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Muhammad Al-Ghazali's Approach in his Interpretation Towards an Objective Interpretation of the Surahs of the Noble Qur'an

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Abstract

Research Objectives: The research aims to demonstrate Muhammad al-Ghazali's approach to the objective interpretation of the surahs of the Holy Quran, and the extent to which it meets the conditions for the objective interpretation of the surah. Study Methodology: The research followed an inductive and descriptive approach, studying the entire interpretation. In light of this study, the issues related to the method of the objective interpretation of the surah were identified, and the main and subheadings were developed from there. Results: The most important results reached by the research are that al-Ghazali's approach represents concise spiritual reflections and insights, focuses on cognitive foundations, and generally fulfills the conditions for the objective interpretation of the surahs of the Quran, with the exception of some conditions. Research Originality: The value of the research is demonstrated by the extent to which the conditions for the objective interpretation of this book are met

Keywords: Thematic; al-Ghazali; Surah.

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Introduction

Praise be to Allah, Who taught man what he did not know, and peace and blessings be upon the first teacher, our master Muhammad, and upon his family and companions as a whole. The opinions of experts in the objective interpretation of the Qur'anic surah have been varied and are almost close in terms of steps, but Muhammad Al-Ghazali (may Allah have mercy on him) had an applied imprint through his author towards an objective interpretation of the surahs of the Holy Qur'an, so this study came to shed light on this author

Reasons for writing this study:

- First: Muhammad Al-Ghazali's unique style in his approach to writing
- Second: Lack of methodological studies in objective interpretation

The importance of the study: The importance of the study lies in the following:

- First: It is related to a complete book that deals with the Qur'anic surahs according to the method of objective interpretation.
- Second: It deals with the scientific and practical experience and conclusion of Sheikh Muhammad Al-Ghazali.

Research Objectives: The following are

- First: Explaining the objective unity of the Qur'anic Surah
- Second: Identifying the most important scientific issues
- Third: Identifying selected models in comparisons between surahs
- Fourth: Applying Practical Models in Sheikh Muhammad Al-Ghazali's Employment of the Divine Sunnah in Various Fields

The problem of the study: A number of specialists have written in the method of writing in the objective interpretation of the Qur'anic surah, and the interpretation of Muhammad Al-Ghazali came to include all the surahs of the Holy Qur'an and in the light of the relevant approaches, and this interpretation came to show the extent of Sheikh Al-Ghazali's commitment to this methodology, and the following questions emerged from it:

1. First: What is meant by objective unity?
2. Second: What are the most important scientific issues that this interpretation addresses?
3. Thirdly: What are the most important comparative models in the interpretation of some surahs?
4. Fourth: What are the most important applied models that interpretation has been exposed to in the field of the Divine Sunnahs?

Previous Studies and Comments:

After researching and reviewing the previous studies that dealt with this subject, they are as follows:

1. The approach of Muhammad Al-Ghazali Al-Saqqa in his interpretation towards an objective interpretation of the surahs of the Noble Qur'an by Dr. Fatima Muhammad Mansour Saqr.
2. Objective Interpretation in the Writings of Sheikh Muhammad Al-Ghazali, Afaf Abdul Ghafoor Hamid, Research Paper Submitted to the Conference on Objective Interpretation of the Noble Qur'an: The Reality and Prospects of the University of Sharjah, on 25-26-2010.
3. Book: Sheikh Muhammad Al-Ghazali, Pioneer of the Objective Interpretive Method in the Modern Era, Dr. Masoud Flossi, Dar Al-Wafa, Mansoura, and Dar Al-Sahwa for Publishing and Distribution, Cairo, 1st Edition, 2000.

By reviewing the previous studies, there are some points in common with this study, but what distinguishes this study is the subject of verifying the conditions of the objective interpretation of the surah in this book.

Method

I followed the inductive and descriptive approach, where I studied the interpretation in its entirety, and in the light of this study, I identified the issues related to the method of objective interpretation of the Surah and put the main and sub-headings through it. What are the consequences of those who are characterized by stubbornness, according to what is mentioned in the Holy Qur'an?

