup>13</sup> This classification is based on the prevailing theory among scholars regarding the time of revelation (*mulahadzoh zaman an-nuzul*), grounded in the migration of Prophet Muhammad. According to this logic, the letters revealed before Prophet Muhammad's migration to Medina are categorized as Makkiyah, while those revealed after the migration are classified as Madaniyah. Makkiyah verses, generally revealed in Mecca, are characterized by short compositions, addressing principles of faith and morality, and directed towards humanity. Conversely, Madaniyah verses, revealed in Medina, typically consist of longer compositions, dealing with regulations governing relationships between individuals and God or between individuals. This classification offers a systematic approach to understanding the context and themes of the Qur'anic verses based on the historical timeline associated with Prophet Muhammad's life.<sup>14</sup>

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Hârits adz-Dzumar. Muhammad 'Abd al-'Azhîm as-Zarqâni, *Manâhil al-'Irfân fi 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabi, tt.) volume I, 336

<sup>11</sup> Tim Lajnah Pentashih Mushaf Al-Qur'an, "Pedoman Pentashihan Mushaf Al-Qur'an", (Jakarta: Kementerian Agama Republik Indonesia, 2019), 1-10.

<sup>12</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>13</sup> Abdullah Hanapi, Antropologi Al-Qur'an dalam Diskursus 'Ulumul Qur'an Kontemporer, *MAGHA: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 8, No. 1 (2023), 145-169. DOI: doi.org/10.24090/magha.v8i1.7097

<sup>14</sup> Badruddin Muhammad Ibnu Abdullah az-Zarkasyi, *Al-Burhan fi Ulumul-Qur'an* (ttp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 18.

In another division scheme, the Qur'an is segmented into 30 equal-length sections, commonly referred to as *juz*. This categorization serves the dual purpose of facilitating a systematic reading of the Qur'an over the course of 30 days (one month) and aiding individuals in memorizing its verses. Another division, known as *manzil*, divides the Qur'an into 7 parts, allowing readers to complete the entire reading within 7 days (one week). It's important to note that these two division models are not associated with the segregation of specific subjects within the Qur'an. Instead, they are structured to enhance the convenience of reading, memorization, and engagement with the sacred text.<sup>15</sup>

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

1. *As-Sab'uttīwāl* (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.
2. *Al-Miūn* (a letter that has more than one hundred verse compositions), such as Hūd, Yūsuf, Mu'min and so on.
3. *Al-Matsāni* (a letter with a verse composition of less than a hundred verses), such as al-Anfāl, al-Hijr and so on.
4. *Al-Mufaṣṣal* (letters with short verse compositions), such as aḍ-Ḍuhā, Al-Ikhlās, al-Falaq, an-Nās and so on.<sup>16</sup>

Table 1: The Structure of the Qur'an is based on *Tartib Mushafī*<sup>17</sup>

No.	Name of Sura	Amount of Verses	No.	Name of Sura	Amount of Verses
1	Al-Fatihah	7	58	Al-Mujadilah	22
2	Al-Baqarah	286	59	Al-Hasyr	24
3	Ali 'Imran	200	60	Al-Mumtahanah	13

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

<sup>16</sup> Abdullah az-Zarkasyi, *Al-Burhan fi Ulumul-Qur'an* (t.tp.: Dar al-Ihya al-Kutub al-Arabiyyah, 2000), juz 1, 15.

<sup>17</sup> Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an dan Terjemahnya* (Jakarta: Kementerian Agama Republik Indonesia, 2019)

4	An-Nisa'	176	61	Ash-Shaff	14
5	Al-Maidah	120	62	Al-Jumu'ah	11
6	Al-An'am	165	63	Al-Munafiqun	11
7	Al-A'raf	206	64	At-Taghabun	18
8	Al-Anfal	75	65	Ath-Thalaq	12
9	At-Taubah	129	66	At-Tahriim	12
10	Yunus	109	67	Al-Mulk	30
11	Huud	123	68	Al-Qalam	52
12	Yusuf	111	69	Al-Haqqah	52
13	Ar Ra'd	43	70	Al-Ma'arij	44
14	Ibrahim	52	71	Nuh	28
15	Al-Hijr	99	72	Al-Jin	28
16	An-Nahl	128	73	Al-Muzzammil	20
17	Al-Isra'	111	74	Al-Muddatstsir	56
18	Al-Kahfi	110	75	Al-Qiyaamah	40
19	Maryam	98	76	Al-Insan	31
20	Thaha	135	77	Al-Mursalaat	50
21	Al-Anbiya'	112	78	An-Naba'	40
22	Al-Hajj	78	79	An-Nazi'at	46
23	Al-Mu'minun	118	80	'Abasa	42
24	An-Nur	64	81	At-Takwiir	29
25	Al-Furqan	77	82	Al-Infithar	19
26	Asy-Syu'ara'	227	83	Al-Muthaffiin	36
27	An-Naml	93	84	Al-Insyiqaq	25
28	Al-Qashash	88	85	Al-Buruj	22
29	Al-'Ankabut	69	86	Ath-Thariq	17
30	Ar-Rum	60	87	Al-A'la	19
31	Luqman	34	88	Al-Ghasiyah	26
32	As-Sajdah	30	89	Al-Fajr	30

