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توقیفی یا اجتهادی بودن نام‌گذاری سور قرآن و آثار فقهی آن

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چکیده

قرآن همچون سایر کتب آسمانی، دارای بخش‌های کوچک‌تر است که براساس آیات قرآنی، «سوره» نامیده شده است. جایگاه متمایز و ممتاز قرآن مورد پذیرش همه مذاهب اسلامی است و تلاش برای حفظ آن، در کنار قداست و قدسی بودن الفاظ سبب شده، غالب مباحثی را که ناظر به ساختار قرآن است، از امور توقیفی به‌شمار آورند. چنین آیات و محدوده سوره‌ها از اموری است که اتفاق نظر بر توقیفی بودن آنها وجود دارد؛ اما در خصوص نام‌گذاری سوره‌های قرآن دو دیدگاه کلی وجود دارد. اکثر قرآن‌پژوهان با استناد به دلایل نقلی و عقلی معتقدند نام‌گذاری سوره‌ها از امور توقیفی بوده؛ در حالی که برخی از صاحب‌نظران آن را از امور اجتهادی دانسته‌اند و پذیرش هر دیدگاه، آثار فقهی متفاوتی به‌دنبال خواهد داشت. پژوهش حاضر از نوع کیفی بوده و با روش توصیفی - تحلیلی بر پایه تحلیل محتوا به بررسی مسأله مذکور پرداخته و با استقرای ادله طرفین و استمداد از تحلیل تاریخی مراحل نام‌گذاری سوره‌های قرآن، دیدگاه اجتهادی بودن نام‌گذاری سوره‌های قرآن را ترجیح داده است. از مهم‌ترین آثار فقهی پذیرش اجتهادی بودن نام‌گذاری سوره‌های قرآن، می‌توان به جواز پذیرش نام‌های جدید سوره‌ها، عدم دلالت نام‌های قرآنی بر ارزش‌گذاری افراد یا موضوع، عدم امکان استنباط احکام فقهی با استناد به اسامی سور یا اثبات فضیلت مسمی و... اشاره کرد.

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ORIGINAL ARTICLE

Tawfiqī¹ or Ijtihādī of Naming Surahs of the Qur'an and Its Jurisprudential Effects

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ABSTRACT

The Qur'an, like other holy books, has smaller sections that are called "Surahs" based on the Qur'anic verses. The significant and privileged position of the Qur'an is accepted by all Islamic religions, and the effort to preserve this position, along with the divinity of its words, has caused most of the debates that refer to the structure of the Qur'an to be considered Tawfiqī (non-arbitrary) matters. The arrangement of the verses and the scope of the Surahs is one of the things that there is a consensus on their being non-arbitrary; However, there are two general views regarding the naming of the Surahs of the Qur'an. Most of the Qur'anic scholars believe that based on narrative and rational reasons, the naming of Surahs is one of the non-arbitrary matters; while some experts have considered it as a matter of ijthād². The acceptance of each point of view will have different jurisprudential effects. This research is of a qualitative type and has investigated the mentioned issue through a descriptive-analytical method based on content analysis. This study by inferring the arguments of both views and relying on the historical analysis of the stages of naming the Surahs of the Qur'an, has preferred the view of Ijtihādī-oriented naming. Of the most important jurisprudential effects of accepting ijthād in naming Surahs of the Qur'an is the permissibility of accepting new names for Surahs, the point that the Qur'anic names do not imply the valuing of people or the subject, the impossibility of inferring jurisprudential rulings by referring to the names of the Surahs or proving the virtue of names, etc.

KEYWORDS

Non-arbitrariness, Ijtihād, Naming, Surah of the Qur'an, Jurisprudential Ahkam, Historical Course.

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1. The meaning of the Qur'an's surahs being "nonarbitrary" is to consider the order of the surahs in the Mushaf as revealed by God to the Holy Prophet (peace and blessings of Allah be upon him).
2. Ijtihad: Efforts to derive Shari'a secondary rulings from the sources of Islamic jurisprudence

Introduction

Since the beginning of human creation, God's message has always been communicated to mankind by the chosen ones, and in addition to historical evidence, verses such as " تَاللّٰهِ لَقَدْ اَرْسَلْنَا " وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعٍ " (Nahl: 63), " اِلَى اُمَّمٍ مِنْ قَبْلِكَ وَ لَقَدْ " in Shia Al-Awaleen" (Hijr: 10), " وَ لَقَدْ " (Romans: 47) etc... emphasize its renewal. The divine message has been preserved among humans sometimes orally and sometimes in written form. In the Qur'an, the scrolls of Abraham and Moses (A'la:19) are mentioned as two examples of written messages, and the surface of the verse " وَ لَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبَ اَخَذَ الْاَلْوَاحَ وَ فِي نُسْخَتِهَا هُدًى وَ رَحْمَةً " (A'raf: 154) indicates that at least part of the divine message was written down during the lifetime of the prophets and sometimes by them. Today, the three books of the Torah, the Bible, and the Qur'an are known as the official books of Jews, Christians, and Muslims, and these three books are mentioned together in verse 111 of Surah Tawbah¹.

The Torah consists of five main sections; each section is called a Sefer. *Sefer Torah* are: Genesis, Exodus, Levites, Numbers and Deuteronomy.

The criteria for naming the five parts of the Torah was based on the main topic of that sefer; As the sefer of Genesis refers to the history of the creation of the heavens and the earth, the creation of Adam, the history of prophets such as Noah, Abraham, Lot, Yusuf, etc., and the exodus refers to the birth of Prophet Moses (as) and his struggle with Pharaoh and how the children of Israel (Bani Israel) left Egypt. Each sefer has

smaller sections that do not have a specific name and are separated by numbers. For example, Genesis has 50 sections, Exodus has 40 sections, Leviticus has 27 sections. Each section also has smaller components that are almost equivalent to the Qur'anic verses, with the difference that the mentioned components do not have independent names and are separated only by numbers (see: Holy Bible, Old Testament).

Like the Torah, the **Four Evangelists (synoptic Gospels)** are also divided into several parts, and despite the difference in the number of parts² of the Gospels, the separation of the parts is numerical and no specific title or name has been recorded for them. However, in contemporary editions of the Bible, each section often includes several titles that are named according to the main axis of the content (see: The Bible, The New Testament).

The Qur'an, like other previous holy books, is made up of sections and based on the Qur'anic verses (Nur/1; Muhammad/20; Baqarah/23), each section is named "Surah". There is a consensus about the non-arbitrariness nomenclature of Qur'anic Surahs and verses (Suyuti, 2014, 1/202; Ma'rifat, 2018, 92); However, there is a difference of opinion regarding the nomenclature of the Qur'anic Surahs with current names. The majority of Qur'an scholars and commentators are of the opinion that the nomenclature of the Surahs was done by the Prophet (PBUH) or the Companions and this was approved by them (Zarkashi, 1997, 1/270; Ma'rifat, 2018, 54), therefore, the names of the Qur'anic Surahs are

١. اِنَّ اللّٰهَ اشْتَرَى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنْ لَهُمُ الْحَيٰةَ يَبْتَاعُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْاِنْجِيْلِ وَالْقُرْآنِ (توبه/١١٧).