Research Plan:

First Topic: Objective Unity in the Qur'anic Surah.

- The First Requirement: The Meaning of Objective Unity
- The first issue: Focusing on the most important topics of the surah
- The second issue: Focusing on the connection between the Holy Qur'anic verses.

The second topic: Focusing on the Sunnah of Allah in interpretation.

The third topic: Paying attention to scientific issues and linking to reality.

Fourth Topic: Comparison between the Surahs.

Result and Discussion

First Topic: Objective Unity in the Qur'anic Surah

The first requirement: the meaning of objective unity

The specialists know that the objective interpretation of the Qur'anic surah is a kind of interpretation of it in addition to the interpretation of the term and the subject, with some reservations about this type of interpretation of the Qur'anic surah, and those who went on to say that it exists mentioned a specific method of writing, and the essential point that he focuses on is the objective unity of the Qur'anic surah.

There are several definitions of this term, including:

Hijazi¹ defined it as "searching for the issues that the Qur'an has presented to it in its various surahs to show their special meanings related to the general subject that it is looking for in order to achieve the goal, which is the objective unity in the Holy Qur'an."² There are many words and terms that have been used to denote this particular type of objective interpretation, so the term objective unity has been used a lot, and the term organic unity, literary intellectual unity, logical unity, and systematic unity have been used on it, but many have limited themselves to the term unity only, or the objective interpretation of the soorah.³

Shaykh al-Ghazali wrote this basis in his approach with his pen in the introduction of the book, saying: "I paid great attention to the unity of the subject matter in the soorah, even though there were many issues in it, and I was disappointed in that by Shaykh Muhammad 'Abd-Allaah Daraz when he took up Surah Al-Baqarah and he was ignorant of it in one colorful bouquet of it, as anyone who has read his book Al-Nabaa al-Azeem knows this, which is the first objective interpretation of a complete soorah."⁴ This unit was represented in the following issues:

The first issue: Focusing on the most important topics of the surah

This investigative view, which is engraved by Sheikh Al-Ghazali, gathers the scattered topics within the Qur'anic Surah, and thus gives us the overall picture with a breathtaking briefing that leads to standing on the axis of the comprehensive Surah, and this is a basic element in the objective unity and the evidence is inferential. He says in Surah Al-Fatiha: "Surah Al-Hamd is one of the shortest surahs, but it is the mother of the Book, and the greatest surah that includes a brief summary of the doctrines of Islam, and a close covenant between the people and their Lord fulfills their mission in existence."⁵

Speaking about Soorat al-Nisa', he says: "The first third of Soorat al-Nisa' is a talk about the family and its issues, and the family is the small community, and the remaining two-thirds are a talk about the ummah and its affairs, and the ummah is the large community, so the focus of the whole surah is social relations and the need to tighten them and pay them back.⁶

With regard to Soorat an-Naml, he says: "Soorat an-Naml contains wonders about the animal world, which may be revealed in the near future, while the beginning of the surah contains quick conclusions about the fates of the believers and the disbelievers, as a guidance and good news for the former, and loss and loss for the others. In fact, this quick introduction is detailed in the last part of the soorah, but after mentioning four stories: about Moses and Pharaoh, about Solomon and Sheba, about Thamud, and about the people of Lot, as it is mentioned in the soorah, and a brief nod to the beast that came out before the hour.⁷

The second issue: Focusing on the connection between the Holy Qur'anic verses

Perhaps the above-mentioned good connection is based on the science of occasions in the Noble Qur'aan, and this is one of the topics of the sciences of the Noble Qur'aan, and I have taken a space of discussion between the specialists between those who prove it and those who deny it, and those who stipulate specific conditions in order to adopt this knowledge.

The occasion in the language of the problem and the approach, and its reference in the verses and the like, to a meaning that connects them to a general or specific mentality, sensory, imaginary, or other types of relationships or mental correlation, such as cause, effect, counterparts, and opposites.⁸

Al-Ghazali has outlined this approach in his interpretation in many places that he saw as achieving the intended purpose, mentioning the link with good reasoning and insight without cost, and in order to clarify the idea, we mention here examples that decide the previous one of the lawsuits.

