

# **THE DOCTRINAL INTERPRETATION OF THE HOLY QUR'AN - SURAT AL-MU'MINUN, AL-NUR AND AL-FURQAN - AS A MODEL**

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Received: 14 March 2020 Revised and Accepted: 8 July 2020

## **Abstract**

The research aims to study the topic (doctrinal Interpretation of the Noble Qur'an), by studying some surahs of the Holy Qur'an such as (The Faithful, Light, and Al-Furqan) a doctrinal exegesis study to determine their objectives and doctrinal purposes and their coherence and interconnectedness among them by accurately presenting the Islamic creed in the folds of these surahs. It is true, far from the interpretation of the ignorant and the impersonation of the invalid, and free from verbal problems, and philosophical complications, extraneous to the beliefs of faith as presented by the Holy Qur'an. It also aims to link the students of Sharia science and researchers with the Qur'an, and their return to the pure source in all life affairs, and the development of the doctrinal science in eliciting texts from The Qur'an, and its inference in doctrinal references- which there are many. For this reason, this research calls for establishing a new direction of knowledge and drawing some milestones for it. This color of interpretation has emerged in our Islamic heritage only a little, so we put in the hands of students and researchers in Sharia sciences this research, which includes signals and warnings that is an entrance for those who wanted to expand in the study of the doctrinal aspects of the Surahs of the Qur'an.

## **Introduction**

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the last of the Prophets and Messengers.

Allah's book, the Eternal, was acquired by the care of its composition, its vocabulary, and its interpretation of what a book did not possess in the universe, and how could this not be, and it is the book of guidance by which Allah Almighty wanted to bring people out of darkness into the light as in the interpretation of verse <sup>1</sup>. The Holy Qur'an took a solid approach in order to reform the faith, instill it in the souls, and establish it in the hearts, to build an integral person who carries this message. The correct conception of life is only under the banner of a true belief, and for that, the Qur'anic context has always tended to talk about the unity of the Godhead as the correct and necessary for the perception, the basic rule for establishing this perception. Then to establish other moral rules and social systems, stemming from this perception; and since the Noble Qur'an is divided into multiple surahs, each independent with its name, verses, beginnings and endings, the topics it deals with and the way in which it is presented differ from one surah to a surah. The reader sees that these surahs have a prominent topic and a basic purpose, which can be said with each Quranic surah is an objective and independent unit in its own right. In this research, a study of this matter, we review some of the chapters from the eighteenth section (Surat al-Mu'minun, al-Nur, and al-Furqan), and we try to uncover the doctrinal interpretation of this surah. It is not covert Fuqaha' and their students that Muslim scholars have varied approaches and their approaches and concepts differed in the interpretation of the Holy Qur'an. This is an issue that our scholars have made clear in their speech and books in which they talked about the directions of interpretation and the approaches of the commentators. Our research is considered an attempt to study the interpretation of the Qur'an as a doctrinal interpretation, and an entry point for determining to deal with the Qur'anic text and understanding its doctrinal purposes. Research in this field is not an easy task, as it requires personal effort to clarify and explain it. It is not an artistic term used by the people of this art - the people of interpretation - As we did not find in the writings of the previous ones a reference to this methodology in the interpretation of the Noble Qur'an, rather it is a procedural term made by some contemporary scholars in dealing with the Noble Qur'an with tafsir and eloquence and in this research, we will deal with our topic from two aspects:

**The first:** the authenticating aspect: it is necessary to explain the concept of doctrinal interpretation and its importance.

**The second:** the practical aspect: in which we will deal with the studies of these surahs, a doctrinal study in terms of their definition, their occasions, and their purposes.

The research was divided into two sections:

**The first topic:** ((doctrinal interpretation and its importance)).

**The first section:** the concept of doctrinal interpretation.

**The second section** is the importance of doctrinal interpretation in Qur'anic studies.

**The second topic:** Definition of the Qur'anic surahs (Al-Mu'minun, al-Nur, and Al-Furqan), and a statement of their doctrinal purposes. It includes several sections:

**The first section:** objective unity in the Qur'anic surahs

**The second section:** introducing the surahs

**The third section:** its descent

**Fourth section:** the similarities between the surahs

**Fifth section:** its doctrinal purposes

**The first topic:** ((doctrinal interpretation and its importance)), and it includes two sections: The first section: the concept of doctrinal interpretation. The second section is the importance of doctrinal interpretation in Qur'anic studies.

**The first section:** the concept of doctrinal interpretation, and it includes:

First: The concept of interpretation: The subject of the doctrinal interpretation of the Noble Qur'an deals with an aspect of the aspects of the Holy Qur'an, including the pearls and essences that relate to beliefs, rulings, morals, and so on, included in the Book of Allah Almighty.

Since the Noble Qur'an is divided into multiple chapters, each of them is independent by its name, verses, beginnings and endings, and since these surahs differ in length, shortness, progress, and backwardness according to the order of descent. The topics covered, and how they were presented, differed from surah to surah<sup>3</sup>.

The contemplative sees that these surahs - even if their verses are many - have a prominent subject, and basic purpose, which can be said: Each Qur'anic surah has an independent objective unit<sup>4</sup>.

The Holy Qur'an has taken great care of religious beliefs, and we have seen that Imam Fakhr al-Din al-Razi in his great interpretation - Keys to the Unseen - goes to: that the verses mentioned in the Sharia rulings are less than six hundred verses, and as for the remainder in the statement of monotheism and prophethood and responding to idol worshipers and the types of polytheists<sup>5</sup>.

As Imam Al-Shatibi noted: The Meccan Surahs in Qur'an is concerned with determining issues of belief that refer to the following matters:

One of them: the determination of the oneness of the One True Allah.

And the second: The report of the prophethood to the Prophet, may Allah bless him and grant him peace, and that he is the Messenger of Allah to them all, truthful in it, all came from Allah Almighty.

And the third: Proving the matter of the resurrection and the Hereafter, and that it is an unquestionable truth, with clear evidence<sup>6</sup>.

These three meanings are included in the verse from the Qur'an.

It is known that the Qur'an has great aims and goals that it strives for, and it is keen to achieve them through: correcting beliefs and perceptions - divinity, prophethood, and reward - and correcting the perception of man and his dignity and taking care of his rights. The Qur'an is also keen on connecting a person to his Lord to worship him alone in all his affairs, as well as recommending himself that if the soul is correct then the whole society is corrected, and if it is corrupted then the entire society is corrupted<sup>7</sup>.

Knowledge of the overall objectives of the Qur'an, including, but the first of which is correcting beliefs and perceptions through the surahs of the Qur'an which is an imperative need in studying the Qur'anic topic.

If the correct direction for correcting the paths of all sciences is the revive of life by spreading the right paths of the Noble Qur'an and transmitting it in them through its aims. It is more appropriate for it to be one of the imperatives of researching the Qur'an topic, so we cannot imagine an interpreter trying to study a topic of the Holy Qur'an while he does not understand what the objectives are, does not assign it its status in his research, and does not understand these topics according to their requirements. From the Holy Qur'an, one can learn from the messengers, books sent by Allah almighty, clarifying doctrine and rulings, assigning and rewarding those charged, and resurrecting creatures, life, the universe and existence<sup>8</sup>.

Therefore, the scholars decided that it is necessary for the commentators in general, and for those who want to enter into the study of the topics of the Noble Qur'an in particular.

For this reason, this research (the doctrinal interpretation of the Surahs of the Holy Qur'an) calls for establishing a new epistemological trend and drawing features for it, since only a small amount appeared in our interpretive heritage, and the reason for that is the difference in the approaches of the commentators in their approach to the verse of the Noble Qur'an. The doctrinal tendency had a clear effect in directing many doctrinal texts, as was evident among some commentators in various verbal directions.

In this research a study of this matter. I review the eighteenth section, starting from Surat al-Mu'minun and ending with Surat al-Furqan, in an attempt to uncover its main theme, its main focus, and the interconnectedness of the Qur'anic Surahs between them.