2. **Four Evangelists** are not the same in terms of the number of sections and there is a significant difference in their sections and contents. The Gospel of Matthew contains 28 chapters, the Gospel of Mark contains 16 chapters, the Gospel of Luke contains 24 chapters, and the Gospel of John contains 21 chapters. The difference in the number of sections is more evident in the unofficial gospels, such as the Gospel of Barnabas contains 222 sections (Ref: The Gospel of Barnana).

non-arbitrary; While some experts believe that this nomenclature is not non-arbitrary and they have proven it to be non-arbitrary by citing various reasons (Tabatabai, 2014, 163). It is obvious that the acceptance of each of the mentioned views will have different jurisprudential effects. The present qualitative research is based on descriptive-analytical method based on content analysis. The method of collecting information in this research is desk study and Documentary research and by notes taking. And by using interpretative, hadith, jurisprudential and historical sources, this study aims to answer the following questions:

- 1- Is naming the Surahs of the Qur'an non-arbitrary or Ijtihādī?
- 2- If the naming of the Surahs of the Qur'an is non-arbitrary or Ijtihādī, what jurisprudential effects will result from it?

To answer the above questions, it is appropriate to explain the two concepts of "Tawfīqī" and "Ijtihādī" and by stating the reasons and historical evidence, the views of the supporters and opponents of the nomenclature of the Surahs of the Qur'an are examined.

Independent and non-independent researches have been conducted regarding the nomenclature of the Surahs of the Qur'an.

Muhammad bin Jarir Tabari in the introduction to the commentary "*Jami' al-Bayan fi Ta'wil al-Qur'an*", Badr al-Din Zarkashi in the book "*Al-Burhan fi 'Ulum al-Qur'an*", Jalaluddin 'Abdul-Rahman bin Abi-Bakr Suyuti in the book "*Al-Itqan fi 'Ulum al-Qur'an*", Ayatullah Ma'rifat in the book "*Al-Tamhid fi 'Ulum al-Qur'an*" and "Teaching Qur'anic Sciences", 'Allameh Tabatabai in the book "*Qur'an in Islam*" and the introduction of "*Al-Mizan fi Tafsir al-Qur'an*" etc. have discussed in this field. Hamed Moradi's master's thesis (University of Qur'anic Sciences and Sciences, Tehran, 2013) with the title:

"Historical Analysis of Narrative Naming of the Surahs of the Qur'an" deals with the historical-hadithi analysis of the traditions related to the names of the Surahs, but does not deal with Tawfīqī or Ijtihādī aspects of the names of Surahs. Also, the master's thesis of Sayeda Masoumeh Hosseini Sorkh Kalaei (Mazandarn University, Mazandaran, 2018) with the title: "The Reason of Naming the Qur'anic Surahs in the Reading by the Ahl al-Bayt (AS)" has analyzed the conceptual and semantic connection between the naming of the Surahs and their content; According to this, based on the searches conducted, an article or thesis dealing with the analysis or investigation of the Tawfīqī or Ijtihādī nomenclature of the Qur'anic chapters has not been carried out, and considering its jurisprudential effects, it is necessary to investigate this issue in the form of scientific research and the present article is an attempt to realize the aforementioned goal.

Conceptology

In the Islamic worldview, religious matters are divided into two general categories, "Tawfīqī (non-arbitrariness) matters" and "ijtihād matters" *Ta'abbudi-wise*³. "Tawfīq" is the infinitive of pattern of تَفَقُّلٌ "Taf'īl" from the root وَقَفَّ - وَقُوفًا وَّ وَقَفًا "Waqafa - wiqufan - waqfan" which means standing (intransitive) and standing (transitive), as opposed to sitting and moving. The active noun of this root is وَقِفٌ "Waqif" and its plural is وَقُوفٌ "Wuquf" and the standing place is called مَوْقِفٌ "Mawqif" (Ibn Manzur, 1993, 9/359; Juhari, 1987, 1440/4).

The verb "Waqafa" is used in the Arabic language in an intransitive and transitive form,

3. It is a ruling that does not have an apparent cause, although its wisdom is apparent.

as it is said: وَقَفَّتِ الدَّابَّةُ تَقِفٌ وَوُقُوفًا "Waqafat-el-Dabbata Taqifu Wuqūfah" and وَقَفَّتْهَا أَنَا وَقَفًّا "Waqafatuha Ana Waqfan". One of the ways to make intransitive transitive in Arabic language is to take it to the Taf'īl and Af'al (افعال). Regarding the difference between the transitive verb "Waqafa" and "Waqqafa" and "Awqafa", it has been said that "Waqfa" is used to arrest and imprison objects or animals, as it is said in Arabic: " وَقَفَّتُ الدَّابَّةَ وَوَقَفْتُ الْكَلِمَةَ وَقَفًّا "; While "Waqqafa" (Babe Taf'īl) is used to detain a person and it is written in Arabic " وَقَفَّتِ الرَّجُلَ عَلَى "كَلِمَةٍ"; And "Awqaf" (pattern of Af'al) is used in all cases, and using them interchangeably has been considered contrary to eloquence (Ibn Manzur, 1414, 9/359-360; Farahidi, n.d., 223/5;); While some lexicographers did not agree with the difference between the three verbs mentioned above or did not accept the above distinction (Firuz-Abadi, 2005, 1/860; Ibn Manzur, 1414, 9/360).

"Tuqif" has different uses in different sciences. For example, in theology, it means the limitation of the reason to name God by the names and attributes written in the holy book and the tradition, which is known among theologians as "the non-arbitration of Asma' al-Husna" (Mufid, 1993, 53-54; Hassan-zadeh Amuli, 1992, 2). In the science of syntax and *tajwīd*, "Waqf" and "Tuqif" mean the changes that occur due to stopping and halting reading on the last letter of the word (Balkhi, 1417, 66). The common concept of *Tuqif* in different sciences is to stand, and this concept in the science of jurisprudence - as well as the science of theology - refers to the topics that are not the place of intellectual struggle or intellectual reasoning; therefore, the reason is not able to discover its wisdoms and mysteries, and while accepting that the rulings are wise, it refuses to rationalize or

explain them. Accordingly, among Islamic sources, similar definitions have been expressed to explain the concept of "Tuqif", which are mentioned as a few examples:

- Non-arbitrary (Tawfīqī: توقيفي) or binding (Ta'abbudi: تعبدی) rulings refer to a group of rulings which their specific meanings (cause of the ruling) cannot be understood (Ghazali, 2005, 186). In fact, the absence of reasons or the lack of disclosure of the reason for a ruling is the main basis for it to be non-arbitrary or binding from the perspective of the fundamentalists (Shatibi, 1996, 1/55; Ibn 'Abd al-Salam, 1991, 1/22).