First: Surah Al-Tawbah: Linking the beginning and the end of the surah

The beginning of the Surah with this exciting speech of the innocence of the polytheists in the words of the Almighty :

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (التوبة : 1)

He said: "I look at the beginning of the surah and then I ponder over its endings and I feel wonderful. The first of the surah is the acquittal of the Taghut

and his men who tamper with treaties. The last of these is a reminder of the general mercy of Allah when He sent the prophet of the epic and the prophet of mercy, he is a warrior prophet, who confronts those who bear arms with weapons, but at the same time he seeks peace in every inch of the earth, and seeks to wipe the dust off every forehead and erase the stubbornness from every sad person. If justice is guaranteed, freedom prevails and rights are preserved, then only a criminal can resort to war. For this reason, the surah concludes with this verse :

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (التوبة : 129) .

Second: Soorat Al-Hijr

In his flawed, concise and eloquent style, Sheikh Al-Ghazali diagnoses the miserable state of the disbelievers on the Day of Judgment, where regret is for the days in which they fell short, and the world deceived them with its adornments, and reveals a good connection between the beginning of the sura, which refers to a hidden threat to the nations that are hostile to their prophets, and the reality of the punishment that has befallen them. We have noticed that the end of this soorah, which confirms the first of them and responds to it, for when the slaves of life challenge their Prophets, and obstruct their path, and think that the state is eternal for them, it comes at the beginning of the soorah:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَدَقَ اللَّهُ الْعَظِيمُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ أَعُوذُ بِاللَّهِ مِنْ ﴾

This is a brief statement that you explain at the end of the surah when you tell how the people of Lot, the people of Shu'ayb and the people of Salih perished, for the vessel receives mistakes so that if it overflows, the punishment begins, because perhaps the criminals did the deed after which destruction comes.⁹

Third: Surah Al-Shura

Perhaps the good connection is manifested when this Surah is presented with the establishment of the lawsuit, the argument and the evidence, and the bashing of the people of falsehood, and it diagnoses the reality as it is with the confidence and ferocity of the Muslim who is confident of his message. The Sheikh says: "The Prophets and those who followed their path made extraordinary efforts to reform the sons of mankind, but they forgot the Revelation or forgot it as if they were on a rebellious planet. She explained her relationship with the early People of the Book. .. Just as Surah Al-Shura began by talking about the Divine Revelation, it concluded by talking about it, and it first showed how the Revelation occurs."¹⁰

Through the above as selected examples of the connection between the verses of the Holy Qur'an, it is noted that the Shaykh in his interpretation was referring to these links after contemplation and reading, as he stated that, and the connection in most of it focuses on the relationship between the beginning of the surah and the conclusion, and I did not notice the connection between the end of the surah and the beginning of the surah that follows it, at least according to my knowledge, and this connection in the scientific balance is recorded for the author, especially that this relationship is logical and useful and there are no observations. These jokes are disturbed.

The second topic: Focusing on the Sunnah of God in interpretation

Shaykh al-Ghazaali (may Allaah have mercy on him) was an expert on reality, a revelation of souls and their ills, and aware of the affliction of the ummah and its affliction, so he would reveal the disease and diagnose the medicine according to the guidance of the Sunnah of Allah. The Sunnah is in fact the law, the custom and the method, and there are many books that have dealt with the subject of the Sunnah in the Holy Qur'an, these divine laws are overlooked by politicians, media and sociologists who have not imbibed the purity of Islamic thought, and have started their analyses in the various fields of dry Western studies far from the divine revelation. We can stand at this idiomatic definition of the Sunnah: "It is the set of laws according to which the whole of existence proceeds, according to which life moves, and governs its molecules and vocabulary, so that no creature can deviate from it."¹¹

Among the most important Sunnahs of the Lord that he touched on

First: The Sunnah of Allah in the Fate of Darkness

The consequences of injustice are dire, and the land is ruined, and the punishment of its owners is dire, and this is what the Qur'aan has told us, the Sunnah of the Prophet (peace and blessings of Allaah be upon him) has explained to us, and it has been mentioned by sociologists, and what history has proven.