I put in the hands of students and researchers in Sharia sciences these papers, which contain references and warnings, which are a basic entry point for those who want to expand the study of the doctrinal aspects in the scholars' interpretations of the Holy Qur'an.

## **Second: Defining the doctrinal interpretation of the Holy Qur'an**

The doctrinal interpretation is a complex and descriptive one that should define each of its terms, then we define the term by its structure.

1. Definition of interpretation, linguistically and idiomatically:

A- Tafsir in the language: from "exegesis" which is the explanation and revealing the covered, and from the interpretation of the verse of the Almighty: "And they do not bring you an example unless we bring you the truth and better explain it"<sup>11</sup>. It is a base form of the verb derived morphologically of (Tafeel) meaning "activation", its triple verb "interpret", and the past verb from the source "Tafseer" meaning "interpreted" is emphasized by stress, which is: "fasar, Yufaser, tafseera", that is: it is the disclosure, clarification and identification of the meaning and the reasonable, removing its problem and revealing what Allah wants in it<sup>12</sup>.

B- definition of interpretation idiomatically: Scholars have defined tafsir with several close definitions, including:

Al-Jarjani defined it by saying: ((Interpretation originally: it is revealing and revelation, and in Sharia: clarification of the meaning of the verse, its affair, its story, and the reason for which it was revealed in a wording indicating an apparent significance<sup>13</sup>)).

Al-Zarkashi also defined it as: ((A knowledge by which he knows an understanding of the words of Allah revealed to His Prophet Muhammad, may Allah bless him and grant him peace, explain their meanings, extract his rulings, and his judgment<sup>14</sup>)).

And Ibn Ashur defined it and said: ((A name for knowledge that seeks to clarify the meanings of the words of the Qur'an and what can be learned from them in short or anticipation<sup>15</sup>.

Finally, Dr. Mustafa Muslim defined it as a science that reveals the meanings of the verses of the Qur'an and the statement of the desire of Allah Almighty according to human energy<sup>16</sup>.

It is clear that the idiomatic definition does not differ much from the linguistic definition. Rather, the idiomatic definition revolves around: explaining, revelation, making clear and all reach to that.

## 2. Defining the creed or belief in language and idiomatically:

A- Defining belief in language: it comes from the necessity of a thing, and the determination to do it, it says: He binds his heart to something, that is, he binds it. And beliefs: What is meant by the same belief without action.

And it also denotes multiple meanings, including linkage, conclusion, assertiveness, determination, resolves, and firmness.

B- Creed (belief) idiomatically: They are the matters that your heart must believe in, and with which you are assured of yourself, and be certain with you, not confused by doubt, and not confused by doubt.

And some of them defined it as: the foundation upon which religion is based, which is faith in Allah, his angels, his books and messengers, and the Last Day, and belief in fate is both good and evil.

Which is deducted from the definition of the Islamic creed that it is: What a Muslim owes to his Lord from what he has necessitated upon him, by way of assertion and determination.

3. The doctrinal interpretation of the Holy Qur'an: We did not stop, through research and extrapolation for most of the literature that concerns the science of exegesis, on a comprehensive definition that prevents this color of interpretation, but we can define it as: a color of interpretation that searches to reveal the meanings and goals around which the Holy Qur'an revolves. It aims to clarify matters of belief, determine it, expand its features, and defend it by interpreting the verses with an explanation of how to benefit from them in achieving the interests of the people. By "explaining how to benefit from it," it came to emphasize that the interpretation which is not only for interpretation, but also for showing how the reaching the guidance of the Qur'an to contemporary reality and how different social circles benefit from them, such as the individual, the family, society, the state, the nation, and humanity as a whole.

## The second section: the importance of doctrinal interpretation in Qur'anic studies

The doctrinal interpretation is one of the colors of the objective interpretation of the Qur'an topic - as mentioned above - and studying this aspect has many benefits, we mention the most important of them as follows:

1. It helps an accurate understanding of the Qur'an, and highlights an important aspect of the overall objectives of the Holy Qur'an, namely: correcting beliefs of faith, and correct perceptions of what has been similar over the ages to divinity, message and reward, so the Qur'an from its beginning to end: a call to monotheism and a denial of polytheism, And a statement of the good consequences of the unbelievers in this world and the hereafter, and the bad consequences of the polytheists in both worlds. Qur'an's gifts can be relegated to contemporary reality and how the various social circles benefit from them, such as the individual, the family, society, the state, the nation, and humanity as a whole<sup>22</sup>.

2. Presenting the Islamic faith in a correct and accurate presentation, away from the interpretation of the ignorant and the impersonation of the false. Free from verbal problems and philosophical complications extraneous to the beliefs of faith as presented by the Holy Quran with the response to boredom and lack violating Islam.

3. The formation of a person of faith that is achieved by the meanings of the Qur'an and translates it into a practical reality, as well as the formation of a distinct nation that implements the message of Islam, bases its life on its belief, its law and its morals, raises its generations on its guidance, and carries its message to the whole world<sup>23</sup>. Thus, it carries with it mercy, light and goodness for all humanity, as in the interpretation of the verse that You Muhammad, you were sent as a mercy for the worlds<sup>24</sup>.

4. The accurate answer to many questions that are circulating in matters of belief and other issues in this era, because the needs of societies are renewed and new ideas emerge in the human arena. We can only confront these problems and the data of civilization by resorting to the guidance of the Noble Qur'an and Sunnah guidelines. The prophetic Sunnah represented it in an objective interpretation of the Quranic topic<sup>25</sup>.

5. Facilitating and simplifying on the Muslim reader, and extracting the benefits, lessons and sermons from the origins of the books of interpretation, because the contemporary Muslim likes to take the summary of the investigation with his direct evidence. As for the investigation and scrutiny, specialists can probe its depths in its places<sup>26</sup>.

6. Linking Muslim scholars and researchers to the Qur'an and the necessity of returning them to the pure spring in all life's affairs.

7. Development of the doctrinal talent in a deduction from the Noble Qur'an, and its inference in doctrinal references.

**The second topic: Introducing the Qur'anic surahs (Al-Mu'minun, al-Nur, and Al-Furqan) and explaining their doctrinal purposes. It includes five demands:**

**The first Section: objective unity in the Qur'anic surahs.**

**The second Section: introducing the surahs.**

**The third Section: its descent.**

**Fourth Section: aspects of doctrinal similarity between the surahs.**

**The fifth Section: its doctrinal purposes and includes:**

**First: the objectives of Surat al-Mu'minun**

**Second: The Objectives of Surat Al-Nur**

**Third: The Objectives of Surat Al-Furqan**

**The first Section: objective unity in the Qur'anic surahs**

It must be known that the Noble Qur'an is a book of doctrine and monotheism. Its noble verses from the beginning of Surat Al-Fatiyah to the end of Surat Al-Nas include the call to the monotheism of Allah Almighty, and to direct the servants to sincerity in worshiping Him. Methods, ways, arguments and proofs that enter reassurance into every heart that beats with life, seek the truth, and convinces every mind to be enlightened by the light of truth and to overcome the whims of the soul<sup>27</sup>. Since the abstract theoretical doctrine, no matter how idealistic the view of things is, and no matter how sound the proofs and the strong argument, remains a faded, cold doctrine in one corner of the human mind - the science of theology - inactive in the human soul, it does not stir feelings nor release energies. But if the creed is penetrated the human soul, driving the innate impulses in it of desire and fear, agitating feelings, stirring emotions, and interfering in people's daily lives, then there is no doubt that this would be an effective creed that controls the aspirations of the souls and the immoralities of hearts<sup>28</sup>. If we follow the foundations of the Islamic faith through the presentation of the Noble Qur'an, we find that they have an effective impact on the lives of people and their interests in this worldly life. To this, we have intended in our research in this study to study some of the surahs of the Holy Qur'an as a model (al-Mu'minun, al-Nur, and al-Furqan) a doctrinal exegesis in order to determine their purposes, intentions and the topics they contain, as well as to stand on the unity of the topic in these surahs and their consistency as if their topic is one. Dr. Muhammad Abdullah Diraz, summarizing the words of some of the imams, saying: (The surah, no matter how many issues it has, is one word, the end of which is related to the beginning, and the beginning to the last, and its sentence is related to one purpose, just as the sentences relate to each other in one case)<sup>29</sup>. The unity of the subject is what is meant by the fact that the Qur'anic surah, even if its topics are numerous, and its purposes multiply, have a prominent topic, a major goal, a greater purpose, and a basic focus that its verses reveal, and its parts and sections revolve around it, and within its framework, its themes and issues are poured into it<sup>30</sup>. Interpretation between the verses in one surah, and the chapters with each other, so that we may be aware of the matter that the verse or a group of verses may be revealed for different reasons and separate