- Non-arbitrary rulings are rulings that the reason is unable to understand the reason for, although this does not contradict the understanding of some wisdoms of legislation; With this definition, not understanding the cause prevents comparison (Shelbi, 1974, 299).

- Non-arbitrary rulings refer to rulings which their detailed wisdom is not known, although it is possible that the reason can understand some of their wisdom in general, therefore they should be stopped and the rulings should be implemented without interference and comparison or branching in this field is not allowed.

The topics of purity and worship are among the *Ta'abbudi* matters; in their opposite, there are ordinary matters, which are possible to compare and analyze rationally due to the possibility of intellectual understanding of their wisdom. Transactions and some family and crime rulings are of this type (Shatibi, 1417, 1/317 and 2/40-42).

As can be seen, the common aspect of the presented definitions is the stop or lack of knowledge of reason in expressing all the wisdom of the Tawfīqī Ahkams, and this concept is also in general suitability with its literal meaning; Therefore, among the sources

of Islam, this category of rulings has been mentioned with titles such as: «احكام تعبدی»، «احكام غير معقول المعنى»، «احكام غير معقول المعنى» "Ta'bbudi Ahkams", "unreasonable rulings", "non-reasonable rulings", "imperative rulings" and... (Ghazali, 2005, 186, Shatibi, 1996, 1/55; Ibn 'Abd al-Salam, 1991, 1/22; Shelbi, 1974, 299) which point to the nature of this group of rulings in some way.

In contrast to the Tawfīqī rulings, there are "Ijtihādī rulings". Ijtihād in the word comes from the root "Ja-ha-da" which means power, difficulty and effort (Ibn Manzur, 1993, 2/133). The infinitive "Jahd" جَهْد means difficulty, exaggeration, and extreme, and the infinitive "Juhd" جُهْد means wideness and power (Ibn Athir, 2019, 1/320).

As a term, ijtiḥād means that a jurist or mujtahid (مجتهد) uses all his efforts to obtain the Shariah ruling (Fadil Tunjī, 1991, 243; Sabuki, 1424, 118). In the 'Usuli sources, Ijtihādī rulings are also mentioned with expressions such as "explanatory rulings", "reasonable rulings", "reasonable rulings" «احكام تعليلي»، «احكام تعبدی»، «احكام غير معقول المعنى» etc.

Some jurists, such as Ghazali (505 A.D.), have divided the rules into three categories: First: Pure Ta'abbudi rules, the purpose of which is only to test the obligee to express his servitude. Second: The Ijtihādī rules, the purpose of which is to regulate daily needs and give order to works, and this type is reasonable and meaningful (معقول المعنى). Third: the rulings that include both types and in addition to testing the servants, the reason can understand the wisdom of legislation (Ghazali, 1971, 1/412).

After the brief conceptualization of the two concepts "Tawfīqī" and "Ijtihādī", it is worth mentioning that the irreplaceable position of the Qur'an in the Islamic worldview has caused

Muslims to accept many Qur'anic issues as Tawfīqī matters that cannot be changed or revised; As the order of words in the verses, the order of the verses in the Surahs of the Qur'an, etc., were narrated from the Holy Prophet (PBUH) in non-arbitrary way, and for this reason, there is no difference in the surface of the Qur'an among the books. On the other hand, there are some Qur'anic topics that there is a difference of opinion on whether they are Tawfīqī or Ijtihādī, and the difference on the naming of the Surahs of the Qur'an is one of these topics, which will be presented below.

How's the naming of Surahs of the Qur'an

The Qur'an has 114 sections and each section is called a "Surah" based on the Qur'anic verses. The word *سوره* "Surah" is derived from the root *سور* "Surah", which is mentioned 16 times in the Qur'an, and the word "Surah" is used in the singular form 9 times and refers to the constituent parts of the Qur'an, and its plural *سُور* "Suvar" (*Hud*/ 13) is mentioned once in the Qur'an ('Abdul Baqi, 1967, 470). Muslim scholars consider the word "Surah" to be one of the original Arabic words (Suyuti, 2014, 2/125) and some believe that it is derived from the root "Sur" meaning: height (Firuz-Abadi, 2005, 1/411; Suyuti, 2014, 1/186), grace and excellence (Zubaydi, n.d., 12/101; Fakhr Razi, 1999, 2/348), cut and separation (Ibn Manzur, 1993, 4/387), while the other group believed to be derived from the root *سور* "su'r" (*mahmuz*: having Hamzeh ُو) meaning leftover food (Suyuti, 1394, 186/1). Orientalists believe that this word has a non-Arabic origin and is derived from the Hebrew word *שורה* "shura" or from the Syriac word *صورتا* "surta" (Jefferi, 1938, 181-182; Ramyar, 1384, 578).

In the terminological definition of Surah, despite the difference in words, all expressions refer to a single concept that refers to an independent part of the Qur'an.

It is obvious that dividing the Qur'an into long and short Surahs is one of the non-arbitrary matters and was done by the Almighty God, and various wisdoms such as: facilitating memorization, encouraging its recitation, *Tahaddi* with different Surahs, separating the verses by topic, etc. Have been mentioned for it. (Khafaji, n.d., 1/16; Zarqani, 2001, 1/313). Bearing this in mind, there are two views regarding the naming of the Surahs of the Qur'an.

1. First opinion: the naming of Surahs is Tawfiqī

Most Muslim scholars believe that the names of the Surahs of the Qur'an were determined by the Prophet (PBUH); Therefore, these names are Tawfiqī and there is no permission to make *ijtihād* in this field. Proponents of this point of view point refer to hadiths of the Prophet (PBUH) to prove their opinion.

One of the first scholars who commented on this is Muḥammad bin Jarir Tabari (310 AD).

He believes that "all the Surahs of the Qur'an have the names that the Prophet (PBUH) gave them". And he cites eight narrations in which the name(s) of one or more Surahs of the Qur'an is/are mentioned and he places them as proof of the correctness of his point of view. (Tabari, 1999, 1/100-104).

Zarakshi (d. 794) is one of the Qur'anic scholars who believes that the naming of the Surahs of the Qur'an is Tawfiqī and said: "It is worthy to search about the number of names (of Surahs) whether this naming is Tawfiqī or because of obvious occasions. ?

If we accept the second possibility, it is not inconceivable that a knowledgeable person can extract multiple meanings and occasions from each Surah and based on that, he can infer

multiple names for the Surah that this is unlikely (Zarkashi, 1997, 1/270).

Suyuti (d. 911) quoting Zarakshi's point of view and implicitly confirming his point of view in this regard, pointed out the way of naming Surahs Baqarah, Nisa, Anam, Ma'idah and addressed some of the possible problems in the field of naming the Qur'anic Surahs and answered them.