In Soorat Al-An'am, which is the first Makkah surah in the Tawwal, and it was revealed in one breath and tens of thousands of angels celebrated its descent, it came to reveal the Sunnah of Allah in the destinies of civilizations when they decay, and the destinies of nations when they become arrogant and overwhelmed, they live a little on the face of the earth and then disappear under it, and it has been shown that this law applies to the believer and the disbeliever alike.

He says: From the first of what the surah mentions, a report of the fate of darkness, no matter how long they last, and in this law it is a good statement for the Quraysh and those who are in their rule to deter them. :

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنَّهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (الأنعام: 6)

The Qur'an emphasizes this Sunnah by means of divine cunning by luring darkness and imagining them after this punishment, and the thunderbolt will come from where they do not count. :

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ (الأنعام: ٤٢ - ٤٣¹²)

Second: Steadfastness and obedience to Allah and His Messenger are among the reasons and elements of victory.

Surah Al-Anfal is a celebration of the report of jihad and the fight against darkness, especially since it came in the wake of the Battle of Badr, the battle of Al-Furqan, as it is a practical statement for those who wanted to stand on the elements of victory.

The first of these reasons is courage that tempts people to do what is feared of retaliation, and it affects what is with Allah, as it kicks this world out of a desire for the Hereafter, and it is mentioned that this Surah came with six calls, two of which are calls to ask for steadfastness and refuse to flee, and he promises him the great things, and he stands at the last call, which included a number of guarantees of victory. :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ (الأنفال: 45-47).

We notice the warmth of the heart and sincerity of emotion in the Shaykh as he decides the truth of victory by saying: Reaching the summit requires a great effort, but to sit on top of it and to stay long in it requires more effort, and perhaps this is what the noble verse means, which counts the guarantees of victory and its preservatives over the course of the days, and steadfastness when times of

adversity requires a soul full of certainty and sacrifice, and obedience to Allah and His Messenger is one of the necessities of victory. and he tells them that he is not afraid of them by the hand of their enemy as much as he fears for them that sins will infiltrate them.¹³

Third: Sins of a special kind are the cause of the destruction of nations

The Holy Qur'an reminds us in many verses of the punishment of sins in this world and the Hereafter and the effects they leave on the individual and society, the Sheikh reviewed in Surah Hud a divine Sunnah by saying: "The Qur'an has told us the punishment that was inflicted on the nations that rebelled against the laws of Allah represented by the laws of the Messengers and went against the law of fitrah, including the people of 'Ad, *Thamud*, the people of Lot, and Pharaoh and his people, reminding the Prophet (peace be upon him) of this situation and that these nations have become a trace after an eye, and in a statement The nature of sins that foreshadow punishment is of a special type, adding that transient sin does not destroy the future, it is born to die, and it may be followed by regret that erases all good memories for it, and perhaps it was a vaccine that protects it from falling into its likenesses, so it benefited from where it harmed, the sins that destroy nations are those that settle in the soul and do not cross it, they settle in it so that they can then be part of the larger society, perhaps they will turn into a tradition or legislation It is a crime to stay away from it, and it is a crime to forbid it.¹⁴

Third Topic: Paying Attention to Scientific Issues and Linking with Reality

In the personality of Al-Ghazali, the broad and accurate culture in diagnosing reality, putting his hand on the ills and prescribing the medicine is evident in this interpretation, but in a prescribed manner without elaboration, and raises political, social or intellectual realistic issues in the context of the interpretation, which gives the interpretation vitality and rhetorical beauty, and we stand here at the most important relevant models.