33	Al-Ahzab	73	90	Al-Balad	20
34	Saba'	54	91	Asy-Syams	15
35	Fathir	45	92	Al-Lail	21
36	Yasin	83	93	Adh-Dhuha	11
37	Ash-Shaffat	182	94	Alam Nasyrh	8
38	Shad	88	95	At-Tin	8
39	Az-Zumar	75	96	Al-'Alaq	19
40	Al-Mu'min	85	97	Al-Qadr	5
41	Fushshilat	54	98	Al-Bayyinah	8
42	Asy-Syuura	53	99	Az-Zalzalah	8
43	Az-Zukhruf	89	100	Al-'Adiyat	11
44	Ad-Dukhan	59	101	Al-Qari'ah	11
45	Al-Jatsiyah	37	102	At-Takatsur	8
46	Al-Ahqaf	35	103	Al 'Ashr	3
47	Muhammad	38	104	Al-Humazah	9
48	Al-Fath	29	105	Al-Fiil	5
49	Al-Hujuraat	18	106	Quraisy	4
50	Qaf	45	107	Al-Maa'un	7
51	Adz-Dzariyat	60	108	Al-Kautsar	3
52	Ath-Thur	49	109	Al-Kafirun	6
53	An-Najm	62	110	An-Nashr	3
54	Al-Qamar	55	111	Al-Lahab	5
55	Ar-Rahman	78	112	Al-Ikhlash	4
56	Al-Waaqi'ah	96	113	Al-Falaq	5
57	Al-Hadiid	29	114	An-Naas	6

On the other hand, the structure of the Qur'an which is based on the chronological sequence of revelation is also known to some Muslim communities. Although it is difficult to find a mushaf that follows this pattern. The foundation for the structure following the *tartib nuzuli* pattern relies on historical reports

(hadits) and interpretations.<sup>18</sup> These historical reports attempt to reveal the revelation of the Qur'an in a coherent manner, starting from the first revelation to the time leading up to the Prophet's migration to Medina or afterward until the final revelation.<sup>19</sup> Knowledge about the structure of the Qur'an based on the chronology of revelation needs to be explored. As Imam as-Suyuthi said: "*a person has no right to talk about the Qur'an without adequate knowledge of the chronology of revelation.*"<sup>20</sup>

Among the structures of the Qur'an that use a chronological order of revelation is based on the *riwaya* of Ibn Abbas. This is as quoted by as-Suyuthi.<sup>21</sup> The chronological order is as follows:

Table 2: The Structure of The Qur'an Based on *Riwaya* Ibn Abbas

<b>MAKKIYYAH CRHONOLOGY</b>		<b>MADANIYYAH CRHONOLOGY</b>			
<b>Chronological order</b>	<b>Name of Sura</b>	<b>Number of Sura</b>	<b>Chronological order</b>	<b>Name of Sura</b>	<b>Number of Sura</b>
1	Al-'Alaq	96	1	Al-Baqarah	1
2	Al-Qalam	68	2	Al-Anfal	8
3	Al-Muzzammil	73	3	Ali 'Imran	3
4	Al-Muddatstsir	74	4	Al-Ahzab	33
5	Al-Lahab	111	5	Al-Mumtahanah	40
6	At-Takwiir	81	6	An-Nisa'	4
7	Al-A'la	87	7	Az-Zalzalah	99
8	Al-Lail	92	8	Al-Hadid	57
9	Al-Fajr	89	9	Muhammad	47

<sup>18</sup> Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an* (Yogyakarta: Forum Kajian Budaya dan Agama, 2015), 81.

<sup>19</sup> *Ibid*

<sup>20</sup> Jalaluddin as-Suyuthi, *Al-Itqan fi 'Ulum al-Qur'an* (Birut: Muassasah al-Kutub ats-Tsaqafiyah), 8.

<sup>21</sup> *Ibid*. More Information see Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an*, 86-88.