As an example, he explained the reason for not naming any Surahs of the Qur'an "Adam" or "Moses", and the reason for choosing the name "Hud" for a Surah (Suyuti, 2014, 197-198).

Ayatullah Ma'rifat is also one of the contemporaries who preferred the point of view of being Tawfiqī and believes that "the names of the Surahs are Tawfiqī like the number of verses in each Surah and were named at the personal discretion of the Prophet (PBUH). This naming was done in the Arab way and with the smallest occasion (Ma'rifat, 2018, 54).

Some contemporary experts have also expressed the Tawfiqī opinion as the only point of view in this field and said, "Every Surah has a name and many Surahs each have several names that are mentioned in different traditions and it has been said that the names of the Surahs are Tawfiqī " (Ramyar, 2005, 591).

Although the style (*Siyāq*) of the word does not imply acceptance of Tawfiqī; However, not mentioning the *ijtihād* of the naming of the Surahs can be seen as its weakness from the author's point of view.

Proponents of being Tawfiqī have cited the following reasons to prove their point of view:

1- The narrations in which the name of the Surah is mentioned, indicate that the naming of the Surah of the Qur'an is Tawfiqī (Khafaji, n.d., 1/16-17). It is narrated in Akhbar Sahih that the Holy Prophet (PBUH) recited certain Surahs such as Al-Baqarah, Al-'Imran and Nisa.

Also, recitation of Surah Al-‘Araf in Maghrib prayer, Surah Mu‘minun and Rum in morning prayer, Surah Sajdah and Insan in Friday morning, Surah Al-Monafiqun in Friday prayer, also Surah Jumu‘a on Friday, Surah Q in sermon before Eid prayer and Surah Qamar in Eid prayer has been narrated from him and the Holy Prophet recited them in the order of the verses as it is mentioned in the Mushaf, in the sight and sound of the Companions (Kamālī Dezfūllī, 1995, 102).

2. Another reason for the supporters of being Tawfīqī is the consensus of Muslims on the specific names of Surahs and the lack of discord on it. This means that if Surahs names are Ijtihādī, each person chooses a name based on his taste according to the occasion he has in mind, and this causes many different names;

However, this has not been happened. As Zarakshi has pointed out: "If we accept the second possibility (being Ijtihādī), it is not inconceivable that a knowledgeable person can extract multiple meanings and occasions from each Surah and based on that, he can infer multiple names for the Surah; that this is unlikely (Zarkashi, 1997, 1/270)

Based on this, the agreement of Muslims on certain names and the lack of disagreement on them is a proof that their names are Tawfīqī.

3. Another reason is to refer to the narrations of virtues of Surahs. It means that "in the news of Imamiyah and also in ‘Ammah, there are narrations about the virtues of the Qur'an to the extent of *Istifada* (استفاده), and they indicate that the Surahs were arranged and named from certain verses during the time of the Holy Prophet (PBUH)" (Kamālī Dezfūllī, 1995, 103).

The result is the believers in non-arbitrariness of naming have cited narrative causes (narratives indicating the naming of Surahs) and rational causes (the coincidence of Muslims on specific names). On the other hand,

another group of Qur'anic scholars believed in Ijtihādī nature of Surahs' naming, which is referred to.

2. Second opinion: the naming of Surahs is Ijtihādī

On the other hand, some Qur'anic scholars believe that naming is a matter of ijthād and does not have a Tawfīqī or Ta‘budi aspect. ‘Allameh Tabatabai has said in this regard:

"The Surah is sometimes named by the name mentioned in the Surah or the topic discussed there; As it is said, Surah Al-Baqarah, Surah Al-‘Imran, Surah Israa, Surah Tawheed, and as seen in many old Qur'ans, it was written "سورة" سورة يذكر فيها آل عمران" and "تذكر فيها البقرة" at the beginning of the Surah.

Sometimes a sentence from the beginning of the sura is mentioned and make it the representative of that Surah; As it is said, "سورة" سورة لم يكن", "سورة إنا أنزلنا", "اقرأ باسم ربك الذي خلق" and the like.... Even in the prophetic news, during the time of the Prophet (PBUH), the naming of the Qur'anic chapters such as Surah Al-Baqarah, Surah Al-‘Imran, and Surah Hud can be seen frequently. Therefore, it can be said that many of these names were determined due to the multitude of uses in the age of the Prophet (PBUH) and does not have the aspect of being Tawfīqī (Tabatabai, 2014, 162-163). In the following, they have presented four criteria for naming the Surahs of the Qur'an:

a) The naming of the Surah is sometimes based on the name or topic that is mentioned in that Surah. For example, the naming of Surah Nisa (women) was due to the statement of the Ahkam of women in it, and Surah Ma‘idah due to referring to the heavenly Ma‘idah, and Surah An'am (cattle) because of talking about cattle, and Surah Nahl (bees) because of emphasizing on bees, and Surah Naml because of the presence of ants in it.

b) Sometimes the opening sentence of a Surah is given as its name to that sura and it is said: «اقرأ باسم ربك الذي خلق»، «إنا أنزلناه» و «لم يكن» and their equivalents.

c) Sometimes the description in the Surah is used as its name. For example, Surah Hamd is named فاتحة الكتاب "Fatihah al-Kitab" due to the fact that it is placed at the beginning of the Qur'an, and سبع مثنائى "Saba Mathani" because it includes seven verses. And Surah قل هو الله أحد is named سورة اخلاص "Surah Ikhlas" because it talks about pure monotheism, and because it describes God Almighty, it is called "Surah Nasbah al-Arb" سورة نسبة الرب.

d) Sometimes the naming is due to the disjointed letters (حروف مقطعه) in it. Such as Surah "Qaf", "Sad", "Ham-mim-ein-sin-qaf" and... (Tabatabai, 2014, 163-164).

The result of the above statement is that the names of Surahs are formed gradually and due to the special occasion of Surahs and do not have a Tawfiqī aspect.

Preferred view

Before evaluating the viewpoints, it is worth mentioning that naming is one of the first phenomena that mankind has become familiar with, as in the verse "وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ" (Al-Baqarah: 31) it is mentioned names were taught to Hazrat Adam.

Although interpretive sources have mentioned various opinions regarding the signified of the names; in this way, the naming of people and objects has a history as old as human life, and all ethnic groups gave names based on a special occasion or without it.

Proponents of non-arbitrariness of naming like Zarkashi, while expressing their views, have

stated that the Arab people paid attention to several things in order to name objects and said:

"There is no doubt that in most of the naming, the Arabs consider things such as rarity, creation or strange and different characteristics of the object, its special or dominant feature, that as soon as the name is heard, that object comes to the mind of the audience in a more definite or more or earlier way, for this reason, a speech or a long poem has been named after the name that was more famous.