First: Surah Yusuf

Yusuf (peace be upon him) went through stages of afflictions in which he succeeded and eventually led him to empowerment in the management of Egypt's financial affairs, and one of the most dangerous of these afflictions was the unbridled strife he was exposed to from the wife of the dear of Egypt: "Yusuf was a young man full of manliness, mature with instinct, and he was desired, but without that death, the motives of honor, religion and piety suppressed every call, the wife of the dear took him away from herself, and the believing resistance triumphed over the wrong thinking. And Al-Aziz kissed, and his wife pulled Yusuf's shirt, and he was fleeing from her, the battle had come to an end, and

when she fell into embarrassment, she began to threaten Yusuf and accuse him, and Yusuf (peace be upon him) confidently denies this accusation and complex injustice, and the problem was that there was no audio or video recording to rule in the case, so the mental clues remained, the woman grabbed the young man who was fleeing from behind him and tore his dress, otherwise the young man is the accused, so the judiciary says, the Almighty says.:

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِيَّ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ
وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ
إِنَّ كَيْدَكُنَّ عَظِيمٌ

This ¹⁵ issue is one of the jurisprudential issues that the fuqaha' dealt with with the authenticity of the evidence, and it is one of the issues in which the fuqaha' differed, and those who went to adopt this view, Ibn Qayyim al-Jawziyyah, who said, quoting the previous verse, "This is the statement of the witness whose testimony Allah mentioned and did not deny it, rather he did not bother with it, but he narrated it as a prescribed So he reaches the knowledge of the truthful of the two of them from the liar. ¹⁶

Second: Geography of the Land of the Prophets

In an exciting, concise and comprehensive manner, Sheikh Al-Ghazali spoke in his commentary on Surah Al-Mu'minun about the nations that resisted the Messengers and deserved punishment and revenge, and he mentions the places where these peoples are concentrated, saying: "And the nations that rejected the faith live in large numbers in the region that is now called the Middle East, Noah was in northern Iraq, and Abraham descended from Iraq to the Hijaz, and passed through Egypt and the Levant, and Moses came out of the valley of the Nile wanting to flee with his people, and he died in the labyrinth, and Jesus was born in Palestine and visited. Egypt, Saleh and Shuaib were in the north of the Arabian Peninsula, and Hud was in the Ahqaf in Yemen, and it seems to us that the people in this country were closer than others to the Messages of Heaven and the truths of the Revelation, so when they disbelieved and realized it, fate tore them apart.¹⁷

Third: The Science of the Unseen and Contemporary Science

In Surah Luqman, it included a set of commandments and moral values, "And Luqman the Wise saw the truth from the wise men of Greece whose names became famous, for their philosophy is a mysterious thought and imaginary looks, while Luqman summed up the eternal truth in a method and took it as his son, leaving it a noble legacy. It sheds light on the interpretation of the noble verse:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The surah denies that the priests and those who claim to have knowledge of the unseen have any knowledge of the unseen, and weather predictions are not knowledge of the unseen, rather they are skeptical conclusions from some cosmic manifestations near and far. It is also possible to detect what is in the abdomen to find out the type of fetus. This is nothing more than a complete knowledge of what every female human being, animal and bird carries throughout time and space.¹⁸

Shaykh 'Abd al-Rahman Habankah was good at presenting this matter by saying: "Our minds cannot perceive anything of the knowledge of the unseen, for the mind independently cannot conceive, imagine, analyze or ride except within the limits of the things that come through the senses, and the world of the unseen has not come into contact with us through the sense that all people feel, so our minds are not independent of perceiving anything of it. As for the things that were absent from us in the universe and then we were able to reach their knowledge through certain scientific discoveries, or theoretical research in which the proper scientific method was followed, given the development of contemporary science in terms of the possibility of using latent cosmic energies, these are things that went out of being unseen to being one of the things that are included in the observable physical world. For example, finding out the universal causes that determine, for example, the time of rainfall, or revealing the condition of fetuses in their mothers' wombs by means of endoscopes, X-rays, imaging devices, etc. This takes them out of being unseen, which is considered to be like stoning in the unseen, to being a material thing that is evident and it is correct to speak of them like other material things that are presented to our sensory field of perception."¹⁹

Fourth: Managing the affairs of the universe

"Surah Al-Sajdah was like the announcement of the birth of the Islamic Ummah, there are old local messages that ended in terms of time and place, but the message of Muhammad (peace and blessings of Allaah be upon him) changed the face of the world, it is universal, the following verses came to confirm the greatness of the Creator Almighty.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ذَلِكَ عَلِيمٌ الْغُيُوبِ وَالشَّهَادَةُ الْعَزِيزُ الرَّحِيمُ .