incidents, and then be placed in one surah. It may be that some of the verses were placed somewhere in the surah and the verses after which they were placed for a long period of time that exceeds several years, but when we read them we find that the unity of the topic unites them, and how beautiful the saying of Sheikh Muhammad Abdullah Draz in this regard: (... if the surah was gathered after its, it was in its decent separated from a collection, like the example of a building that was based on its bases. First time)<sup>31</sup>.

**The second Section: introducing the surahs, and it includes:****First: the name of the surah.****Second: the reason for its name.****Third: The number of its verses and their arrangement in the Qur'an.****First: The name of the surah:**

1. Surat Al-Mu'minun: The most famous in its name is: (Surah Al-Mu'minun), and some commentators mention it as ((Surat Al-Mu'minin))<sup>32</sup>. That word is a definition of the Noble Surah. The first is considering the story of the term "the believers" in reality, the first of which is in the Almighty's saying and interpretation: believers (Al-Mu'minin) are the successful<sup>33</sup>. The second is from the logic of Afadh (surah that is added to (Al-Mu'minin) the believers)<sup>34</sup>, to open it by telling them that they have succeeded. These two names were mentioned in the purified Sunnah, as it is a designated name<sup>35</sup>.

2. Surat An-Nur: It was called Surat al-Nur, to mention the light, with its word connected with the essence of Allah Almighty. This word was repeated seven times in the surah, as in the interpretation of the verse quoted from the surah<sup>36</sup>. Also with its effects and manifestations on hearts and souls, these effects are represented in the morals on which the building of this surah is based<sup>37</sup>.

3. Surat Al-Furqan: It was called Surat Al-Furqan for what was mentioned in the two Sahihs from the hadith of Omar Ibn Al-Khattab, may Allah be pleased with him, where he said: ((I heard Hisham ibn Hakim reciting Surat al-Furqan in the life of the Messenger of Allah, may Allah bless him and grant him peace ..... .))<sup>38</sup>.

**Second: The reason for its name:**

1. Surat Al-Mu'minun: It was named by this name in memory of the believers, and an indication of their exploits and their honorable virtues that they deserved the inheritance of the highest paradise in the gardens of bliss. It is one of the surahs for which only one name is mentioned. (The Believers) stopped on the story, and (The Believers) was added<sup>39</sup>.

2. Surat Al-Nur: It was called by this name because of the rays of the divine light in the legislation of judgments, morals, and human virtues that Allah made the light of Allah upon His servants, and for the abundance of mention of light in it.

3. Surat Al-Furqan: It was named by this name because Allah Almighty mentioned in it the Holy Book, which was revealed to the last of the Prophets and Messengers, Muhammad, may Allah bless him and grant him peace, and which was the greatest blessing that Allah Almighty bestowed upon his servants, and which differentiates between truth and falsehood, disbelief, faith, and darkness and the light, called the Furqan 40.

**Third: Its order in the Qur'an and the number of its verses:**

1. Surat Al-Mu'minoon: In the order of the Noble Qur'an, it is the twenty-third surah of the Surahs of the Noble Qur'an, and in the seventy-fourth in decent, the number of its verses is one hundred and eighteen verses, which were revealed after Surat al-Anbiya<sup>41</sup>.

2. Surat Al-Nur: The number of its verses is sixty-four, and its order in the Qur'an is the twenty-fourth surah, which is the hundred and three surahs in terms of decent, which was revealed after Surat Al-Hashr<sup>42</sup>.

3. Surat Al-Furqan: The number of its verses is seventy-seven, and its order in the Noble Qur'an is the twenty-fifth surah, which was revealed after Surah Yassin, which is the forty-second chapter of revelation.

**The third section: its descent:**

1. Surat Al-Mu'minun: Surat Al-Mu'minun is a Meccan surah, with the agreement of scholars<sup>44</sup>.
2. Surat Al-Nur: is Madadia, according to scholarly consensus, and no one is known to disagree with that<sup>45</sup>. As for the order in which it was revealed, the scholars disagreed on three sayings: Some of them said that it was revealed after Surat Al-Nasr and before Surat Al-Hajj, and some of them said that it was revealed after Surat Al-Hashr, and before Surat Al-Hajj, and the third saying that it was revealed after Surat Al-Hashr and before Surat Al-Munafiqin, and the first saying is the view of most scholars of interpretation<sup>46</sup>.
3. Surat Al-Furqan: Surat Makiya except for the verses (sixty-eight, sixty-nine, and seventy) as it is civil in what was narrated on the authority of Ibn Abbas and Qatada<sup>47</sup>.

**The fourth Section: aspects of doctrinal similarity between the Qur'anic surahs:**

Knowledge of similarities is an honorable knowledge from which the causes of the order are known in the Holy Qur'an<sup>48</sup>, by showing the connection between a sentence and a sentence in a single verse, or between a verse and a verse in multiple verses, or between a surah and a surah<sup>49</sup>. It is one of the subtle sciences that require understanding the objectives of the Noble Qur'an, a taste for the verses of the Noble Qur'an and the explanation of the miraculous, and to experience the atmosphere of revelation in which the verses and surahs were revealed<sup>50</sup>. The saying of it is discretionary and deductive, and it is based on the fact that the Qur'anic Surahs are based on the facts, and according to wisdom, in order and originality. Thus, the Qur'an is arranged in the order of its surahs and its verses by organization<sup>52</sup>.

What is the best thing that al-Buqa'i said about the value of this knowledge: (With this knowledge the faith is firmly established in the heart, and it is mastered in the core, and that is that it reveals the miraculous people have two paths: one: organize each sentence according to its structure, and the second: organize it with its sister sentence by looking at the order. The first is closer. Either way and is easier to taste, because everyone who hears the Qur'an in what was read and what followed it is hidden from him, and he saw that the sentences are divergent in purposes, with intersecting intentions, so he thought that they were incompatible. Thus, he got to him from grip and distress many times what happened to him by hearing from the shaking and stretching, perhaps he was questioned and his faith shook and his conviction moved ... Until he says: If he seeks help from Allah and continues the paths to the door of the relieve, to enlighten contemplation, to show helplessness, and to stand that he is at the peak of tightening ties, as was the culmination of good meaning. Thus, that door was opened to him, and behind him the lights of those secrets beckoned to him, the thought dancing from it in joy and thanks to Allah, with astonishment<sup>53</sup>. After this introduction, we will try, Allah Almighty willing, to identify the most important occasions of the Qur'anic surahs with regard to matters of belief in Surah al-Mu'minun, al-Nur, and al-Furqan.