The naming of the chapters of the beloved book (Qur'an) is also done in this way; Just as Surah Al-Baqarah is called by that name because the wonderful and wise story of Al-Baqarah of Bani Israel is mentioned in it, and Surah Al-Nisa is given that name because of the many Ahkams of women in it" (Zarkashi, 1997, 1/270).

Considering that the purpose of naming is to facilitate distinguishing people and objects from each other, and in naming, one always tries to choose a suitable name that accelerates the transfer of the mind to a owner of the name; Therefore, this method is not specific to the Arab and this matter has been considered among all ethnic groups and nations. With this description, the emphasis on this Arab custom by those who insist on non-arbitrariness of naming is notable. By comparing the reasons of the mentioned viewpoints, it seems that the viewpoint of believers in Ijtihādī naming of the Surahs is more justified and more compatible with the history of Qur'anic sciences. As mentioned, the proponents of the non-arbitrariness of naming have relied on rational and narrative reasons to prove their point of view. The narrative reasons for the proponents of the non-arbitrariness of naming were the narrations in which the revelation or interpretation of a Surah is mentioned, or the virtue of reciting some Surahs is mentioned, and in this category of narrations, the names of

the Surahs are mentioned. Citing this category of traditions is not acceptable for two reasons:

First, this group of hadiths have strong contradictions and conflict with many Sahih hadiths. The explanation is that in the old hadith sources, the first phrase of a Surah is often mentioned in the hadiths to refer to that Surah, and modern names are not found in the hadiths. It seems that in the beginning of Islam, the first phrases of the Surahs were used as the initial names of the Surahs, which will be discussed in the historical analysis of the next part. Also, in some narrations, the today names of the Surahs with phrases such as "سورة تذكر فيها"

سورة تذكر فيها " and "سورة يذكر فيها العنكبوت" are referred to specific Surahs. As Ibn Abi Dawud narrated through 'Uthman bin 'Affan that whenever verses from the Qur'an were revealed to the Prophet (PBUH), he would call one of the scribes of the revelation and he used to say to him: "صَعُوا هَؤُلَاءِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا"⁴ (Sajistāni, 2002, 114). Based on this, due to the numerous narrations that are against this assumption, the citation of such narrations cannot be considered as a proof that the naming of the Surahs of the Qur'an is Tawfīqī.

Second, from the point of view of hadith science, Quoting (نقل) means permissible narratives. Quoting by keeping meaning (نقل به معنا) means that the narrator narrates with other words under the condition of ensuring the correct meaning is transferred. In Islam, Quoting by keeping meaning of the Qur'an is not permissible due to the miraculousness and holiness aspect of its words, but the majority of muhadith scholars consider quoting by keeping meaning of the hadith as permissible, and some have opposed it for reasons such as: the possibility of correcting

or distorting the meanings, the impossibility of expressing concepts, etc. (Qasimī, n.d, 221-226). Based on this, it is very likely that the narrators quoted the names by keeping meaning while narrating this group of narrations. This means that the Companions and followers used the first phrase when referring to a Surah, and in the later periods when the names of the Surahs were gradually accepted, the narrators narrated the hadiths in order to make it easier for the listener to understand the meaning. Based on this, both types of narrations cannot be considered as a solid reason to prove that the names of Surahs are Tawfīqī.

The rational reason of the proponents of non-arbitrariness of naming was that if the naming of Surahs is Ijtihādī, this will cause a difference in the names, but since there is no difference in the names of Surahs; Therefore, the lack of difference means that it is non-arbitrariness. In criticizing this argument, it is enough to point out the difference in the quoted names of the Qur'anic Surahs; As the commentary and hadith sources have stated about thirty names for the "Hamd" Surah (Alusi, 1415, 1/36) and more than ten names for the Tawbah Surah (Alusi, 1994, 5/235). In addition, the Ijtihādī names does not always lead to different names; As there are many names of people, cities, places, etc., which were established by different people, and there is not much difference in naming them, and no expert has believed that the names of people or places are Tawfīqī; Therefore, the mere lack of difference in naming cannot be a sufficient reason to prove this claim.

By considering the above two points, it becomes clear that the opinion of the commentators believing in that the Tawfīqī naming is not very well-founded, and the acceptance of its being Ijtihādī are more compatible with narrative and rational reasons.

4. Put these verses in the sura in which such and such topic is stated in.

With this explanation, it seems that the most suitable method for preferring one of the two views is to examine the historical course of the names of the Surahs of the Qur'an. Based on the historical stages, the final preference of one of the two views was discussed, which is followed by the historical course of naming the Surahs of the Qur'an.

Historical stages of naming the Surahs of the Qur'an

By inferring from traditions and historical evidence and summarizing them, the historical stages of naming the Surahs of the Qur'an can be divided into three stages:

1- Naming based on the opening phrase of the Surahs

By referring to the prophetic hadiths and the narrations of the beginning of Islam, it is clear that in the beginning of Islam and contemporary to the revelation of the Qur'an, a special name was not chosen for a Surah.

And only some Surahs of the Qur'an have been mentioned with specific names in the hadiths, and in most cases, they have been mentioned in the hadiths of the Prophet (PBUH) or the traditions quoted from the companions and followers by mentioning the opening phrase of each Surah. Some of these hadiths and narrations are mentioned below:

- Abu Ṣabah Kan'ani asked Abu Abdullah (pbuh) about the quality of the Eid prayer and he replied: "The Eid prayer has twelve takbirs, seven of which are in the first rak'at, after Al-Hamd, Surah " سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى " and in the second rak'at after Al-Hamd, recite Surah " وَالشَّمْسِ وَضُحَاهَا " (Ibn Babiwayh, 1992, 1/512-513)

- Abu Sa'id bin Mu'ali has narrated that I was praying in the mosque and the Prophet (PBUH) called me and said: "Before you leave the mosque, I will teach you a Surah which is

the greatest Surah of the Qur'an" and he took my hand and When I reached the exit of the mosque, I asked him: "Didn't you tell me that I will teach you the greatest Surah of the Qur'an?" The Prophet (peace be upon him) said: "(That Surah) is الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, which is سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى and the great Qur'an that was given to me" (Bukhari, 2001, 6/17).

-Abu Baṣir has narrated that Abu 'Abdullah (pbuh) said: "Whoever recites " تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ " in the obligatory prayer before going to sleep, he will be given safety by God until dawn, and on the Day of Resurrection he will be given safety until he enters Paradise. " (Majlisi, 1403, 313/92).

- Abi Ibn Ka'b has narrated that the Prophet (PBUH) used to recite " سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى " and " قُلْ يَا أَيُّهَا الْكَافِرُونَ " and " قُلْ هُوَ اللَّهُ أَحَدٌ " in *Witr* prayers (Ibn Majeh, n.d., 1/370; Abu Dawud, n.d., 2/73).

