نفس

Nafs Journal

Tauqifi and Ijtihadi Quranic Surahs in the Perspective of Classical Scholars

[1]Moh Muqit Asyim
Universitas Islam Negeri Syarif Hidayatullah Jakarta
moqitasim@gmail.com

[2]Salwaa H Nour
Universitas Islam Negeri Syarif Hidayatullah Jakarta
hsalwaa@gmail.com

[3]Shifany Maulida Hijjah
Universitas Islam Negeri Syarif Hidayatullah Jakarta
shifanymaulida@gmail.com

[4]Dr. Wati Susiawati, M.A.
Universitas Islam Negeri Syarif Hidayatullah Jakarta
wati.susiawati@uinjkt.ac.id

[5]Dr. Mau'idzotun Nisa, M.Hum.
Universitas Islam Negeri Syarif Hidayatullah Jakarta
mauidlotun.nisa@uinjkt.ac.id

*Coresponding Author
Email : wati.susiawati@uinjkt.ac.id

ABSTRACT

The Qur'an is a miracle that Allah revealed as a guide to life for all humans, especially Muslims. As Muslims, it is our duty to contemplate in studying the Qur'an and practicing it. Of course, as His creatures we have asked whether the arrangement of surahs in the Qur'an is tauqifi or ijtihadi. The purpose of this study is that the author will explore and describe the systematic arrangement of surahs in the Qur'an whether the arrangement is the result of tauqifi, ijtihadi, or even both. In addition, this research is a descriptive qualitative research that uses the literature study method as a research data collection.
Keywords: *Al-Qur'an; Tauqifi; Ijtihadi*

1. Introduction

The discussion about the Qur'an seems endless, from the past until now the Qur'an is still an object that is always discussed, both from Muslim scholars and orientalists who study the study of the Qur'an. This is one of the miracles of the Qur'an as the word of Allah Swt. which was revealed to the Prophet Muhammad Saw. which contains many meanings, so that the Qur'an becomes a guide for Muslims.

The definition of the Qur'an according to as-Shabuni is as a word from Allah Swt. which has no equal, revealed to the Messenger of Allah Saw. which is the closing of the Prophets and Messengers through the intermediary of the angel Gabriel. As for Sheikh Beik's opinion, the Qur'an is the word of Allah in Arabic and was revealed to the Prophet Muhammad Saw. to understand its contents, conveyed to the successor of the people mutawatir, written in the mushaf, starting with surah Al-Fatihah, and ending with surah An-Nas.[1] From this definition, the Qur'an is a miracle that Allah Swt. revealed as a guide to life for all humans, especially Muslims. As Muslims, it is fitting to contemplate in studying the Qur'an, and practicing it. Of course, as His creatures we have asked whether the arrangement of surahs in the Qur'an is tauqifi or ijtihadi.

The scholars have first tried and researched then provided arguments supported by various historical facts to strengthen their arguments. From these various studies, it turns out that the scholars get different conclusions, some argue that the arrangement of chapters in the Qur'an is ijtihadi, some argue tauqifi, and some say that the arrangement of the Qur'an chapters is partly the result of tauqifi and partly the result of ijtihadi.

From this problem, the author tries to present and reveal about the systematic arrangement of surahs in the Qur'an, whether the arrangement is the result of ijtihad of the Companions or tauqifi or even a combination of both.

2. Literature Review

Some articles that discuss similar themes are articles written by Ansharuddin about the historicization of the preparation of naming surahs in the Qur'an.[2] Furthermore, the article written by Abdul Rahman which discusses the bookkeeping of the Qur'an in a historical perspective,[3] and the article written by M. Fatih which argues that there are two opinions that the jumhur scholars determine if the names of the surahs of the Qur'an are tauqifi, some others argue that the names of the surahs of the Qur'an are ijtihadi.[4] In this article, the author will explore and describe the systematic arrangement of surahs in the Qur'an whether the arrangement is the result of tauqifi, ijtihadi, or even both.

3. Research Methods

The method is a method used by a researcher in an effort to solve the problem under study. Because research is a scientific activity, research methods must be systematic or procedural.[5] The method of this research is descriptive-qualitative method. This research can be categorized as a research study or literature study, namely a study whose data collection techniques come from literature sources by reading, recording, analyzing, and processing data related to the problems studied.