First: (Surat al-Mu'minun): The people of interpretation have explained the connection between (Surat al-Mu'minun), the one before it in the arrangement of the Qur'an, and they mentioned several aspects in the occasion between the two surahs in which the following is included:

- 1.The occasion of the noble surah for what preceded it: What concerns Surat (al-Mu'minun -The Believers) in terms of searching for aspects of similarity and correlation between it and Surat (Hajj) mentioned before it in the order of the Noble Qur'an, a number of issues, including:

Surah Al-Haj ended with a sentence that includes a number of orders to the welfare of the world and the hereafter outlined as the Almighty said: in the Holy Qu'ran about those who believe in the Lord 54. A chapter in this Surah Allah mentioned on one of the Surahs 55 good qualities that do have succeeded,. These verses showed the success of the believers by mentioning their first major behavioral and practical qualities with the statement: their behavior is one of the effects of the sincerity of their faith and the validity of their certainty in Allah Almighty and the Last Day 56.

B- it is mentioned in Surat Al-Hajj the stories of the prophets and their nations to remember the attendees and preach.

The two verses summarized their stories here and boldly in Surat Al-Muminun, and focused on the same goal of that.

C-in Surah Al-Haj, the stages of human creation was mention in some verses as in 60, and also mentioned in Surat Al-Muminun an explanation 61. In the quoted verses of these surahs, it is quite apparent that in these verses there is an explanation of the stages of the creation of man from the lineage of Kin, until Allah made human in the best body, then after passing through the stage of his test in worldly life, Allah Almighty will kill him, then after the period of the isthmus, Allah Almighty calls him to account.

2. The occasion of the surah for what follows: Surat al-Mu'minun is the introduction that plays its role in warning against the paths of shadows, by reminding, teaching and upbringing, and Surat al-Nur is full of Islamic rulings, which those who submit to and adhere to them need more education, care and preparation, and Surat al-Mu'minun has a close relationship with its aftermath. if we contemplate what came at the beginning of Surat al-Nur, we will see that Allah Almighty reminded his people of the blessings He bestowed upon them, and this bliss was found in it at the beginning of Surat al-Mu'minun from the first verse to the eleventh.

Second: Surat Al-Nur:

1. Occasions of the surah to what came before it: The occasion of Surat al-Nur and Surat al-Mu'minun appears in two ways:

A- Allah Almighty mentioned in Surat Al-Mu'minun the general principle in the matter of creation, and that they were not created in vain, but rather with costs they worshiped him. Thus, some verses quoted in 64 talked about this. He mentioned here in Surat Al-Nur a set of commands and prohibitions in many things that are considered lubricants for disobedience, deviation and delusion 65.

B - When Allah, may He be glorified, His Messenger, may Allah's prayers and peace be upon him, commanded in the conclusion of Surat al-Mu'minun to ask for forgiveness and mercy, then He, glory be to Him, in his quoted verse 67. It added here in the opening chapter of Surat al-Nur by mentioning what is the root of all mercy, and the origin of all good from what is stipulated, in it an explanation of the aspects and requirements of His mercy by adhering to the rulings imposed by Allah Almighty in the Surah. Its verses are full of principles of legislation, guidance, guidance, morals and virtues, and all of this would enlighten the believer's life and enlighten him with the light of Allah Almighty, who brings him a safe life, salvation and contentment in the Hereafter.

2. The occasion of the surah for what follows: Surat Al-Nur's connection with Surat Al-Furqan has several aspects, the most important of which are:

A- Surat Al-Nur was concluded by reminding them of the attributes of Allah, the Magnificent, the Wise Owner, and that He will hold people accountable for what they have done in this world for their work <sup>69</sup>. While Surat Al-Furqan opened with the supreme attributes of Allah, and with his guidance to His servants that the Qur'an was revealed to them as a guide and enlightenment as quoted from verses <sup>70,71</sup>.

B- Surat Al-Nur was concluded by reminding the believers that they must abide by the commands of the Messenger, may Allah's prayers and peace be upon him, and his prohibitions and praise of those who abided by them, and warning them against disobeying his command and the consequent trial and pain of trial and torment, so Allah Almighty in the quoted verse <sup>72</sup> :. The Prophet, may Allah bless him and grant him peace, described him as being bewitched and so on <sup>73</sup>.

C- In the two surahs, they described the deeds of the unbelievers on the Day of Resurrection and their fate, and that they would not be rewarded with a wick or a drop, as quoted in verse <sup>74</sup>.

And the Almighty said about them in Al-Furqan as quoted in verse <sup>75, 76</sup>:

D- The two surahs dealt with describing the power of Allah Almighty in creating clouds and sending rain, and what is in these blessings is the blessing of the revival of the dead earth, so the Almighty said in Surat Al-Nur as quoted in verse 77 in Surat Al-Furqan quoted verse 78.

E- The close connection between the two words - al-Nur and al-Furqan - and the two surahs. If Surat al-Nur is a light in the establishment of the Islamic community, revealing the resemblance and clearing doubts, then Surat Al-Furqan came to complement it. Between right and wrong, guidance and delusion.

Third: Surat Al-Furqan:

1. Its order with those before it:

A- He, may He be glorified and exalted, has concluded Surat al-Nur by being the owner of what is in the heavens and the earth, and that he will hold his servants accountable on the Day of Resurrection for the good or bad deeds they have done<sup>81, 82</sup>.

B- The Almighty concluded Surat al-Nur with the obligation of the believers to follow the Messenger - may Allah bless him and grant him peace - while praising them for that and warning them against contradicting his command for fear of temptation and painful punishment, and the Criterion opened with praise of the Messenger - may Allah bless him and grant him peace - and the book was revealed to him to guide them to the path of righteousness, and insulted the ungrateful For his prophecy<sup>83, 84</sup>.

C- Allah described the first generation of a person. Thus, he said as quoted from Surat Al-Nur<sup>85</sup> and in Surat Al-Furqan as quoted in the verses<sup>86</sup>:

2. its Appropriateness for what follows:

A- The Almighty referred in Surat Al-Furqan to the false centuries and their destruction, as the people of Moses, Noah, Return and Thamud, peace be upon them, because of their disbelief in Him, the Almighty, then He revealed His glory in Surat Al-Shuara with complete simplification and great detail<sup>87</sup>.

B- In the two surahs Al-Furqan and Al-Shu'ra' are verses that entertain the Prophet - may Allah bless him and grant him peace -, in the first is the brief and in the second the detail of the stories of the prophets, peace be upon them, and the denial, abuse and torture they encountered from their people.

#### **Fifth Section: the doctrinal objectives in the Qur'anic surahs:**

Knowledge of the overall objectives of the Noble Qur'an is an absolute necessity in studying the Qur'an topic. We cannot imagine an interpreter trying to study one of the topics of the Noble Qur'an and he does not understand these topics according to its requirements. And their reward, the resurrection of creatures, life, the universe, and existence, and whoever reads the Qur'an carefully will find that one of the major purposes of the Qur'an is reforming the faith and clarifying its objectives through addressing the major issues that have occupied the human mind over the centuries. The correct conception of life is only under the banner of a correct belief.

Therefore, the scholars decided that it is necessary for the commentators in general, and for those who want to enter into the study of the topics of the Noble Qur'an in particular. In our study, we shall limit ourselves to studying the doctrinal purposes in these noble surahs, in order to extract from them the judgment, secrets, goals and interests that the wise street has observed and which achieve the goodness of man in the immediate and future<sup>91</sup>. Moreover, to open a door for researchers to study the doctrine in its Qur'an context and the fiqh of its objectives, and if we carefully consider the relationship of these three and other Surahs of the Qur'an, we will agree on one fact: The Qur'an surah, no matter how many issues it has, is a single statement, the end of which is related to the beginning, the beginning to the end, and its entirety is related to one purpose, just as the sentences relate to each other in the same issue<sup>92</sup>. By extrapolating the Qur'anic texts and following the words of scholars and researchers, and through reflection and contemplation on the Islamic (Sharia') texts and the verses of Allah Almighty in the universe, we can conclude that the aims of the faith are many and varied and according to Allah's leading success and guidance, the servant can understand some of them, and we will proceed to explain some of them in The following points:

1. The salvation and success of the believers in this world and the hereafter by winning paradise and escaping from the fire. Saving people from the torment of Hell and bringing them into Paradise and describing them as successful - the happy - is one of the highest objectives and end of the faith. That destination in which all the intentions dissolve<sup>94</sup>. Attributes that indicate the sincerity of their faith.