10	Adh-Dhuha	93	10	Ar-Ra'd	13
11	Alam Nasyrah	94	11	Ar-Rahman	55
12	Al 'Ashr	103	12	Al-Insan	76
13	Al-'Adiyat	100	13	Ath-Thalaq	65
14	Al-Kautsar	108	14	Al-Bayyinah	98
15	At-Takatsur	102	15	Al-Hasyr	59
16	Al-Maa'un	107	16	An-Nashr	110
17	Al-Kafirun	109	17	An-Nur	24
18	Al-Fiil	105	18	Al-Hajj	22
19	Al-Falaq	113	19	Al-Munafiqun	63
20	An-Naas	114	20	Al-Mujadilah	58
21	Al-Ikhlash	112	21	Al-Hujurat	49
22	An-Najm	53	24	At-Taghabun	64
23	'Abasa	80	25	Ash-Shaff	61
24	Al-Qadr	97	26	Al-Fath	48
25	Asy-Syams	91	27	Al-Ma'idah	5
26	Al-Buruj	85	28	At-Taubah	9
27	At-Tin	95			
28	Quraisy	106			
29	Al-Qari'ah	101			
30	Al-Qiyaamah	75			
31	Al-Humazah	104			
32	Al-Mursalaat	77			
33	Qaf	50			
34	Al-Balad	90			
35	Ath-Thariq	86			
36	Al-Qamar	54			
37	Shad	38			
38	Al-A'raf	7			

39	Al-Jin	72
40	Yasin	36
41	Al-Furqan	25
42	Fathir	35
43	Maryam	19
44	Thaha	20
45	Al-Waaqi'ah	56
46	Asy-Syu'ara'	26
47	An-Naml	27
48	Al-Qashash	28
49	Al-Isra'	17
50	Yunus	10
51	Hud	11
52	Yusuf	12
53	Al-Hijr	15
54	Al-An'am	6
55	Ash-Shaffat	37
56	Luqman	31
57	Saba'	34
58	Az-Zumar	39
59	Al-Mu'min	40
60	Fushshilat	41
61	Asy-Syuura	42
62	Az-Zukhruf	43
63	Ad-Dukhan	44
64	Al-Jatsiyah	45
65	Al-Ahqaf	46
66	Adz-Dzariyat	51
67	Al-Ghasiyah	88

68	Al-Kahfi	18
69	An-Nahl	16
70	Nuh	71
71	Ibrahim	14
72	Al-Anbiya'	21
73	Al-Mu'mininun	23
74	As-Sajdah	32
75	Ath-Thur	52
76	Al-Mulk	67
77	Al-Haqqh	69
78	Al-Ma'arij	70
79	An-Naba	78
80	An-Naziat	79
81	Al-Infithar	82
82	Al-Insyiqaq	84
83	Ar-Rum	30
84	Al-Ankabut	29
85	Al-Muthaffifin	83

### C. Methods

This research uses a literature review, focusing on the *Jawahir al-Qur'an* by Imam Al-Ghazali. The object of this study is analyzed using the structuralism paradigm proposed by Heddy Shri Ahimsa-Putra as a series of logically interconnected concepts that serve as a framework for understanding, interpreting, and explaining the reality or problems faced.<sup>22</sup> Structuralism has several basic assumptions that characterize it. First, in structuralism, it is assumed that various social activities and their results can be formally thought of as

<sup>22</sup> Heddy Shri Ahimsa-Putra, "Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama". *Walisono: 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)

language, or a series of signs and symbols that convey a particular message. As a result, there is regularity and repetition in these various phenomena. Second, humans have basic abilities that are genetically inherited, so they are present in all "normal" humans. This ability is a structure to organize, arrange structures, or 'attach' certain structures to the phenomenon at hand.<sup>23</sup> Thirdly, the existing relationships in the internal structure can be simplified to binary oppositions.<sup>24</sup>

By analyzing the *Jawahir* of the Qur'an using structuralism, some interesting observations can be obtained. For example, by examining the structure of the book itself, one can identify signs of order and repetition, whether in terms of the theme of a particular chapter or the use of certain words and phrases throughout the text. In addition, structural analysis can help uncover relationships between different parts of text, such as how certain verses or chapters relate to each other in relation to their binary opposition.

Furthermore, the purpose stated by Imam Al-Ghazali in *Jawahir al-Qur'an* is to give readers a deeper understanding and appreciation of the Qur'an through analysis of structure, grammar, and vocabulary. Using the structuralist paradigm, we can better understand the ways in which the Qur'an conveys its messages through language, and how this language is organized and structured to achieve maximum impact.