---

[1]Syaiful Arief, *Ulumul Qur'an untuk Pemula*, (Jakarta: PTIQ, 2022), h. 2

[2]Ansharuddin M., "Sistematika Susunan Surah di dalam Al- Qur'an", *CENDEKIA*, Vol. 2. No. 2, 2016

[3]Abdul Rahman, "Pembukuan al-Quran dalam Perspektif Historis", *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, Vol.2 No. 3, 2023, https://doi.org/10.56799/jim.v2i3.1297

[4]M. Fatih, "Menakar Argumentasi Status Tauqifiy – Ijtihadi dalam Penamaan Surah- Surah Al- Qur'an", *Tarbiya Islamia: Jurnal Pendidikan dan Keislaman*, Vol. 12 No. 1, 2022, https://doi.org/10.36815/tarbiya.v12i1.1781

[5]Siswantoro, *Metode Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2010), h. 20

4. Results and Discussions
A. Patterns in Naming the Surahs of the Qur'an

There are 114 surahs in the Qur'an, and some of them are known by name through the Prophet Muhammad's traditions, such as Al-Fatihah, Al-Baqarah, 'Ali Imran, Al-Kahf and others. Scholars differ as to whether the naming of all the surahs in the Qur'an originated from the Prophet. (tauqifi) or some of them come from the opinion (ijtihad) of Sahabat?

The majority of scholars favor the view that the names of all the surahs of the Qur'an originated from the Prophet Muhammad. Among those who favor this view are Imam At-Tobari, Imam Zarkasi, and Imam Suyuti.

Meanwhile, some scholars state that the naming of this letter was done on the basis of the ijtihad of the companions and tabi'in. One of them is the name given by Imam Sufyan bin Uyainah to Surah Al-Fatihah. Imam Sufyan named Surah Al-Fatihah as Surah Al-Wafiah (perfect), because Surah Al-Fatihah includes all the meanings contained in the Qur'an. In this case, Imam Sufyan named Surah Al-Fatihah according to the meaning contained in Surah Al-Fatihah, without being based on Rasulullah Saw.

It should be noted that there are a number of surahs that do not have only one name, including Surah Al-Fatihah. This surah has many names, some according to the instructions of Rasulullah Saw. (tauqifi), some according to the ijtihad of the companions or tabi'in (ijtihadi), as described above.

Thus, the naming of the surahs in the Qur'ân is generally tauqifi, according to the instructions of the Prophet. However, some of the names are the ijtihad of the companions or the tabi'in because they look at the meaning contained in the letter.[6]

The naming of the surahs in the Qur'an has no standard reference, this is considered by some scholars as evidence that the names of the Qur'anic surahs are tauqifi as taught by the angel Gabriel to the Prophet Muhammad Saw.[7] They believe and prove the existence of munasabah (harmonious relationship) between the name of the letter and the themes it contains.[8]

The names of the surahs of the Qur'ān are in line with the Arab pattern of naming things. They used to name things by something of their specific nature, or by what was more perfect, or by what was more, or by what was first, so as to be easily recognized by people. They also named a long kalam or poem after its most popular part. For example, Surah Al-Baqarah is named after the story of the cow in the surah and contains great wisdom. Surah An-Nisa' was also named because it repeatedly discusses the legal provisions concerning women. Surah Al-An'am is also named, although this word is also mentioned in other surahs, because it describes livestock in detail (in verses 142-144) which is not found in other surahs. Similarly, it is called Surah al-Maidah because this word is not mentioned in any other surah. Another aspect of naming is repetition (tikrar), as seen in the naming of Surah Hud and others.[9]

The name of the surah, when considered in conjunction with the content of its theme, reveals that the name has divine secrets and wisdom, and suggests a beautiful harmony between the name and the theme. This is in contrast to the naming pattern used

---

[6]Syaiful Arief, *Ulumul Quran untuk* Pemula, h. 37-39

[7]Umar 'Ali Hassan 'Arafat, *Dilalat Asma' al-Suwar Al-Qur'aniyyah 'ala Mahawiriha wa Maudhu'atiha* (Syria: Muassasah ar-Risalah, 2018), h. 18-19

[8]M. Fatih, "Menakar Argumentasi Status Tauqifi-Ijtihadi dalam Penamaan Surat-Surat Al-Qur'an", h. 53-56

[9]Az-Zarkasyi, *al-Burhan fi 'Ulum Al-Qur'an,* (Beirut, 2007), Juz I, h. 191-192

by the Arabs, who only use the name as an indicator of the theme, and do not give a clue to the surah in its totality.[10]