2. Knowing Allah Almighty, true knowledge of him, his attributes, actions and names, and knowledge of the slave must be certain. If the servant knows his Lord and contemplates his creatures, this leads him to reflect on the attributes and actions of Allah Almighty and thus he reaches the knowledge of Allah Almighty's divinity and his unification in his actions. Then, the result will be that the servant worships his Lord in an act of worship that singles him with it, which is the unification of Allah Almighty with the actions of the servants, and the evidence for that is the words of the Almighty quoted from the verse <sup>95</sup>. These verses included evidence in the context of inferring the uniqueness of the Creator, may He be glorified, in creation and formation <sup>96</sup>, and indicated the stages of man's creation to make him in the best evaluation. As the verses indicated in the Almighty quoted from verse <sup>97</sup>. His Lordship, may He be glorified, in his great being and some of what He bestowed upon His servants of sustenance and others.

3. Clarifying the conditions and types of people towards the message of their Lord, defining the conditions of those who love the call and the kind that Allah made them, and defining the conditions of those who deny the answer. The surah clarified the history of the believers on earth, as it showed the messengers and prophets whom Allah Almighty sent to call to his worship, and he addressed them all that their people are one divine nation. But their people did not fulfill this divine commission, but rather they dispersed into parties. In the verses of this destination, brief clips from the story of Noah, Hood, Moses, and Harun, and Jesus, may blessings and peace be upon them, are presented.

4. Submissiveness, humiliation and submission to Allah Almighty. This intention is based on a sincere, pure love for Allah, glory be to Him, love of reverence and veneration <sup>100</sup>. It is also based on fear and hope, which are the root of humiliation and submission <sup>101</sup>. Therefore, submission, submission and humiliation to Him, the Almighty, was one of the greatest purposes of the faith.

5. Accurate understanding and mental conviction by manifesting evidence of its oneness and building faith on evidence and that religion is not a superstitious mind that follows nonsense. It is a mind that respects and invokes evidence. The mind is the subject of assignment and the peace of elevation, and the closest of creation to the animals are the disbelievers in Allah Almighty who are far from His guidance <sup>102</sup>.

**Second: (Surat An-Nur):**

This surah includes sixty-four verses that guide in two-thirds of the more correct order and optimal behavior for the individual, the family, and the community to achieve chastity, preservation of dignity, protection of lives <sup>103</sup>, prevention of taboos, and provision of peace, tranquility, and stability, at the level of the individual and society. All its phases and stages, Sayyid Qutb - may Allah have mercy on him - says after this surah, describing it precisely: (It included some limits besides seeking permission for homes, next to it a huge tour in the two fields of existence, then the context returned talking about the good manners of Muslims in referring to Allah. And His Messenger, and bad manners of the hypocrites. In addition to Allah's right to promise to the believers of succession, security, and empowerment, and here it is in this lesson back to the etiquette of seeking permission in the home, along with the permission of the Council of the Messenger of Allah - may Allah bless him and grant him peace -, and it regulates the relationship of visitation and food between relatives and friends in addition to the necessary literature in The speech of the Messenger and his friendliness, all of which are the etiquette by which the Muslim community is taken, and it organizes its relations, and the Qur'an educates it in areas of life, large and small alike <sup>104</sup>). After careful consideration, depth and careful reading of the verses of this surah, we have come to understand some of the doctrinal objectives, which are as follows:

1. Raising the souls of the believers, upgrading their morals, behaviors and beliefs, reforming the social aspect, and treating the incidents of slippage that may occur in society by urging them to the meanings of tolerance, spending, good thinking, observing the sanctities of homes, reverence for their children, and legislating some penalties; And all this is in the structure of Surat (An-Nur)<sup>105</sup>. Through the verses of evidence, the referees have opened the surah with a beginning that no other surah did share as quoted from the surah's verse <sup>106</sup>: a surah which we revealed and imposed, so its rulings are obligatory and the Muslims must implement its directions <sup>107</sup>.

2. Beware of the enemies' plans and their methods of undermining Muslims and exploiting loopholes to disturb the structure of the Muslim community and warning against falling into the traps of Satan by showing their qualities and exposing their methods <sup>108</sup>.

3- The believer's feeling of the mercy, grace and kindness of Allah Almighty: He bestowed upon them many blessings as quoted from verse <sup>109</sup>.

4. Among the purposes of trusting Allah Almighty's victory, empowering him and succession to his believing servants, in His words as quoted from the verse 110: Allah Almighty has promised to empower the obedient believers in the succession of the earth and to support them with victory and pride, and to show their religion over the whole religion, and to replace them after their hearts are safe.

5. Among the purposes of this surah are: belief in Allah and being guided by His guidance and light, then showing His blessings to His servants as a whole. Allah Almighty has revealed the Qur'an as illuminating verses for souls and hearts <sup>111</sup>, as quoted from the surah's verse <sup>112</sup>and He is the Almighty who enlightens the heavens and the earth with His lights <sup>113</sup>.

1 - The comprehensiveness of the Noble Qur'an for all aspects of life, as it is the book of religion and the world. In Surat al-Nur there are more than one verse that clarifies this purpose in which the Almighty said in the one of the verses <sup>114</sup>: And He said in another place as quoted from the verse <sup>115</sup>: Reason, conscience and emotion, and in his calling he walked these three paths to establish a solid wall for this ummah <sup>116</sup>, around the forbidden things that he feared occurring in our Islamic societies, and these instructions had the effect of protecting the ummah <sup>117</sup> from sins and protecting it from vices<sup>118</sup>.

**Third: Surat Al-Furqan:** Through careful contemplation of this noble surah, the general purpose of it revolves around: Correcting the beliefs of faith and the total conceptions of deity, the message and the reward, and we can summarize this general purpose in partial purposes, which are as follows:

1 - Glorifying and praising Allah Almighty for bringing down this great Qur'an to His Prophet Muhammad - may Allah's prayers and peace be upon him - so that the worlds might be a harbinger <sup>119</sup>, and Allah Almighty will unite the owner of what is in the heavens and the earth, the ruler of the universe with wisdom and esteem, and his distinction from the child and the partner, so He Almighty said as quoted from the verse120:

2- Explaining the reality of the conditions of those sent to them during the revelation, and they are divided into deniers, deniers, who present arguments, proposals and quasi, and other believers who are followed, and these are two main divisions: a- the pious, b- and the imams of the pious bear the title (Servants of the Merciful<sup>121</sup>), and we will single them out in a separate destination in which we will show the most important The constituents that they deserve this characteristic.

3. Revoking the quasi-polytheists about the call to truth, explaining their bewilderment and hitting cheap, flimsy proverbs to repel Allah's way, explaining the pretext that he eats food and walks in the markets to earn his livelihood, and other similarities. All their attempts have been met with failure and bitter disappointment<sup>122</sup>. He replied to them that their claim was false because he challenged them to it and they could not come up with something like it. It is also similar to them saying: The Almighty said as quoted from verse <sup>123</sup>. It was mentioned to them and it is also similar to the Almighty saying as quoted in the verse <sup>124</sup> The Qur'an invalidates this suspicion with evidence and proof<sup>125</sup>, and this intention took from the beginning of the surah to the verse <sup>126</sup>: (20), of which Allah Almighty knows best.

4. The stubbornness of the infidels and their arrogance led them to oppression, injustice, corruption and insulting Allah Almighty by denying the resurrection and punishment, and their suggestion that the angels should come down to them in support of Muhammad, peace, and blessings be upon him, in his claim or seeing their Lord. So Allah Almighty treated them with a scene in which they see angels, not carrying the good news, but carrying warning and warning, so the Almighty said as quoted in verse <sup>127</sup> as quoted from the verse of the surah <sup>128</sup>. So that this would be a foundation for the Messenger, may Allah's prayers and peace be upon him, as they forsake the Qur'an, and he is suspicious of his Lord for this desertion as quoted from the verse of the surah <sup>129</sup>.