## D. Finding and Discussion

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

Imam al-Ghazali, also known as Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazali, earned the title *Hujjatul Islam*, *Zainuddin* al-Thusy, and al-Faqih al-Syafi'i. Born in the year 450 H in Thus<sup>25</sup>, he is recognized as a scholar with extensive knowledge spanning various fields, including theology (*kalam*), jurisprudence (*fiqh*), interpretation, logic, and philosophy. Al-Ghazali's acquisition of knowledge was a challenging journey that spanned years, during

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<sup>23</sup> *Ibid*, 66-67.

<sup>24</sup> *Ibid*, 68-70.

<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, tth), jilid IV, 216.

which he traversed different places and sought guidance from various teachers. His pursuit of knowledge led him through moments of shock, confusion, and doubt, reflecting the depth of his intellectual exploration and dedication to his journey.<sup>26</sup>

During Al-Ghazali's lifetime, the prevailing culture of freedom of thought and philosophical inquiry within Muslim intellectual circles had a transformative impact on religious perspectives. Religion experienced a shift away from its traditional authority and authenticity. Al-Ghazali lived in an era characterized by a flourishing of intellectual development in the Islamic world, marked by the evolution of individual thoughts into distinct schools with unique methods and systems. In this intellectual landscape, each sect claims the truth for himself,<sup>27</sup> which automatically places the other sects in an incorrect position. In his quest for truth, Al-Ghazali categorized the prominent schools of thought in his time into four groups: *Mutakallimun* (theologians), Philosophers, *Batinīyyat* (esoteric interpreters), and Sufis. Rationalism and formalism became embedded in the culture of elite Islamic societies, while Sufism found deep roots among those perceived as weaker or less privileged. This division led to conflicts between experts in theology, jurists, and Sufi practitioners. Theologians and jurists often marginalized and disregarded Sufi groups, and vice versa, creating tension and discord within Islamic intellectual circles.<sup>28</sup>

As a Muslim, al-Ghazali always relies on his views based 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 و احدا ومطلعا

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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, tth.), vol. I, 341-345.

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

Al-Ghazali asserted, drawing from a hadith, that grasping the Qur'an's essence goes beyond a mere textual understanding. He contended that the Qur'an's meanings are expansive, comparable to an endless ocean with depths containing diverse knowledge from both earlier and later times.<sup>31</sup> Rooted in *al-Sunnah*, his thesis expressed discontent with prevailing Qur'anic interpretation methods.<sup>32</sup> Al-Ghazali systematically reviewed and categorized each interpretative pattern, striving for a harmonized approach.<sup>33</sup> He sought to strike a balance by aligning the outer (*zhahir*) meanings with the inner (*batin*) meanings of the Qur'an, recognizing its profound depth and breadth as illuminated by the hadith.<sup>34</sup>

Al-Ghazali's discontent with the method and pattern of interpreting the Qur'an stemmed from the tendency of scholars (*ulama'*) to neglect the *zhahir* (apparent) side of the verses and exclusively rely on *naqli* sources. This approach, according to Al-Ghazali, resulted in an uncontrollable and detrimental understanding of the Qur'an.<sup>35</sup> The disputes between groups defending their respective methods and interpretations even escalated to accusations of disbelief against those not adhering to *naqli* sources. This situation fueled Al-Ghazali's

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<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.

<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-Ghazali'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.

strong desire to extensively study the diverse methods and patterns of Qur'anic interpretation prevalent during his time.<sup>36</sup>

*Jawahir al-Qur'an* was authored by al-Ghazali during a significant phase of his intellectual journey, specifically after embracing Sufistic thought and lifestyle. According to Abdul Majid al-Muhtasib, this work was written after al-Ghazali's book *Ihya' 'Ulum al-Din*, serving as a continuation of his discourse within 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-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>38</sup>

This statement underscores al-Ghazali's eagerness to delve into a comprehensive study and contemplation of the Qur'an, encompassing its contents, meanings, and values in their entirety. Al-Ghazali demonstrated dissatisfaction with a mere superficial understanding of the Qur'an, which had become the societal reference at that time. In his view, the Qur'an possesses not only apparent and straightforward meanings (*zhahir*) but also concealed or inner meanings, extending beyond its simple interpretation. His commitment to exploring the profound layers of the Qur'an reflects a deeper appreciation for its

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<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.

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

multifaceted significance and the recognition of dimensions beyond the readily apparent.

Al-Ghazali wrote this work to offer methods and principles for interpreting the Qur'an, aiming for a comprehensive understanding. The objective was to establish a method that could uncover and reach the hidden meanings within the Qur'an, incorporating various dimensions such as the exoteric and esoteric, *ma'tsûr* (transmitted) and *ra'yu* (rational), as well as the textual and contextual aspects. This approach involved the integration of diverse scientific disciplines, giving rise to an authentic perspective on the Qur'an. The ultimate goal was to create a profound understanding of the Qur'an capable of providing knowledge and solutions to the challenges faced by humanity.