-It has been narrated that when Ali bin Hussain (a.s.) was dying, he fainted and then opened his eyes and recited " إِذَا وَقَعَتِ الْوَاقِعَةُ " and " " إِنَّا فَتَحْنَا لَكَ " (Kulayni, 2008, 2/ 519).

- 'Abdullah bin Jabir Anṣari narrated: At a time when the darkness of the night was intensifying, a person complained to the Prophet (PBUH) about Mu'adh for reciting the long Surahs in prayer, and the Prophet said: "Are you causing people to bother, O Mu'adh? Why don't you recite " سَبِّحِ اسْمَ رَبِّكَ " and " وَالشَّمْسِ وَضُحَاهَا " and " وَاللَّيْلِ إِذَا يَغْشَى " in the prayer? Because old, disabled and busy people pray behind you (Bukhari, 2001, 1/142; Muslim, n.d, 1/239).

-Uqbah bin 'Amer narrated that the Prophet (PBUH) said: Do you know that some verses were revealed tonight, the likes of which have never been revealed before, " قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ " "

and " قُلْ أَعُوذُ بِرَبِّ النَّاسِ " (Muslim, n.d, 1/558; Tirmidhi, 2015, 5/170; Nisa'i, 1985, 2/158).

‘Umar bin Yazid narrated from Abu Abdullah (PBUH) that he prayed two rak'ats every night and in those two rak'ats, he recited " إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ " and " إِنَّا أَعْطَيْنَاكَ الْكُؤُوبَ " (Tusi, 1985, 1/467).

- Abu Hurairah narrated that the Prophet (PBUH) used to recite, in the morning prayer on Friday, " أَلَمْ تَنْزِيلُ السَّجْدَةِ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ " (Bukhari, 2001, 2/5; Muslim, n.d., 2/599).

- Abu Hurairah narrated from the Prophet (PBUH) that he said: "A Surah of the Qur'an, which has thirty verses, will intercede for its reciter (on the Day of Judgment) until he is forgiven (and that Surah is بِيَدِهِ الْمُلْكُ " (Nisa'i, 1985, 2/57; Tirmidhi, 2015, 5/164).

Another proof of this is that in the earlier hadith books, the division of the commentary chapters often started with the opening sentence of the Surah, which indicates that, at that time, the famous names of the Surahs were still the opening sentence of each Surah. As Bukhari in his book Tafsir Qur'an, used titles such as " سُورَةُ " " سُورَةُ أَرَأَيْتَ " " سُورَةُ قُلْ يَا أَيُّهَا الْكَافِرُونَ " " إِذَا جَاءَ نَصْرُ اللَّهِ " and... " سُورَةُ إِذَا زُلْزِلَتْ الْأَرْضُ زُلْزَالَهَا " " سُورَةُ أَلْهَاكُمْ "

As can be seen in various narrations that mention the revelation of the Surah, reciting the Surah in prayer, the virtue of the Surah, etc. the first phrase of the Surah is mentioned and in most of the hadiths, there is no mention of the famous modern names, and this indicates the acceptance of Surah names in later periods.

Comparing this group of narrations with narrations in which other religious concepts such as "prayer", "fasting", "zakat" etc. are expressed, it becomes more clear that from the very beginning of Islam, these concepts were accepted in these forms and there is no

difference in this regard in Islamic sources, while regarding the names of Surahs in traditions and sources we do not see such a case.

It is worth mentioning that the names of Surahs are mentioned in some hadiths. For example, Nasa'i narrated that Uqbah ibn Amer accompanied Prophet in a journey and while he was riding a camel, Uqbah put his hand on the feet of the Prophet (PBUH) and said to him: O Messenger of Allah, recite Surah Hud and Surah Yusuf to me. He also says: "Nothing is higher in the sight of God than reciting " قُلْ أَعُوذُ "

" " قُلْ أَعُوذُ بِرَبِّ النَّاسِ " and " بِرَبِّ الْفَلْقِ " (Nisa'i, 1985, 2/158). In the recent narration, the name of two Surahs are mentioned in the speech of Uqbah without referring to its opening phrase, and in the text of the hadith, the opening phrase of the Surah is mentioned as its name. Two things can be mentioned in the explanation of this point. First of all, during the time of the Prophet (PBUH), there is little evidence of the naming of Surahs, which indicates the permissibility of naming Surahs. Second, in the narration narrated from the Prophet (PBUH), the same opening phrase of the Surah is often mentioned. However, in the narration of the narrator's speech, the names of the Surahs are mentioned, and this distinction in the hadiths strengthens the possibility of keeping the meaning of the speech and narrated it. Quoting by keeping meaning means that the narrator narrates with other words under the condition of ensuring the correct expression of the meaning of the remark (Qasimi, n.d, 221-226). Based on this, the possibility that the narrator has been more lenient in expressing the exact words of the Sahabi and in recording the quoted remarks of the Prophet (PBUH) put the base of his narration on non-quotation by keeping meaning.

It should be noted that the opening words of some Surahs are similar. For example, the

Surahs of Al-Fatiha Al-Kitab, An'am, Kahf and Fatir begin with the words " الْحَمْدُ لِلَّهِ ". In these cases, the narrators mentioned the rest of the phrase to remove the ambiguity. For example, Ibn Abi Mulkiyyah has narrated: Whenever I was Imam of Congregational pray in the holy month of Ramadan, I used to recite " الْحَمْدُ لِلَّهِ فَاطِرِ " or something similar in every rak'ah, and as far as I know, no one considered it small (Ibn Abi Shaybah, 1988, 2 /162). Another example is the narrations that were mentioned at the beginning of the discussion, and the narrator, due to the ambiguity in recognizing the Surah, did not suffice to saying the phrase " قُلْ أَعُوذُ بِرَبِّ " and mentioned the entire first verse of the Surah so that the listener would know that the it was Surah "Falaq" or "Nas".

2- The appearance of multiple names for one Surah

In the first stage of naming the Surahs of the Qur'an, each Surah was distinguished from other Surahs by its opening phrase, and if the first phrases were similar, the continuation of the phrase was mentioned. In the second stage, several names are suggested for one Surah, sometimes up to thirty names are mentioned for one Surah, and in some cases, the number of Surah names does not exceed two or three names.

It is difficult to determine a specific date for these stages, and it is not possible to set a specific time for this stage; But according to the titles that appear in hadith books from the beginning of the 4th century onwards, the first phrases of the Surahs gradually gave way to brief and more expressive names, and in the remaining works from this period onwards, the authors refer to the names of the Surahs.

Suyuti and Alousi mentioned more than twenty names for Surah "Hamd" and considered the abundance of names of this Surah as a sign of its high position.