5. Entertainment, comfort, and reassurance in the heart of the Prophet may Allah's prayers and peace be upon him, and the preachers after him, for the calamities and calamities that they will meet on the path to calling to Allah Almighty. Every prophet has enemies who forsake the guidance that he brings and turns away from his path, but Allah guides his messengers to the path of victory over their criminal enemies as quoted from the verse of the surah <sup>130</sup>.

So Allah Almighty revealed to His Prophet and to the preachers after him in Surat Al-Furqan the consequence of the deniers by the mission of the Messengers before him, from the people of Moses and the people of Noah, Aad and Thamud, to confirm him on his call and his resistance to the unbelievers, ((And we had given to Moses<sup>131</sup>)), ((And the people of Noah when they denied the messengers ...)) , ((And he returned, Thamud and the Companions of Al-Rass, and centuries between that a lot)<sup>132</sup>).

6. The power of Allah Almighty Includes the universe and life by presenting some cosmic scenes of the divine power in the signs of Allah in the universe as evidence of the monotheism of Allah Almighty for whom a mind is required to unify the divinity<sup>133</sup>. And despite this, they worship beside Allah that does not benefit them and does not harm them, and they demonstrate against their Lord and Creator, and they insult if they call to worship Him, glory be to Him<sup>134</sup>.

7. The universality of the Muhammadiyah message, for it, is for all people, and it is a characteristic of the Islamic calling. Al-Tibi said: The chapter of the surah is based on his being a messenger of Allah, may Allah bless him and grant him peace, to all people, and therefore it was opened with what proves the general message of Muhammad, peace, and blessings be upon him, to all people, with the Almighty saying: (For the worlds to be a harbinger)<sup>135,136</sup>.

8. Explaining the distinctive qualities of the (merciful)<sup>137</sup> servants and their special constituents, and they are the essence of humanity in the long battle between guidance and delusion, and among their qualities that they deserve this description are:

There are a number of verses that described these qualities quoted from the surahs' and numbered below and also in the footnote:

139-to 149.

### **Conclusion**

At the conclusion of this research, we can only praise Allah Almighty for whose grace the righteous is accomplished, and we also ask Him, the Almighty, to make our work purely for His honorable sake, and we calculated, in the end, to briefly refer to some of the most prominent results that emerged to us through the research:

This modest research deals with the concept of "doctrinal interpretation" by defining the members of the descriptive complex "interpretation", "doctrinal", then defines "doctrinal interpretation": that it is one of the colors of objective interpretation that searches to reveal the goals, judgment and secrets around which the Holy Quran revolves, and aims to clarify faith beliefs, determine them, expand and defend them, and benefit from them in achieving the interests of the people.

The research also showed the importance of doctrinal interpretation in Qur'anic studies, including:

1. It helps to understand the Qur'an accurately and highlights an important aspect of the overall objectives of the Noble Qur'an. Among these aspects: Correcting beliefs of the faith that have been mated with over the ages, and keeping all that is foreign from them.
2. Development of the doctrinal talent in a deduction from the Holy Qur'an and its inference in doctrinal references.
3. Linking Sharia' scholars, researchers and those interested in the Qur'an, and returning them to the pure spring.

The paper introduces the Qur'anic surahs (the believers, the light, the furqan), the place of their descent, their coherence, and their wonderful interconnectedness as if they were one topic leading to the end of it (Iman Sadiq, and his translation (Surat al-Nur) is Nur Ali Nur \_ the light of instinct and the light of knowledge is a light in the establishment of an Islamic society revealing the likeness of it. For doubts - and their translation, (Surat Al-Furqan) - the Qur'an - Farkan in which they differentiate between truth and falsehood, guidance, and delusion.

**Footnotes**

1. Surah Ibrahim, verse: 1.
2. in Shadows of the Qur'an, by Sayyid Qutb: 10/151.
3. See: The Objective Unit in the Qur'anic Surahs, by Dr.: Abdul Aziz bin Abdullah Al-Khudairi, 75, Journal of the Islamic University in the Kingdom of Saudi Arabia, Issue: 149.
4. It is more appropriate to cite some of the sayings of scholars on objective interpretation and its divisions, then turn to the definition of the Qur'anic subject, for objective interpretation is one of the colors of interpretation, and scholars have defined it with several definitions, two of which are listed: First: Dr. Abd al-Sattar Fathallah defined it as: a science that searches in Issues of the Noble Qur'an, united in meaning or purpose, by collecting their separate verses and considering them in a specific form, with specific conditions, to clarify their meaning, extract their elements, and link them with a universal bond. The second definition: It is a science that deals with issues according to the Qur'anic objectives through one or more surahs Dr. Mustafa Muslim commented on this definition that: It is more likely than other definitions, by saying: (Perhaps the last definition is more likely, because it is free from repetition, and because it refers to the two main types) ..

Most of the contemporary scholars in the science of exegesis are almost unanimously agreed that the sections of interpretation are three: The first section: The objective interpretation of the Qur'anic term: It is in which the interpreter chooses a word from the words of the Noble Qur'an following its verses in the entire Qur'an or in a surah of its surahs such as: (The word of truth in the Noble Qur'an)). The second section: Objective interpretation of the Qur'an topic: The researcher chooses a topic from the Holy Qur'an unconditionally - and introduces the Qur'anic story into this type - and this is in the eyes of most researchers the most famous field of research in this type of interpretation and the most authored and studied. The reason for that: Because it addresses the nation's problems, such as: "Patience in the Qur'an" by Sheikh Al-Qaradawi, (Deceit in the Noble Qur'an), Ziad Khalil al-Daghamin. The third section: Objective interpretation of the themes of the Noble Qur'an and its major objectives: The researcher chooses one of the axes of the Noble Qur'an or one of his major aims, such as the axis of belief, which is the subject of our research, legislation, or Qur'an stories. This makes the axis a well-structured structure with harmonious parties in the best calendar, in which readers of all walks of life find pleasure and guidance, so they can draw from each according to his energy and need, such as the interpretation of the keys of the unseen by Al-Razi, where Allah Almighty has decided that the Qur'an revolves around four issues: The divinities, prophecies, repetitions, and proof of judgment and destiny for Allah Almighty, and the interpretation of Ibn Ashour, where, after his comprehensive extrapolation, may Allah Almighty have mercy on him, he explained that the Noble Qur'an has eight axes and called them (the original objectives that the Qur'an came to explain).

Section Four: Objective Interpretation of the Qur'an Surah: Scholars, in the past and present, have encountered difficulties in determining the objective unity of any surah of the Qur'an. Because it may be difficult for the interpreter or researcher to objectively link the introduction to the surah, its essence and its end, and sometimes the accuracy of determining the topic of the surah may be absent, so the topic becomes loose and can be the subject of several surahs. An example of this is said: The topic of Surat al-Nisa 'is: Organizing the Islamic community, especially since this topic is general in which all verses of the Qur'an are shared, not Surat al-Nisa only.

Looking at the details of this topic: Introduction to Objective Interpretation, by Dr. Abd al-Sattar Fathallah Saeed: 20, 95, 272, House of Islamic Distribution and Publishing, Second Edition, 1991 CE, Egypt, and Investigations on Objective Interpretation, by Dr. Mustafa Muslim: 16, 23, Dar Al-Qalam 1997 AD, second edition, Damascus, and the methodology of research on objective interpretation, by Al-Daghamin: 14, Dar Al-Bashir, first edition, 1995 AD, Jordan, and the objective interpretation of the Holy Quran, its fields and methodology for researching it, by Fathi bin Jumaa Ahmad: 55-63.