The Shaykh adds that since the Creator of this vast world is the mastermind of the vast universe in a flash, this requires clarification, for the earth revolves around itself every twenty-four hours, and revolves around the sun in 365 days, and the sun and its family run in a mass orbit of stars. The galaxies that swim in space know little about them, and the light in a few minutes cuts the distance between the earth and the sun, because the management of the affairs of the universe requires distant times by the standards of human beings, but in the work of the Creator it does not take much time.²⁰

"The affairs of the whole universe are arranged in the upper and lower worlds, and then the effect of the command ascends to it and its implementation by the angels, and this is a representation of the greatness of Allah and the compliance of all creatures to His will and management, like the Absolute Ruler who issues His commands and then comes from His assistants what indicates their execution, and what is meant by a thousand is the prolonged time, which in the language of the Arabs is the maximum end of the number, and the Arabs describe the days of the hated as long and the days of pleasure as short.²¹

Fourth: Faith and spending to achieve the civilizational project.

The path of empowerment in the land has material and spiritual reasons for faith, and there are signs in the Holy Qur'an that show the method of succession, the most important of which is the investment of money in civil and military industries, and this is in line with the subject of the soorah, which focuses on a miracle or a scientific reference related to the descent of iron.

Al-Ghazali says: "The Surah begins to chart the way for the Islamic Ummah so that it can fulfill its universal message, so that we can read the words of the Almighty.:

ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ
(الحديد :7)

Faith and spending are two main elements for the Ummah to succeed in achieving its goal, and they deplore the reality of the Arab Ummah in terms of its possession of many financial resources, as its land is fertile, and its desert is full of treasures and minerals but it did not use them in support of its message, and urgent desires prevailed over the abode of the Hereafter, and the wealth of Muslims benefits from it more than others, and it should have been employed to support the doctrine of monotheism and the truths of revelation, although good disposition of money to serve the faith is one of the signs of the people of truth, unlike the slaves of life Bad paths.²²

Fourth Topic: Comparison between the Surahs

When achieving the above title, what is meant is not on its face in the sense that the Shaykh does not compare the surahs at all or compare them according to the method of comparative interpretation, but there are references in some surahs, and this comparison is represented in terms of first: He said: "Soorat Yunus Makkah is similar to Soorat al-An'am and al-Isra' in its subject, which is to introduce Allah by looking at His kingdom and contemplating His creation. Surah Saba' is similar to Surah Al-Furqan in that it reviewed the suspicions of the disbelievers, and it responded to it one by one.²³

Second: Comparison in terms of meaning

This is done by reviewing one or more verses and explaining the similarity in the meaning and its example, which is mentioned in the mention of the proverb that shows the truth and falsehood in Surah Ibrahim and Al-Ra'd, which says: "Surah Ibrahim is similar to Surah Al-Ra'd in its explanation of the nature of the truth, for the truth benefits people in addition to its rational truthfulness, while falsehood brings trouble and pain.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (الرعد
أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
(إبراهيم : 24 - 25) يَتَذَكَّرُونَ Nations vary according to the totality of the facts on
which they are based and live by, for there are ideological, moral, urban and
civilizational realities, and it is assumed that the word of monotheism is the root

of a tree with many branches, good fruit, and that it bears fruit of a mellow civilization for those who know it and are enlightened by it. As for falsehood, because it has no origin, it produces only calamities and defeats. Or should we turn to someone else, so that we can only benefit from the mirage?²⁴

Third: Integration of the walls

In a number of surahs and briefly, Al-Ghazali goes on to say: "Surah Ma is an extension of the surah that preceded it in terms of meaning, sequel or detail, for example, Surah Al-Mutaffifin comes after breaking the fast as if it were a complement to it, and a detail of the relations between work and reward, which is impossible to decipher. Soorat al-Inshirah is an extension of Soorat al-Duha. The question with which I began is a continuation of the successive questioning with which the previous chapter was concluded."²⁵

Fifth Topic: The extent of compatibility between the conditions of the objective interpretation of the Qur'anic Surah and the interpretation of Sheikh Muhammad Al-Ghazali.