Each surah in the Qur'an has its own name, which was determined by the Messenger of Allah (saw) in a tauqifi manner. This is known from the information contained in several traditions and narrations. In general, the surahs of the Qur'an have only one name. However, some chapters have two or more names, such as Sūrat At-Taubah with the names Al-Bara'ah, Al-Fadilah, and Al-Hafidzah. The words used to name these surahs include:

1. Taken from outside the surah. This means that the word used as the name of the surah is not found in the verses of the surah. The first surah named Al-Fatihah is not found in the verses, but the name gives us a clue to its function as the Fatihah (opening or introduction) to the Qur'ān.

2. The name of the surah is taken from the theme that is being discussed in the surah. For example, surah An-Nisa' is called surah An-Nisa' because it talks a lot about women.

3. Taken from one of the words found in the verse of the surah in question, whether it is at the beginning, middle or end of the surah. For example, the 20th surah is named Thaha. The word Thaha is already found in the first verse of. The 2nd surah is named Al-Baqarah. The word Al-Baqarah is found only in the 67th verse of the surah. Furthermore, the 107th surah is named Al-Ma'un, even though the word Al-Ma'un is only found at the end of the verse at the end of the surah concerned.[11]

B. The Function of Naming Surahs of the Qur'an

Some of the functions of naming surahs in the Qur'an are:

1. The function to determine (*al-wadhifah at-ta'yiniyah*)

    This is the main function that introduces the reader to the name and identity of the text. In this function, the title is aligned with the content of the text, where the theme of the text will be apparent to the reader from the very beginning even before reading the text. In the Qur'anic suras, this function is evident in the names of suras that describe the events of the Day of Judgment, such as Al-Qiyamah, Al-Waqi'ah, Al-Qari'ah, Al- Ghosyiyah, At-Takwir, Al-Haqqoh, and others.

2. Function to describe (*al-wadhifah al-washfiyah*)

    It functions to describe the content of the text indirectly, requiring some sort of interpretation. This can be seen for example in the naming of Surah Al-Kahf. The word Al-Kahfi, which means cave, describes a set of issues that are covered in secrecy and obscurity. Caves are usually dark, invisible from afar, in a secluded place. The word is synonymous or contains shades of darkness, obscurity, tranquility, deep sleep, solitude, and the like. In Surah Al-Kahf, there are five stories that contain nuances of closure, concealment, and obscurity, namely the story of Ashabul Kahfi, the story of the owner of the two gardens, the story of Prophet Adam, the story of Prophet Moses and Khidhir, and the story of Dzul Qarnain.

3. Function to indicate content (*al-wadhifah ad-dilaliyah adh-dhamaniyah*)

---

[10]Ali Jum'ah Muhammad (ed.), *al-Mausu'ah Al-Qur'aniyyah al-Mutakhassishah*, h. 220-221
[11]Ansharuddin M., "Sistematika Susunan Surah di dalam Al- Qur'an", h. 215-216

To understand this function requires more skill and literacy from the reader, because the title in this function uses various powers of language in its symbolization, and its mission is not to lead the reader to its reflection or reflection. Surah Ash-Sharh for example, this word means to uncover, to open something that is covered and to explain it. The name Ash-Sharh informs the content of the surah from the aspect of its sound, tafassyi, spreading, opening, which accompanies the pronunciation of the sound of the letter shin being opened, which implies spaciousness and expansiveness, which is similar to the spread of psychological conditions in the heart, chest, and soul that evoke comfort, peace, and spaciousness to raise the Messenger of Allah from the burden of the message he carried.

4. Function to generate (*al-wadhifah al-ighra'iyah*)

The function of awakening the reader to the meaning of the letter's name is to encourage him to read the text and raise questions in his mind as to why this letter was given this name and not another. What is the wisdom and purpose, is there any uniqueness in it so that it was chosen as the name of the surah, does it have an essential meaning or is it a formula and symbol that points to a distant meaning. All these questions will be answered by the text or content of the surah. This function intrigues, arouses curiosity and encourages the reader to read the surah, for example Surah Al-Masad.