5. See: Tafsir Al-Razi called Keys of the Unseen, by Al-Razi: 2/324, Dar Revival of the Arab Heritage, Third Edition, 1420 AH, Beirut.

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ISSN- 2394-5125 VOL 7, ISSUE 15, 2020

6. See: The approvals, by Al-Shatby: 40 / 269-270, Edited by: Mashhour Hassan, Dar Ibn Affan, first edition, 1997 AD.
7. See: the doctrinal purposes in the Meccan surahs according to the order of revelation among contemporary commentators, by Dr. Ahmad Abd al-Razzaq Jubayr, research in the publishing phase.
8. See: the overall objectives of the Qur'an and their importance in the objective interpretation of the Qur'anic topic, by Professor: Ahmed Abdel Salam Hassan: 16-17, a paper presented to the Conference on Thematic Interpretation of the Holy Qur'an (Reality and Prospects), University of Sharjah, College of Sharia and Islamic Studies 2010 AD.
9. Perhaps one of the most prominent of the interpretations that was full of Mu'tazila interpretations (interpretation of the disclosure of the truths of revelation and the eyes of the gossip in the faces of the revelation) by al-Zamahshari (538 AH).
10. See: Al-Qamoos Al-Muheet, by Al-Fayrouz Abadi: 456, Edited by: Muhammad Na'im Al-Erqsousi, Foundation for the Message, Eighth Edition, 2005 AD, Beirut.
11. Surat Al-Furqan, verse: 33.
12. See the Vocabulary of the Qur'an's Ghrib, by Al-Ragheb Al-Isfahani: 1/636, Edited by: Safwan Adnan Al-Daoudi, Dar Al-Qalam, first edition, 1412 AH, Damascus, Beirut.
13. Definitions, Al-Jarjani, 63, Dar Al-Kutub Al-Ilmiyya, first edition, 1983 AD, Beirut, Lebanon.
14. Evidence in the Sciences of the Qur'an, by Al-Zarkashi: 1/13, edited by: Ahmad Abu Al-Fadl Ibrahim.
15. See: Al-Tahrir and Enlightenment, by Ibn Ashour: 1/11, Tunisian Publishing House, 1984 AD, Tunisia.
16. See: Objective Interpretation Investigation, by Dr. Mustafa Salem: 15.
17. See: Lisan Al-Arab, by Ibn Manzoor: 9/311, edited by: Amin Abdel-Wahhab and Muhammad Al-Sadiq, House of Revival of Arab Heritage, third edition, Beirut.
18. See: the definitions of Al-Jarjani: 155, edited by: Muhammad Basil.
19. See: Lisan al-Arab, by Ibn Manzoor: 9/311.
20. See: An Introduction to the Study of the Islamic Faith, by Dr.: Uthman Juma Khmeriya: 121.
21. See: Explanation of the Last Dura in the Contract of the People of the Pathological Groups, by Sheikh: Saleh Bin Fawzan: 11, First Edition, 1425 AH.
22. See: How do we deal with the Qur'an, by Sheikh: Al-Qaradawi: 66, Sunnah and Biography Research Center, Qatar, 1997 AD.
23. The theory of objective unity of the Holy Qur'an through the book "The Basis in Tafsir", by Sheikh: Saeed Hawa, "may God have mercy on him", by Dr. Ahmad Muhammad Sharqawi: 53, and How we deal with the Qur'an, by Al-Qaradawi: 96.
24. Surah Al-Anbiya, verse: 107.
25. See: A Study of Objective Interpretation, by Dr.: Mustafa Muslim: 30.
26. See: The Theory of Objective Unity, by Al-Sharkawi: 53.
27. See: A Study of Objective Interpretation, by Dr.: Mustafa Muslim: 162.
28. See: In the Shadows of the Qur'an, by Sayed Qutb: 3/1399, Dar Al-Shorouk, seventeenth edition, 1312 AH.
29. The great news, by Dr.: Muhammad Abdullah Draz: 159, and see: approvals in the fundamentals of provisions, by Al-Shatby: 3 / 250-251, Dar Al-Fikr for Printing and Publishing.

30. See: The Objective Unit in the Qur'an Surahs, by: Dr. Abdul Aziz Al-Khudary: 86.
31. Great news. For Dr.: Muhammad Abdullah Draz: 154-155.
32. See: Revealing and Explaining the Interpretation of the Qur'an by Al-Tha'albi: 3/421, Edited by: Dr. Saleh bin Nimran, Dar Al-Manar, first edition, 2015 AD.
33. Surat Al-Mu'minoon, verse: 1.
34. See: Al-Tahrir and Al-Tanweer, by Ibn Ashour: 5/18.
35. Al-Bukhari included it in his Sahih, The Book of Prayer, chapter: Combining the two surahs in a rak'ah and reading: 2/185 with number: 774.
36. Surah An-Nur, verse: 35.
37. See: In the shadows of the Qur'an, Sayed Qutb: 4/2485.
38. Compiled by Al-Bukhari and Muslim, Sahih Al-Bukhari, Book of Discounts, the words of their preaching in some: 3/90 No. 2287, and Sahih Muslim, The Book of Prayer, Chapter: Explanation of the Qur'an in seven letters: 1/561, No. 271.
39. See: Al-Tahrir and Al-Tanweer, by Ibn Ashour: 5/18.
40. See: Al-Tahrir and Al-Tanweer, by Ibn Ashour: 29/422.
41. See: The Maraji of Reflection and the Minutes of Contemplation, by the Sheikh by Dr.: Abd al-Rahman Habanaka al-Midan: 14/399.
42. See: Al-Tafsir Al-Enlightening in Al-Aqeedah, Sharia and Methodology, by Dr. Wahba Al-Zuhaili: 18/118, House of Contemporary Thought, second edition, Damascus.
43. See: Maarij thinking, for the field: 6/293.
44. See: Al-Jami 'Ahkam Al-Qur'an, by Al-Qurtubi: 12/102, edited by: Ahmad Al-Bardouni and Ibrahim Tafeesh, Dar Al-Kutub, second edition 1964 AD, and Anwar Al-Taswil and Asrar Al-Taswil, by Al-Baidawi: 4/82, House of Revival of Arab Heritage, first edition, 1418 AH.
45. See: al-Tafseer al-Munir, by al-Zuhaili: 18/119.
46. See: the proof in the sciences of the Qur'an, by Zarkashi: 1/194, and mastery in the sciences of the Qur'an, by al-Suyuti: 1 / 38-41, 77-79, The Cultural Books Foundation 1996 AD, Beirut.
47. See: Al-Kashaf, by Al-Zamakhshari: 3/262, and Al-Sarraj Al-Shining in Help in Knowing Some of the Meanings of the Words of Our Wise Lord, by Shams Al-Din Al-Sherbini: 2/646, Bulaq Press, 1285 AH, Cairo, and Ma'arif Al-Tafikon, by Al-Midan: 6/293.
48. See: The Evidence in the Sciences of the Qur'an, by Al-Zarkashi: 358, and the Rules of Interpretation, by Dr. Khaled Othman Saturday: 2/743, Dar Ibn Affan, First Edition, 1421 AH, Cairo.
49. See: Investigations in the Sciences of the Qur'an, by Manna Al-Qattan: 97, The Resala Foundation, seventh edition, 1980 AD, Beirut.
50. See: A Study of Objective Interpretation, by Dr. Mustafa Muslim: 58.
51. See: Perfection in the Sciences of the Qur'an, by al-Suyuti: 2/289.
52. See: The proof in the science of the Qur'an, by Zarkashi: 1/36.
53. Al-Durar Systems, for the Bekaa: 1 / 11-12.
54. Surah Al-Hajj, verse: 77.