In order to complete the image of this interpretation that is the subject of this study, the specialists have set rules for the writing method in the objective interpretation of the Qur'anic surah within studied methodological steps, I will mention the most important of these steps and then compare with the interpretation to make sure the extent of the conformity

Conditions:

First: The Significance of the Surah Name

Some advanced scholars have been of the view that the name of the surah may be a guide to its purpose, subject or pillar

Second: The date of the descent and its environment

Considering the date of the revelation of the Surah and the environment in which it was revealed, it helps to understand a deeper understanding of the content of the Surah and determine its purpose and focus.²⁶

Third: "Knowing the name of the surah Tawqafi and Ijtihad.

Fourth: Determining the main objectives of the Surah and its main objectives

Fifth: Identifying the character of the Surah, its main theme, and its main pillar, and then identifying the themes of the Surah.²⁷

Sixth: "Identifying the occasions between the verses of the Surah, to know the link between them, as they are one of the factors that build the objective unity of the Surah.

Seventh: Tightening the connection between the passages of the Surah and its partial units, as many of the surahs of the Qur'an deal with their main purpose, and the sum of these links leads to the overall theme and the main goal of the Surah.²⁸

There are those who add a technical matter related to "dividing the soorah, if it is long, into passages or paragraphs whose verses speak of an element of the goal or an area of the axis, and deriving the Qur'anic guidance and linking these passages and the inherent guidance to the main objectives of the soorah.²⁹ We deal with the preceding conditions in the form of issues by mentioning the condition and then verifying as much as possible whether the interpretation includes this field of research.

The first issue: The significance of the name of the surah

The definition of a surah is "an independent group of Qur'anic verses with an introduction and a passage.³⁰

There are those who say that the name of the soorah indicates that the subject of the soorah, the fondness for a direct relationship, is that it is the ruling on fencing the soorah, which indicates the subject of the hadith and the focus of the speech, for in each soorah, there is a prominent subject that you are talking about, such as Soorat al-Baqarah, Soorat Yusuf, Soorat al-Naml, and Soorat al-Jinn.³¹

We see that Al-Ghazali denies this significance by saying: "I refuse to deceive the titles, the names of the Qur'anic surahs are something that is different from their subjects, the topics are often extensive and complex, but the names have partial connotations, take for example Surah Al-Baqarah, the story of the Children of Israel with the cow that they were ordered to slaughter does not take half a page of the surah that is more than forty pages, and the surah is then a turbulent sea of history, legislation, wisdom and literature.³²

The second issue: The date of the revelation and its environment

The atmosphere of the revelation of the soorah, i.e., the circumstances and circumstances that accompanied the revelation of the Qur'aanic verses and soorahs, help to understand the Qur'aanic verses correctly. "The efforts of the Muslims after the Hijrah culminated in the establishment of the Islamic society, so they fought idolatry, and faced the enmity and envy of the Jews, and the

Jewish tribes that settled in the fertile places in the Hijaz, fled the faith from the tyranny of the Romans and lived among the Arabs with arrogance and arrogance over them, and they were not limited to these feelings, but they fought Islam despite the hand of peace extended to them, in this atmosphere Surah Al-Baqarah was revealed, the longest surah of the Noble Qur'an, and it is filled with various teachings.³³