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 2: 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	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



		three are complementary supplements			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-Fâtiḥah and that sura is the key to all doors.
4	IV	Metode Sistematika ilmu dari 10 macam tersebut. Dan sebenarnya ilmu al-Qur'an terbagi menjadi Ilmu Tujuan dan Ilmu Inti, serta penjelasan sistematik 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	16	XVI	Regarding the sura Yâsin, it is referred to as the

		metaphorized as <i>al-Kibrît al-Ahmâr</i> , and <i>Tiryaaq</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>			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>afdhal 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>Tiryaaq</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 *Afal*. 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.

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

In the opening of *Jawahir al-Qur'an*, al-Ghazali poses a compelling question: "Isn't it your job to wade through the sea of incalculable meaning?" This inquiry is directed at those who read the Qur'an, urging them to delve into its profound significance. Al-Ghazali, noting the strenuous efforts of many individuals striving to explore the depths of the Qur'an's meaning to unearth precious insights, expresses his intention in the book: "Now I want to guide you on how these people travel, how to dive and swim to them."<sup>39</sup> This statement reveals that al-Ghazali's purpose in writing *Jawahir* was to provide guidance in unraveling the meaning of the Qur'an to access its essence. Using metaphorical language, al-Ghazali suggests that individuals can discover gems at the bottom of the ocean. The instructions he imparts involve the classification of Qur'anic verses into *Jawahir* and *Durar*.

Imam al-Ghazali undertook the organization of the Qur'an by categorizing its verses into two groups: those falling under the classification of gems and pearls (*jawahir*) and those categorized as the light of jewels (*durar*). Notably, al-Ghazali refrains from providing explicit interpretations of the verses he classifies. However, the selection process, as described by Martin Whittingham, can be seen as a form of implicit interpretation.<sup>40</sup> This is because al-Ghazali, in revealing the meaning content of the Qur'an's verses, subsequently classifies them into *Jawahir* and *Durar*, implicitly conveying his understanding and perspective on the verses.

### a. *Jawahirul Qur'an*

Imam al-Ghazali elucidated that *Jawahirul Qur'an* refers to the core pearls of the Qur'an, extracted from its expansive ocean. This ocean symbolizes the vastness of the Qur'an, containing unparalleled pearls and gems. The essence of these holy verses is akin to a nur or light, illuminating the understanding of Allah

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<sup>39</sup> Al-Ghazali, *Jawahir al-Qur'an*, 8.

<sup>40</sup> Martin Whittingham, *Al-Ghazali and The Qur'an: One Book Many Meanings* (London and New York: Routledge, 2007), 66.

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>41</sup>

Among the verses that fall into the *jawahir* category is Sura al-'Alaq. When commenting on verses 4-5 of the letter, al-Ghazali said:

Anything in existence by means of which the forms of knowledge are engraved on the plates of human souls... This pen is spiritual, since the spirit of the pen and its reality are found in it... A pen being made of wood or reed does not belong to the reality of pen.<sup>42</sup>

Al-Ghazali's statement above provides an understanding that the knowledge possessed by humans all comes from Allah, the most holy God. So, the verse refers to God, that God is 'the One who teaches with the pen. He taught man what he did not know'.

## **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>43</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>44</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.

One of the verses included in the *durar* group is Surah al-Baqarah verse 21. Imam al-Baidowi in his commentary on *Anwarut Tanzil Wa Asrarut Ta'wil* says:

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<sup>41</sup> Al-Ghazali, *Jawahir al-Qur'an*, 84.

<sup>42</sup> *Ibid*

<sup>43</sup> *Ibid*

<sup>44</sup> Al-Ghazali, *Jawahir al-Qur'an*, 87.

“A servant of Allah must not be deceived by his worship. He must always be in a state of fear and hope in worshipping Allah”.<sup>45</sup>

Baidhowi's perspective aligns with al-Ghazali's intention in categorizing the verse as *durar*. In this classification, *durar* guides human behavior (*amaliyyah*) in leading their lives, emphasizing the necessity of obedience to Allah (*ubudiyah*). According to al-Baidhawi's interpretation of Surah Al-Baqarah verse 21, a servant of Allah is not entitled to a reward for their worship. This is because worship is deemed a necessity, serving as a form of gratitude for past blessings, specifically the blessings of creation. Expecting a reward for worship, in this view, is likened to a worker or employee seeking wages before engaging in the actual work.