C. Naming Surahs of the Quran, Tauqifi or Ijtihadi

Scholars differ on whether the names of the chapters of the Qur'an are tauqifi or ijtihadi. Most scholars are of the opinion that the names of the chapters of the Qur'ān were determined by the Prophet based on revelation from Jibril (tauqifi). According to Suyuthi (d. 911 H), all the names of the chapters of the Qur'ān are tauqifi because they are derived from traditions and atsar. In "at-Tahbir fi 'Ilm at-Tafsir", he emphasizes that the tauqifi names he is referring to are those that are popular and commonly used to refer to the surah. Therefore, he defines a surah as a group of Qur'anic verses that have specific names based on the Prophet's instructions.

This shows that as-Suyuthi is of the view that the names of the surahs, at least the names by which they are commonly referred to, have a narrative basis and therefore have the status of tauqifi. In the chapter "Asmaa' al-suwar" of al-Itqan, as-Suyuthi explains that there are chapters of the Qur'an that have one name, two names, and more than that. He explains the names of 40 chapters of the Qur'an, some of which are accompanied by the hadith-reports or atsar on which they are named, some of which explain the reasons for their names without mentioning the hadith-reports, and some of which only mention the names of the chapters without explaining the hadith-reports or the reasons for their names. To make sure that the names of the surahs of the Qur'an are tauqifi and thus have a basis in hadith and atsar, as-Suyuthi states in al- Itqan, otherwise for fear of lengthening the description he would have presented all the narrations.

The above description in some aspects answers Sahroni's research entitled "Suyuthi's analysis of the names of Surahs in the Qur'an". He concluded that as-Suyuthi's argumentation in determining the names of the surahs of the Qur'an is divided into two classifications. First, the naming of some surahs is based on hadith reports. Second, some of the names of the suras are not based on hadith reports. Based on this classification, Sahroni continued, as-Suyuthi's opinion that the names of the surahs of the Qur'an are tauqifi should be reviewed in terms of the construction of his argument, whether as-Suyuthi includes other books or not, because if it only focuses on the book al-Itqon, it is not strong enough to say that the naming of surahs in the Qur'an is tauqifi.

5. Conclusion

Based on the description above, the conclusion obtained is that there are two opinions stating the naming of surahs in the Qur'an. The first opinion is from the majority of scholars who argue that the naming of surahs in the Qur'an is tauqifi, although they differ in opinion in determining the conditions for its tauqifian. Among the conditions of tauqifi is that it is based on the Prophet's hadith narration, while some are of the opinion that it is based on hadith and atsar. Meanwhile, the opinion that the names of the chapters of the Qur'an are ijtihadi is due to doubts about the Prophet's narration which explicitly mentions the name of each chapter in the Qur'an.

In fact, Rasulullah gave the names of all the chapters of the Qur'an when he instructed the Sahabah on the order of the Qur'anic verses in their respective chapters. The names of the surahs mentioned by the Sahabah were based on what they heard or memorized from the Prophet, or the names of the surahs were popular names that were well known among them at the time of the Prophet and he did not remember them, so his attitude can be considered as a basis for justifying the naming of these surahs (taqriri). Therefore, the naming of the surahs of the Qur'an can be believed to have been revealed by tauqifi.

References

'Arafat, Umar 'Ali Hassan. (2018). *Dilalat Asma' al-Suwar Al-Qur'aniyyah 'ala Mahawiriha wa Maudhu'atiha.* Syria: Muassasah ar-Risalah.

Arief, Syaiful. (2022). *Ulumul Qur'an untuk Pemula.* Jakarta: PTIQ.

Az-Zarkasyi. (2007). *al-Burhan fi 'Ulum Al-Qur'an.* Beirut.

Fatih, M. (2022). "Menakar Argumentasi Status Tauqifiy – Ijtihadi dalam Penamaan Surah- Surah Al- Qur'an." *Tarbiya Islamia: Jurnal Pendidikan dan Keislaman* Vol. 12 , no. No. 1.

Hamud, Inas Muhammad Mahdi. (n.d.) *Wadhaif al-'Unwan an-Nasshiyah fi Al-Qur'an al-Karim.*

M., Ansharuddin. (2016). "Sistematika Susunan Surah di dalam Al- Qur'an." *CENDEKIA* Vol. 2, no. No. 2.

Muhammad, Ali Jum'ah. *al-Mausu'ah Al-Qur'aniyyah al-Mutakhassishah.* n.d.

Rahman, Abdul. (2023). "Pembukuan al-Quran dalam Perspektif Historis." *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* Vol.2 , no. No. 3.

Siswantoro. (2010). *Metode Penelitian Sastra.* Yogyakarta: Pustaka Pelajar.