As for the date of its revelation, it came briefly without investigating this issue and with various descriptions, for example, he says: "Surah Al-Anfal came in the aftermath of the victory of the Muslims in Badr, and Surah Bara'ah was revealed fifteen months before the death of the Messenger of Allah, and the prevailing opinion is that Surah Al-Ra'd is Medina after Surah Muhammad, and Surah Al-Qasas mentions that the commentators said that it was revealed on the way of migration from Mecca to Medina, and with regard to Surah Al-Mudathir, it appears that Surah Al-Mudathir was revealed before Surah Al-Muzzammil, and it was said that it is The first thing that was revealed from the Holy Qur'an is not true, it is the first thing that was revealed after the interruption of the revelation and the Prophet's eagerness to receive it.³⁴

The third issue: Knowing the name of the surah Tawqifi and Ijtihadi

The name of the surah is either tawqif or tawfiq, in the sense that it is either narrated from the Prophet (peace and blessings of Allaah be upon him) or it is ijtihad and it is narrated from the Companions or others. The names of the surahs have been proven by the taqeeef from the hadiths and the hadiths... It is possible that a surah has one name and it is many, and it may have two or more names,³⁵ so mentioning the names of the soorahs or names is one of the requirements of the method of writing in the objective interpretation of the Qur'aanic soorah. Surah Al-Hamd is one of the shortest surahs, but it is the mother of the Book, and the greatest Surah, and Surah Al-Ma'idah is also called Soorat Al-Aqdah, and the revealing Surah went on to expose the hypocrites. (التوبة) This Surah is called Surah Bani Isra', and Surah Al-Isra', and Surah Yasin is called Qalb al-Qur'an, and it is called Surah Al-Qatal. (سورة محمد) Surah Al-Talaq is called Surah Al-Nisa' Al-Sughra.³⁶

Fourth Issue: The Objectives of the Surah and its Main Theme

This is a fundamental point and it is what distinguishes the method of objective interpretation of the Surah from other colors, whether it is for the subject or the term, this book included the objectives, topics or subject of the Surah, in the systematic study, the specialists mention terms that are

synonymous or related to them, for example, they say the objectives of the Surah, its purposes, its purposes, the axis of the Surah, the pillar of the Surah.

Soorat Aal-e-Imran revolves around two major issues: the first is a dialogue with the People of the Book who are fighting Islam in Madinah, and the second: a commentary on the defeat of Uhud that inflicted a deep wound on the Muslims, and brought sorrows to dozens of homes, and the story of the table does not take away from the soorah (المائدة). Surah Al-An'am is characterized by two common characteristics in it, namely the abundance of reports and indoctrination to save the Arab mind from its deterioration, and Surah Al-Noor talks about the special relationship between men and women, mentions the punishments of some sexual crimes, explains the etiquette of looking at each sex, specifies the permissible adornments, and explains the houses in which it is permissible to eat and with whom it is permissible.³⁷

Fifth Issue: Substantive Unity

The above unity is achieved when we stand on the occasions between the verses of the same sura, and stand on the different passages of the surah and reach the overall meaning between these passages, as we have mentioned on this book under discussion, this was represented in the first topic labeled the objective unity in the Qur'anic Surah, the link, as we have mentioned, by mentioning the occasion between the beginning of the surah and the last of it, and the successive verses are rarely mentioned, and dividing the surah into sections to reach the overall meaning has not been addressed, the author of this school in this The artistic division is Sayyid Qutb in his interpretation tagged in the shadows of the Noble Qur'an .

Conclusion

The most important results: **First:** What distinguishes the author is the cognitive rooting of the Qur'anic surahs through the connection with reality in scientific issues and the Sunnah of God. **Second:** When comparing and verifying the conditions of the objective interpretation of the Surah, we find that most of the conditions have been fulfilled in the interpretation except for some conditions, including the technical divisions of the Surah, and mentioning the examples in a limited way for the other conditions in general. **Third:** Al-Ghazali's style of interpretation consists of creative thoughts and illuminations, but focused and concise. The most important recommendations: First: Adopting this interpretation as a source of the objective interpretation method.

Author Contributions

Muhammad Youssef Al-Deek: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration.

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