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

Table 3: Al-Ghazali's Perspective on Structure of the Qur'an

<b>AL-JAWAHIR</b>			<b>AD-DURAR</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 (1-7)	1	Al-Baqarah	46 (1-5, 31, 40-45, 74, 75, 83, 112, 152-157, 168-169, 177, 194-195, 218, 235, 261, 262, 278-281, 284-286)
2	Al-Baqarah	14 (22, 29, 32, 108, 115-117, 137-138, 163-164, 186, 255-256)	2	Ali Imran	34 (7-9, 14-17, 28, 31, 32, 83, 92, 102-104, 113-117, 127, 129, 133-136, 145, 159, 180, 188, 200)

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<sup>45</sup> Nashiruddin Abi Al-Khair 'Abdulah al-Baidhowi, *Anwar at-Tanzil wa Asrar at-Ta'wil* (Beirut: Dar Ihya' at-Turats al-'Arabi, 1998), Juz I, 54.

3	Ali Imron	13 (1-6, 18-19, 26-27, 73-74, 189-192)	3	An-Nisa'	59 (1, 26-28, 31, 32, 36-41, 48, 49, 58, 59, 64, 65, 69, 70, 79, 80, 82, 83, 85-87, 94-96, 103-107, 110=116, 125, 126, 129, 146-149), 162, 174, 175)
4	An-Nisa'	2 (171-172)	4	Al-Maidah	12 (2, 3, 8, 9, 35, 49, 50, 83-85, 93, 105)
5	Al-Maidah	10 (17, 40, 97-99, 116-120)	5	Al-An'am	17 (32, 44, 45, 52-54, 68, 69, 82, 120, 125-127, 151-153, 160)
6	Al-An'am	45 (1-3, 13-18, 38, 46-47, 59-65, 73-79, 95-104, 115, 133, 141-142, 162-165)	6	Al-A'raf	8 (29, 31, 96, 165, 203-206)
7	Al-A'raf	10 (10-11, 43, 54-58, 143, 185)	7	Al-Anfal	11 (1-4, 24-28, 53)
8	At-Taubah	4 (31-33, 116)	8	At-Taubah	12 (18, 24, 38, 71, 100, 104, 111, 112, 122, 128-129)
9	Yunus	18 (3-6, 31, 32, 61, 67, 68, 99-101, 104-109)	9	Yunus	18 (7-10, 22-26, 55-58, 62-65)

10	Hud	11 (44, 56-57, 118-123,	10	Hud	20 (1-3, 9-11, 14-16, 61, 84-87, 110-115)
11	Ar-Ra'du	19 (1-4, 8-10, 11-18, 38-43)	11	Ar-Ra'du	8 (17-22, 26-29)
12	Ibrahim	9 (32-34, 48-52)	12	Ibrahim	6 (24-27, 38-41)
13	Al-Hijr	9 (19-27)	13	Al-Hijr	6 (85=89, 97-99)
14	An-Nahl	49 (1-23, 48-55, 65-72, 77-81, 93,	14	An-Nahl	14 (61, 64, 89-91, 96-100, 125=128)
15	Al-Isra'	9 (12-15, 42-44, 70, 111)	15	Al-Isra'	29 (23-39, 78-85, 107-110)
16	Maryam	3 (93-95)	16	Al-Kahfi	19 (28, 32-46, 107-110)
17	Ta-ha	9 (1-8)	17	Maryam	9 (39, 40, 58-60, 76, 96-98)
18	AL-Anbiya;	21 (16-35)	18	Ta-ha	19 (13-17, 72-75, 124-132)
19	Al-Hajj	16 (5-7, 18, 61-66, 70, 73-76,	19	Al-Anbiya'	10 (1-3, 105-112)
20	Al-Mu'minun	29 (12-22, 78-92, 115-118)	20	Al-Hajj	15 (11-14, 32-35, 37, 38, 41, 54, 77, 78)
21	An-Nur	9 (35-37, 41-45, 64)	21	Al-Mu'minun	22 (1-11, 51-61)
22	Al-Furqan	14 (1-2, 45-49, 53, 54, 58-62)	22	An-Nur	12 (19-22, 36-40, 51, 52)
23	Asy-Syu'ara'	12 (78-89)	23	Al-Furqan	15 (63-77)