55. Surat Al-Muminun, verse: 1-9.
56. See: Maarij thinking, for the field: 4/416.
57. Surah, Al-Hajj, two verses: 42-44
58. Surat Al-Mu'minoon, verse 23
59. See: Nuzam Al-Durar, by Al-Bekai: 5/182.
60. Surah, Al-Hajj, verse: 5
61. Surat Al-Muminoon, verses: 12-16.
62. Look, ladders of reflection, for the field: 14/412.
63. See: The basis for interpretation, by Saeed Hawa: 7/3613.
64. Surah Al-Muminoon, verse: 115.
65. See: al-Tafsir al-Munir, by al-Zuhaili: 18/118.
66. Surah Al-Muminun, verse: 118.
67. Seen: Sambs from Surat Al-Nour, by Ahmed Mahmoud Kamel: 104, Dar Al-Nahda Al-Arabiya, 1981 AD.
68. See: Quranic Education in Surat Al-Nur, by Anwar Ahmad Daoud, An-Najah National University.
69. Surah An-Nur, verse: 64.
70. Surat Al-Furqan, two verses: 1-2.
71. See: Tafsir al-Maraghi, by Ahmad Mustafa al-Maraghi: 145/18, Mustafa al-Babi al-Halabi Library and Press, first edition, Egypt 1946.
72. Surat Al-Furqan, verse: 63.
73. Same previous source.
74. Surah An-Nur, verse: 39.
75. Surat Al-Furqan, verse: 23.
76. See: the enlightening interpretation, by al-Zuhaili: 19 / 5-6.
77. Surah An-Nur, verse: 43.
78. Surat Al-Furqan, verse: 48.
79. See: The Qur'anic interpretation of the Qur'an, by Abdel-Karim Al-Khatib: 9/1342, Dar Al-Thought Al-Arabi, Egypt.
80. Surah An-Nur, verse: 64.
81. Surat Al-Furqan, verse: 1.
82. See: al-Tafsir al-Munawir, by al-Zuhaili: 19/5.
83. Surat Al-Furqan, verses 1-8.
84. See: Tafsir al-Maraghi, by al-Maraghi: 18/145.
85. Surah An-Nur, verse: 45.

86. Surat Al-Furqan, verse: 54.
87. See: The Secrets of the Order of the Qur'an, by al-Suyuti: 121, Dar al-Fadila.
88. See: Rouh Al-Maani, Al-Alousi: 9/420, Dar Al-Kutub Al-Ilmiyya, first edition, 1415 AH, Beirut.
89. Al-maqasid in language: it is the mother, the orientation, the advancement, and the intention towards something, and in the terminology: Dr. Dhabahamed Al-Raissouni defined it as: (The goals set by the Sharia in order to achieve them in the interest of the people. San Al-Arab, by Ibn Manzur: 3/353, and the theory of objectives according to Imam Al-Shatibi: 7.
90. See: the overall objectives of the Qur'an, Muhammad Abd al-Salam: 16-17.
91. Doctrinal Objectives in the Meccan Surahs: 7.
92. See: approvals, by Al-Shatibi: 151.
93. See: Article: Where Did the New Maqasid Be Mistaken in Their View of the Objectives of Sharia, by Haytham Haddad, published on the Al-Durar Al-Suniya website, Rajab 25, 1431 AH, <https://dorar.net>.
94. See: Surat Al-Mu'minoon, verses: 1-11.
95. Surat Al-Muminun. Verses: 12-16.
96. See: Investigation on Objective Interpretation, by Dr.: Mustafa Muslim: 112.
97. Surat Al-Muminoon, verses: 17-22.
98. See: Jawaher Al-Qur'an, by Abu Hamid Al-Ghazali: 23, Edited by: Muhammad Rashid Rida, House of Revival of Sciences, Second Edition, 1986 AD Beirut.
99. Surat Al-Muminun, verses: 23-56.
100. See the Objectives of Monotheism, by Ali Muhammad al-Saghir: 359.
101. Surat Al-Muminun, verses: 57-61.
102. See: Towards an Objective Interpretation of the Surahs of the Holy Qur'an, by Muhammad al-Ghazali: 271, Dar Al-Shorouk.
103. See: Toward an objective interpretation, by Dr.: Muhammad Al-Ghazali: 275.
104. In Shadows of the Qur'an, Sayyid Qutb: 4/2531.
105. Among these rulings are: 1- The limit of defamation of women who are married (verses 4-5), 2- The rulings on curse (verses: 6-10), 3- Rulings on writing slaves (verse: 33), 4- Rulings on visiting and asking for permission (27, 29) , 61), 5-Rulings on ordering marriage for an ayamite and urging marriage (32-33), 6- Rulings for lowering the gaze (verses: 31, 32), 7-Rulings on dress and adornment (31, 60).
106. Surah An-Nur, verse: 1.
107. See: Social and educational values in Surat Al-Nur, by Tariq Muhammad and Ghada Nofal: Al-Quds Open University.
108. Surah An-Nur, verses: 1-20.
109. Surah An-Nur, verse: 14.
110. Surat An-Nur, two verses: 54-55.
111. Looking: Towards an objective interpretation, by Al-Ghazali: 276.

112. Surah An-Nur, verse: 35.
113. See: Qur'anic Education in Surat Al-Nur, by Anwar Ahmad Dawood: 103-104, MA Thesis at An-Najah University 2004 AD.
114. Surah An-Nur, verse: 34.
115. Surah An-Nur, verse: 46.
116. Surah An-Nur, verse: 1.
117. From the speech of the intellect, the Almighty said: Did you not see that God sheds their clouds, then composes them, then makes them their heaps, so you see the light of his words ...
118. Looking: Towards an objective interpretation, by Al-Ghazali: 274.
119. In Shadows of the Qur'an, Sayyid Qutb: 5/2546.
120. Surat Al-Furqan, verses: 1-2.
121. See: Maarij thinking, for the field: 6/306.
122. Surat Al-Furqan, verse: 4.
123. Surat Al-Furqan, verse: 5.
124. Surat Al-Furqan, verse: 6.
125. Surat Al-Furqan, two verses: 7-8.
126. See: Interpretation of the Noble Qur'an, by Dr. Abdullah Shehata: 9/3666, Dar Gharib, Cairo, 2000 AD, and Maarij al-Tafsir, for al-Midani: 4 / 316-318.
127. See: In the Shadows of the Qur'an, by Sayed Qutb: 5/2546.
128. Surat Al-Furqan, verses: 21-27.
129. Surat Al-Furqan, verse: 30.
130. Surat Al-Furqan, verse: 31.
131. See: In the Shadows of the Qur'an, by Sayed Qutb: 4 / 2560-2661. And Al-Tahrir and Enlightenment, by Ibn Ashour: 19/52.
132. Surat Al-Furqan, verses: 35-40.
133. Surat Al-Furqan, verses: 45-62.
134. See: In the Shadows of the Qur'an, by Sayyid Qutb: 4 / 2546. And the purposes of the surahs in the interpretation of Tahrir and enlightenment by Ibn Ashur, by Muhammad Ibrahim Al-Hamad: 55.
135. Surat Al-Furqan, from the verse: 1.
136. Al-Tahrir and Enlightenment, by Ibn Ashur: 19/52, and the purposes of the suras, by Muhammad Al-Hamad: 55.
137. See: In the Shadows of the Qur'an, by Sayed Qutb: 4 / 2579-2581.
138. Surat Al-Furqan, from verse: 63.
139. Surat Al-Furqan, from verse: 64.
140. Surat Al-Furqan, from the verse: 65.

141. Surat Al-Furqan, from verse: 68.
142. Surat Al-Furqan, from the verse: 68.
143. Surat Al-Furqan, from verse: 68.
144. Surat Al-Furqan, from verse: 68.
145. Surat Al-Furqan, from verse: 72.
146. Surat Al-Furqan, from verse: 72.
147. Surat Al-Furqan, from verse: 73.
148. Surat Al-Furqan, from verse: 74.
149. Surat Al-Furqan, from verse: 77.

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