The names of Surah Hamd are as follows:

1. فاتحة الكتاب Fatiha al-Kitab, 2. Fatiha al-Qur'an فاتحة القرآن, 3. Ummul Kitab أم الكتاب, 4. القرآن Ummul Qur'an, 5. Al-Qur'an al-Azim القرآن العظيم, 6. Al-Sab' al-Mathani السبع المثاني, 7. al-Wafiyah الوافية, 8. الكنز al-Kanz, 9. Al-Kafiyah الكافية, 10. al-Asas الاساس, 11. al-Nur النور, 12. الحمد al-Hamd, 13. al-Shukr الشكر, 14. al-Hamd al-Ula الحمد الأولى, 15. الحمد القُصرى al-Hamd al-Qusra, 16. الرقية Al-Ruqayyah, 17. الشفاء al-Shifa, 18. الشافية, 19. الصلاة al-Salat, 20. الدعاء al-Dua, 21. السؤال al-Sual, 22. المناجاة Al-Munajat, 23. التفويض al-Tafwiz (Suyuti, 1394, 1/189-191; Alusi, 1415, 1/36). As can be seen, most of the names mentioned for Surah Al-Fatihah al-Kitab express an attributes of the Surah's attributes or they are based on the meanings and concepts mentioned in the Surah. Some of them are mentioned in the hadiths and some others have been stated by looking at the purpose and axis of the Surah, which emphasizes on the Ijtihādī-orientedness of naming the Surahs of the Qur'an even more than before.

Among other Surahs that have many names, we can mention Surah "Touba". For this Surah, the following names are mentioned: 1- Bira'at "براءة" 2- al-Tawbah "التوبة" 3- al-Fazihat "الفاضحة" 4- al-Munathirah "المبثرة" 5- al-Muqashqashah "المقشقة" 6- al-Buhuth "البحوث" 7- "المدمدمة" al-Mudamdama" 8- "الحافرة" al-Hafirah" 9- "المثيرة" al-Mathirat" 10- "العذاب" al-'Azab" (Tabrisi, 1415, 5/2-4). In addition to the above names, Suyuti also mentioned the name al-Munaqqarah "المنقّرة" for this Surah, which means revealing the secrets of the hearts of polytheists (Suyuti, 2014, 1/193).

It is appropriate to mention that in addition to the existence of several names for one Surah, in some prophetic hadiths, one name has also been used for several Surahs, as narrated by Wathla bin Asqa from the Prophet (PBUH): "Instead of the Torah, سبع (طوال) Saba, and instead of the Psalms, مثنى, and instead of the Bible, I have been given مثنى Mathani, and with my detailed (Surahs) I have been given superiority (over other prophets)" (Tayalisi, 1998, 2/351; Ibn Hanbal, 2000, 28/188). In this hadith, the Surahs of the Qur'an are divided into four general parts:

1- سبع طوال Sab' Tawal: the first seven Surahs of the Qur'an after Surah Fatiha al-Kitab

2- Ma'un مثنون: Surahs with more than one hundred verses or close to it

3-Mathani: Surahs that have less than one hundred verses and are repeated in prayer or throughout the day more than مثنون and طوال.

4- Mufsal مفصل or Muhkam محكم: Surahs that are called " Mufsal or Muhkam " due to the large gap to بسملة or due to the small number of Mansukh verses (Suyuti, 2014, 1/230-231; Ramyar, 2014, 594-596).

In addition to the mentioned names, other names have been mentioned for the Surahs of the Qur'an, which are often named based on the appearance of the Surahs and their being besides each other. For example, "حواميم" or "آل حم" refers to the Surahs that begin with the letter "حم" (Zarkashi, 1997, 1/444) and includes Surahs Ghafar, Fussilat, Shura, Zukhruf, Dukhan, Jathiyah, and Ahqaf. Also, طواسين "Tawasin" is said to the Surahs that start with the letters مقطعه "طس" (Zarkashi, 1997, 1/248) and includes the Surahs of شعراء, نمل and قصص.

Gradually, the plurality of names has ended

and the final stage of naming began, after which a consensus was formed on one name for each Surah.

3- Accepting a single name for a Surah

Since the beginning of the 4th century, the division of votes has gradually ended, and over time, the difference between Qur'anic sources and interpretations has decreased, and a name for each Surah has become popular among Muslims and has been widely accepted.

For example, Tabari at the beginning of the interpretation of the Qur'anic Surahs with phrases such as: "القول في تفسير السورة التي يُذكر فيها البقرة" (Tabari, 1999, 1/205), "القول في تفسير السورة التي يذكر " فيها النساء " (Tabari, 1999, 7/512), "القول في تفسير " فيها الأنعام " (Tabari, 1999, 11/247) and etc. mentioned the *Ma'thur* (مأثور) narrations and expressed the points of interpretation that indicate that from this period onwards, scholars and in the later stages all Muslims agreed on the naming of Surahs and this made it easy to cite and argue the verses of the Qur'an.

Regarding the criteria for naming suras, various reasons and bases have been mentioned, in this way, in each naming there is a reason and occasion due to which a special name was chosen for that Surah. Zarkashi and after him, Suyuti believe that the Arab people considered different occasions in naming and sometimes they chose a name due to the rarity and wonder of the matter, or having a distinctive feature; also, sometimes the basis of choice was that a particular noun brings a subject easily and quickly to the listener's mind. For example, sometimes a long speech or ode is titled by a topic by which it is more famous, to achieve the purpose of the naming. For example, the second chapter of the Qur'an, the story of a cow is mentioned, and the Surah is called "Baqarah"; or the fourth chapter of the

Qur'an talks about the rulings of women in detail, so it is called "Nisa'" (Zarkashi, 1997, 1/270; Suyuti, 2014, 1/179). This expression has its origin in the fact that the names of the Qur'anic chapters have been formed with *ijtihād* and over time. By inferring the names of the Qur'anic chapters, the reasons for this naming can be summarized in the following cases:

1. **The beginning word of the Surah:** Most of the names of the Surahs of the Qur'an are taken from the first word or from the words of the first verse of the Surah, which causes the listener to easily associate that part of the Qur'an in his mind when he hears the name. For example, words such as: Yasin, Taha, Qaf, Sad, Saffat, Dhariyat, 'Adiyat, Qare'ah, Zuha, Sharh, Shams, Layl, etc. are the first words mentioned in the Surah, and words such as: Nas, Falaq, Nasr, Fath, Zilzal, Bayyannah, Qadr, Takvir, Infitar, Muzammil, Muddathir, etc. are also among the prominent words mentioned in the first verse of the Surah, which is known as the name of the Surah.

2. **The general axis of the Surah:** The second basis for naming the Qur'anic Surah is the naming of the Surah based on the general theme of the Surah. Obviously, this criterion does not mean that other topics are not discussed in the Surah, but it means that this theme is considered the main and dominant topic in the Surah. This is evident in the naming of Surahs such as: Ikhlas, Qiyamah, Anbiya, Yusuf, Jinn, Naba, Haqqa, etc.