24	An-Naml	13 (25-26, 60-65, 73-75, 78, 79)	24	Asy-Syu'ara'	14 (213-227)
25	Al-Qashash	7 (68-73, 88)	25	An-Naml	11 (1-6, 89-93)
26	Al-Ankabut	9 (19-22, 60-64)	26	Al-Qashash	5 (77, 83, 84)
27	Ar-Rum	17 (17-27, 40, 46, 48-50, 54)	27	Al-Ankabut	7 (41-45, 56, 57)
28	Luqman	8 (10, 20, 26-31)	28	Ar-Rum	5 (30, 31, 36-38)
29	As-Sajdah	7 (4-9, 27)	29	Luqman	9 (16-19, 22, 33, 34)
30	Saba'	5 (1-3, 8, 36)	30	As-Sajdah	5 (15-19)
31	Fathir	13 (1-3, 9-13, 27, 28, 41, 44-45)	31	Al-Ahzab	10 (23, 24, 35, 36, 41-44, 70-72)
32	Ya-sin	25 (33-44, 71-83)	32	Saba'	1 (37)
33	Ash-Shafat	14 (1-11, 180-182)	33	Fathir	7 (5, 6, 15-18, 29, 30)
34	Shad	4 (65-67)	34	Ash-Shafat	8 (99-106)
35	Az-Zumar	16 (4-6, 21-22, 36-38, 42, 46, 67-70), 74, 75)	35	Shad	6 (26-29, 86-88)
36	Al-Mu'min	19 (1-3, 7, 13-17, 61-65, 67, 68, 79-81)	36	Az-Zumar	7 (9-12, 23, 53-55)
37	Fushshilat	12 (9-12, 37-39, 45-47, 53, 54)	37	Al-Mu'min	2 (39, 40)

38	Asy-Syuro	16 (1-5, 11, 12, 28, 29, 32, 33, 49-53)	38	Fushshilat	4 (33-36)
39	Az-Zukhruf	16 (9-14, 80-89)	39	Asy-Syuro	9 (30, 25-27, 36-40)
40	Ad-Dukhan	4 (7, 8, 38, 39)	40	Az-Zukhruf	5 (32-36)
41	Al-Jatsiyyah	9 (1-5, 12, 13, 36, 37)	41	Al-Jatsiyah	6 (21-23, 33-35)
42	Al-Ahqaf	4 (1-3, 33)	42	Al-Ahqaf	3 (13, 35)
43	Al-Fath	1 (14)	43	Muhammad	6 (24-26, 38-38)
44	Qaf	7 (6-11, 16)	44	Al-Fath	2 (28, 29)
45	Adz-Dzariyat	7 (20-23, 47-49)	45	Al-Hujrat	6 (12, 13, 15-18)
46	An-Najm	8 (42-49)	46	Qaf	2 (39, 40)
47	Al-Qamar	7 (49-55)	47	Adz-Dzariyat	3 (56-58)
48	Ar-Rahman	27 (1-27)	48	Ath-Thur	2 (48, 49)
49	Al-Waqi'ah	17 (58-74)	49	Al-Hadid	8 ((10, 18-24,))
50	Al-Hadid	6 (1-6)	50	Al-Hasyr	2 (18, 19)
51	Al-Mujadilah	1 (7)	51	Ash-Shaff	2 (10, 11)
52	Al-Hasyr	4 (21-24)	52	Al-Jum'ah	4 (8-11)
53	Al-Jum'ah	4 (1-4)	53	Al-Munafiqun	4 (9-11)
54	At-Taghabun	4 (1-4)	54	At-Taghabun	8 (11-18)
55	Ath-Thalaq	1 (12)	55	Ath-Thalaq	4 (2, 3, 4, 5)
56	Al-Mulk	13 (1-5, 13-15, 19, 23-24, 29, 30)	56	At-Tahrim	1 (8)
57	Nuh	10 (11-20)	57	Al-Ma'arij	17 (19-35)
58	Al-Jin	5 (3, 25-28)	58	Al-Jin	8 (16-23)
59	Al-Qiyamah	4 (36-40)	59	Al-Muzammil	9 (1-10)

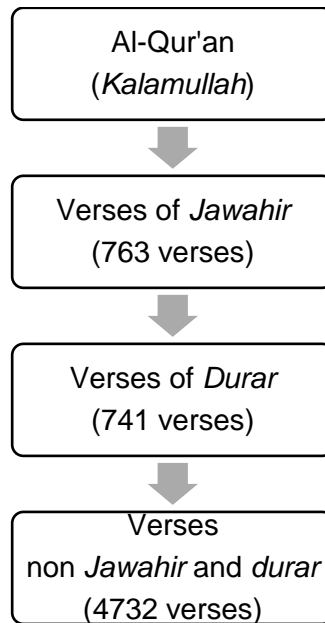
60	Al-Insan	3 (1-3)	60	Al-Mudatstsir	7 (1-7)
62	Al-Mursalat	8 (20-27)	61	Al-Insan	7 (23-31)
63	An-Naba'	16 (1-16)	62	An-Nazi'at	7 (35-41)
64	Abasa	16 (17-32)	63	Al-Insyiqaq	3 (6-9)
65	Al-Infithar	3 (6-8)	64	Al-A'la	6 (14-19)
66	Al-Buruj	5 (12-15)	65	Al-Fajr	6 (15-20)
67	Ath-Thariq	6 (5-10)	66	Al-Balad	7 (11-20)
68	Al-A'la	5 (1-5)	67	Asy-Syams	4 (7-10)
69	Al-Ghasyiyah	4 (17-20)	68	Al-Lail	10 (4-14)
70	Al-Balad	3 (8-10)	69	Adh-Dhuha	3 (9-11)
71	Al-'Alaq	8 (1-8)	70	Al-'Alaq	7 (1-8)
72	Al-Ikhlash	4 (1-4)	71	Az-Zalzalah	2 (7.8)
			72	Al-'Adiyat	6 (6-11)
			73	At-Takatsur	8 (1-8)
			74	Al-'Ashr	3 (1-3)
			75	Al-Humazah	3 (1-3)
			76	Al-Ma'un	7 (1-7)
			77	An-Nashr	3 (1-3)
			78	Al-Falaq	5 (1-5)
			79	An-Nas	6 (1-6)

