

Illuminations about Quranic verses with titles

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Abstract

This research aims to give a glimpse of the Quranic verses that were nicknamed with a title that suits the context of each verse or the event that was revealed for or the reasons for mentioning it was mentioned one of the purposes of this research in addition to mentioning the definition of the verse in language and idiomatically, and the variation how the verse was nicknamed and who titled it and what is the importance of these titles and the purpose of these titles.

Keywords: Titles in the Quranic verses , Illuminations

Introduction

This research dealt with an important aspect of Quranic studies, which are Quranic verses with titles, and the research proceeded by putting forward several points:

1. The linguistic definition of the verse.
2. The idiomatic definition of the verse.
3. How the title of the verses.
4. The reason for putting the title for the verse.
5. And a conclusion in which the most important findings of the research were presented.

1. Linguistic definition of the verse: The verse in the language has several meanings: Ibn Manzur went in Lisan al-Arab that it means the sign, and quoted from Hebron that its weight "act", and quoted from others that the origin of the verse "act", flipped the alpha yaa, and this heart anomalous, and the plural: verses, and ay, and the plural plural: verses, which is rare, and its origin: Aya, opening the waw (Ibn Manzur, 14/61, article: Aya). "The original is a means by stirring" (Al-Jawhari, 6/2275-2276, article: Aya). Al-Jawhari stated that the meaning of the verse from the Book of Allah Almighty is: Jama'at al-Huruf, (al-Jawhari, 6/2276, article: Aya). It was said: It is the message, the evidence or the miracle, (Hussein Nassar, 4). It was said that it was called a verse, because if the reader reads it, he knows how to contrast the words of the creatures and is unable to speak like it, so the verse is a wonder, we say: so because of one of the verses, that is: a wonder of wonders, (Ibn al-Anbari, 1/77).

2. Terminological definition of the verse: Sharif Al-Jurjani defined it as: "a sect of the Qur'an that relates to each other to its interruption, whether long or long" (Al-Jurjani, 41). He said in the definitions of al-Ja'bari: "The Qur'an is composed of sentences, even if in

appreciation, with a principle and a passage, included in the surah" (al-Ja'bari, 26). (The Qur'anic verses are messages from Allah, may He be exalted, indicating what is meant by them in terms of command, prohibition or story to the nations that preceded the advice and warning, (Al-Sahari, 2/152). The word verse has appeared in the Qur'an (382) times, and it has appeared singularly in (86) places, and Muthanna came in one place, and it came plural in (295) places.

3. How the verses were nicknamed: The course of our study here is: The verses for which a title was set, and their number (223) verses counted by Dr. Adam bin Bemba in his book (The Names of the Qur'an and the Names of its Suras and Verses), (Adam Bamba, 155-391), and this title is either a placement of the verse for the effects of the Messenger of Allah - may Allah's peace and blessings be upon him - that is: The Messenger - may Allah's peace and blessings be upon him - has given a title to the verse, which is: "The first situation of some of these names, as he addressed his companions with some of those terms concerning the names and titles of the verses, (Adam Bemba, 120).

The title may have been reported from the Companions – may Allah be pleased with them – it was reported from Jabir bin Abdullah – may Allah be pleased with them – that he said: (The Messenger of Allah (may Allah's peace and blessings be upon him) returned to me while I was sick, and with him Abu Bakr walking, and he found me fainting, so the Messenger of Allah (may Allah's peace and blessings be upon him) performed ablution, and then poured on me from his light, and I woke up, and when the Messenger of Allah (may Allah's peace and blessings be upon him) said: "O Messenger of Allah, how can I do in Mali? He did not respond to me until the verse of inheritance was revealed) (Muslim, 3/1235, no. 1616, chapter on the inheritance of al-Kalala). The street has left a name for the other verses of the Muslims' ijtihad, and you find scholars of interpretation at the forefront of this effort, as they collected these verses under the name (verses of judgments), (Adam Bemba, 121.)