3. **Amazing and rare matter:** sometimes the basis of naming is naming a Surah by a wonderful and rare matter, which, for this reason, causes it to be distinguished and identified, and for this reason, it is also chosen as the name of the Surah. As "spider" is mentioned only twice in the Qur'an, and both times in the forty-first verse of the twenty-ninth chapter of the Qur'an, where God Almighty

states: *مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِئْتًا وَإِنْ أَوْهَرَ بُيُوتَ لَبَيْتِ الْعَنْكَبُوتِ»* و بدین سان واژه «عنكبوت

Thus, the word "spider" in this Surah is very suitable chosen as a name due to its obviousness and clarity, and it is in complete alignment with the purpose of naming. The naming of Surahs such as Ma'idah, Nahl, Naml, Ma'un, Hashr, Hadid, Hujurat, Ahqaf, Jathiyah, Dukhan, Shuara', etc. can be considered as such that these words are rarely used in the Qur'an and for this reason, they are suitable choices.

4. **Special and distinctive feature:** sometimes naming a person or a subject according to a special feature that subject has, causes it to be better recognized. It was mentioned earlier that about thirty names have been mentioned for the first chapter of the Qur'an, with this description, the name "Fatihah tal-Kitab" was accepted. It is obvious that the main theme of the Surah does not completely overlap with the title of the Surah, and these words are not mentioned in the verses of the Surah. With this description, due to its distinctive feature, which is to be placed at the beginning of the Qur'an, it is called "Fatihah tal-Kitab".

It should be noted that in some cases, a Surah may be named for different reasons. For example, in the Surah 105 of the Qur'an, the story of *Ashab Fil* (the companions of the elephant) is mentioned, which is a surprising and rare thing, and the word "elephant" is mentioned in the first verse, and the main focus of the Surah is the story of the companions of the elephant, and all three factors simultaneously led to name this Surah *Fil*.

In the end, it is appropriate to mention that some orientalist and contemporary writers refer to the number of the Surah instead of referring to the common and famous names of the Surahs. For example, in order to refer to the verse " *فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* " (Al-

Nahl/98), they refer to the sequential number of Surah Nahl, which is the fourteenth Surah of the Qur'an, and mention the number of the verse after it, as (98,14) or they refer to it using Roman numerals as (XVII, 98) (Ref: The Encyclopedia of Islam, 1986). For numerical reference, a general positive point can be imagined: with numerical reference, the reader can easily find the place of the Surah in the Qur'an and refer to it; But it is not without shortcomings; Because the main advantage of common naming is that the name of each Surah brings the general content of the Surah to the listener's mind and leads to a better understanding of the verse and the way of reasoning, while hearing the numbers alone does not create a meaningful connection in the mind, which is one of the main purposes of naming.

The jurisprudential effects of accepting the ijtihād for naming the Surahs of the Qur'an

At the beginning of the discussion, it was pointed out that Tawfīqī matters refer to matters which their reason and wisdom cannot be understood by reason, and in a case of partial understanding, due to the lack of coverage of all dimensions and aspects of the matter, there is no permission for intellectual intervention in it. Based on this, accepting that the names of the Surahs of the Qur'an are Tawfīqī requires submission to the Sahih traditions for naming the Surahs, and it is not allowed to propose new names for the Surahs.

Accepting ijtihād in naming the jurisprudential Surahs of the Qur'an requires the following jurisprudential works:

First, the current common names are all formed based on the collective agreement of the Islamic community, and in this naming, common occasions are taken into consideration, the most important of which is the rarity or extraordinariness of a subject, the main focus of

a Surah, etc.; Therefore, if an expert or a knowledgeable person suggests a new appropriate name for a Surah and it is accepted by the general society, it is permissible to replace the new name from a jurisprudential point of view, even if that name is not mentioned in the narration sources.

Second, it is often observed that some thinkers consider the current names of Surahs as a basis for the religious valuation of various issues. For example, they said the naming of a Surah as "Women" or "Qalam" was because of the concern of Islam for the society of women or the value of knowledge, or the naming of a Surah as "kaferan" (unbelievers) or "Munafiqan" (Hypocrites) was because of the danger of these two groups for the society and by referring to Surah's names, they prove a value judgment for different subjects or people. In other words, accepting that the names are Tawfīqī has led to surrender within the limits of traditions (Abu-Shubha, 2003, 321). However, the knowledge of how the Surahs of the Qur'an were named leads to a reconsideration of the argument that uses Surah names to express jurisprudential rulings.

Conclusion

As the main source of religious epistemology and the basis for issuing Jurisprudential rulings, the Qur'an has been accepted by all Islamic schools and religions, and it has a distinct and privileged position among Muslims due to its immunity from distortion and forgery, the originality of its words, the inadmissibility of quoting just by keeping the meaning, etc. Most of the knowledge related to the structure of the Qur'an, such as recitation, Tajwid, the arrangement of verses in the Surahs, the order of the Surahs of the Qur'an, etc., are among the Tawfīqī matters, and there is little difference in this field.

One of the issues on which there is a difference of opinion regarding its prohibition or

ijtihād is the naming of the Surahs of the Qur'an. The majority of Muslim thinkers have considered the naming of Surahs to be taboo and based on that, there is no permission to accept new names for Surahs, and the names of the Qur'an can be considered as a basis for the shari'a's diligence and valuation in relation to that issue. With this description, the intellectual and narrative reasons of the proponents of banning the names of the Surahs of the Qur'an are not very strong, and there are several traditions in which instead of referring to the name of the Surah, the phrase of the first Surah is mentioned, and this is more evident in the earlier hadith sources. Mentioning the specific names of Surahs in later hadith sources, along with the acceptance of narration in the meaning of hadiths, strengthens the certainty of Ijtihādī naming of Surahs.

Agreement on the naming of the Surahs is the rational reason that the proponents of its prohibition have cited. While referring to commentary sources, it can be seen that for most of the Surahs more than one name have been quoted, and in some cases the number of names of a Surah exceeds 20 names; Therefore, the claim that there is no different names for a Surah is not very verifiable with the historical reality. In addition, the Ijtihādī-oriented naming does not have a direct relationship with disagreement, but the majority of existing naming throughout history has been based on individual opinion and ijtihād and has been accepted by the general public.

Examining the historical course of the narrations and the history of the Qur'an shows that the naming of the Surahs of the Qur'an is ijtihād and it is determined by the induction of traditions and historical evidence, the course of naming the Surahs can be divided into three general stages. In the first stage, the phrase of the first Surah is mentioned as the name of the Surah. In the second step, several names are

suggested for a Surah. In the third stage, a name has gradually been accepted as the official name of the Surah.

With the acceptance of Ijtihādī-orientedness of naming, it will be permissible to propose and accept new names for Surahs; However, there is no need for this. Another point is that due to the fact that often in naming, the main theme or dominant indicator is not always intended; on this basis, the current names of the Surahs of the Qur'an do not indicate the value aspect or the Shariah's attention to any specific subject, and it is not permissible to refer to the names of the Surahs of the Qur'an to express the position or ruling of the Sharia.

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