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>46</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.

<sup>46</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-'Azhîm as-Zarqânî, *Manâhil al-'Irfaqân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabi, t.t.) Vol. I, 336.

Al-Ghazali adopted a hierarchical approach in classifying the verses of the Qur'an, establishing a binary opposition relationship among them. 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:



Al-Ghazali explicitly acknowledges the presence of verses in the Qur'an that hold a superior position to others. In his work *Jawahirul Qur'an*, he delves into the reasons behind the hierarchy among these verses, despite all of them being the Word of Allah (*kalamullah*). Al-Ghazali initiates his exploration by posing a question: "Is the person who has been given instructions able to match the letter al-Ikhlash with the letter of tabbat?" Additionally, he references hadiths that highlight the elevated status of certain verses or letters in the Qur'an. For instance, the Prophet SAW stated that al-Fatihah is the most significant part of the Qur'an. Another hadith attributes to the Prophet the statement that Yasin is the heart (*qalbu*) of the Qur'an, and *qulhuwallaahu ahad* is equivalent to a third of the

Qur'an. These references contribute to al-Ghazali's explanation of the hierarchical arrangement of Qur'anic verses.<sup>47</sup>

The sufistic tendency inherent in Imam al-Ghazali moved all his thoughts towards the main goal of a Sufi,<sup>48</sup> namely *makrifatullah*.<sup>49</sup> In a syntagmatic manner, al-Ghazali established a connection among the selected verses of the Qur'an, subsequently categorizing them into *Jawahir* and *Durar*. The verses falling into the *Jawahir* category, according to al-Ghazali, are interpreted as the essence of the Qur'an guiding humans to comprehend the substance, nature, deeds, and names of Allah SWT, ultimately leading to an understanding of the existence of Allah (*makrifatullah*).<sup>50</sup> On the other hand, the verses falling into the *Durar* category illustrate the meaning of a servant of Allah implementing the straight path (*shirathal mustaqim*) through unwavering practice (*istiqamah*). These verses of *Durar* are intricately connected to the servanthood of Allah's creatures, particularly humans, encompassing all aspects of their actions and devotion (*amaliah* and *ubudiyah*) towards Allah SWT.<sup>51</sup>

Al-Ghazali's syntagmatic relations among the verses of the Qur'an, encompassing both *Jawahir* and *Durar*, ultimately lead to a Sufistic paradigm relationship. Through this approach, Al-Ghazali transformed the verses of the

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

<sup>48</sup> Sufism is a science that emerges from 'irfâni. For Sufis, the word 'irfâni' 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-Washava and Al-Munqidz min Al-Dhalal), *Religia: Jurnal Ilmu-Ilmu Kelslaman*, Vol. 25 No. 2, DOI:<https://doi.org/10.28918/religia.v25i2.6230>

<sup>49</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/esoterikv2i1.1902>

<sup>50</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>51</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>

Qur'an into a means to attain *makrifatullah*, emphasizing the deep spiritual understanding and recognition of the divine.

### C. Conclusion

From the developed discussion, two main conclusions can be drawn. Firstly, the structure of the Qur'an developed by al-Ghazali suggests a progression of spiritual ascent, emphasizing the need to start from the lowest level and move upwards to penetrate the deeper layers of the text and reach the core realm. This structure is notably imbued with Sufi dimensions. Secondly, al-Ghazali's classification of Qur'anic verses into *Jawahir* and *Durar*, along with the syntagmatic relations within each category, reveals a Sufistic paradigm relationship. Through his comprehensive study of the Qur'an, al-Ghazali transformed these verses into a medium for attaining *makrifatullah*, emphasizing a profound understanding of the divine. □

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