Among these efforts: the interpretation of Ali Al-Sabouni in his book (Masterpieces of the statement interpretation of the verses of provisions), but did not mention the names of the verses, while we find jurists have collected verses that deal with one jurisprudential position under one name, such as: the verse of religion mentioned by Al-Shafi'i in his book (The provisions of the Qur'an), (Al-Shafi'i, 340), and the verse of prohibition, which is verse (23) of Surat An-Nisa, which he mentioned in a debate with some people and quoted from Ahmed bin Ali Al-Hanafi in the book (The provisions of the Qur'an), (Ahkaam al-Qur'an, 3/56). If we want to deal with a specific jurisprudential topic, we must return to the verse that is called by the name of this topic, but if we go to the science of beliefs, we find that the scholars have developed a touch to the verses that concern doctrinal issues in the field of faith, such as what was reported from Abd

Allah ibn Mas'ud said that he said: (The greatest verse in the Qur'an, Ayat al-Kursi), ('Abd al-Razzaq al-San'ani, 3/370, no. 6002, chapter: Qur'anic teaching). Then comes the sciences of language, which is the origin of other sciences, because the interpretation of the verse jurisprudentially or doctrinally depends on the linguistic basis, and among these verses is the verse of Paradise, which is Surat Al-Zumar, verse 73.

4. The reason for putting the title for the verse: As for the reasons that made this name for this verse, there are several reasons, including:

1. Naming the verse after one of these words contained in it, such as the verse of Al-Anfal, verse 1, and the verse of fasting, Surat Al-Baqarah 183-184.
2. Naming the verse according to the meaning given in the verse of that verse of morals, Surat

Al-A'raf 199, Al-Alusi quoted some scholars as saying: "There is no verse in the Holy Qur'an that is more complete than this verse" (Al-Alusi, 5/137).

3. The naming of the verse depends on its occasion or the time and place of its revelation, and this is a few, such as: the verse of Al-Isra, which was revealed when the Prophet (may Allah's peace and blessings be upon him) was taken captive from the Grand Mosque to the Al-Aqsa Mosque, (Surat Al-Isra, verse 1).
4. Naming the verse by naming the surah as the verse of Al-Anfal and the verse of Al-Isra, which is the first verse of the surah, because this verse is one of the most important topics of the surah, and it deserves to be called the verse.
5. The verse may be called another surah, such as the verse of prohibition, (al-Razi, 10/21), which is the twenty-third verse in Surat an-Nisa, but it corresponds to the name of Surat al-Tahrim, (Adam Bemba, 134-135).
6. There are other reasons for naming the verses, the verse may be named by scholars depending on its shape in terms of length and shortness, and the formal phenomena that the scholars called (the salt of the Qur'an), (Al-Jarmi, 277), including the longest verse, which is the verse of religion, (Surat Al-Baqarah 288), which is 161 words.
7. The verse may be called according to its meaning and descriptions, for example: I love the verse, which is the Almighty's saying: An-Nisa' 48.
8. The ancients also launched the names of the verses based on news and facts in the effects of the Prophet, and Islamic history, including: the verse of infallibility, which is the ten verses in the first or last Surat Al-Kahf, and the ancients called it the verse of infallibility, because it is infallible from the Dajjal, as well as the cafes, which are the last two verses in Surat Al-Baqarah, as well as we have already had to point out that there are verses named by more than one name, and this is due to the multiplicity of issues in one verse, such as the verse of the row, (Muslim, 3/1236, No. 1617, chapter: The inheritance of al-Kalala), also called Ayat al-Kalala, (Muslim, 3/1236, no. 1618, chapter of the last verse revealed by the verse of al-Kalala).

Just as there is more than one name for the verse, so we noticed that there is one name for multiple verses sequential, or sporadic, one of the sequential verses is: Ayat al-Ifak, because these verses talk about the innocence of the Mother of the Believers Aisha – may Allah be pleased with her – of the accusation from which she was slandered, (Al-Shanqeeti, 4/2), and examples of this are many. As for the accompanying verses, they are a set of verses in a different surah, such as: the verse of prostration, which is a group of verses that enact prostration when read, and it is one of the certain Sunnahs, but it is not obligatory, (Adam Bemba, 267).

conclusion

After we finished our research, we mention the researcher's findings: The linguistic meaning of the verse is related to its Quranic terminological meaning. The verses for which titles are given are (223). That one verse may be called by more than one title according to the issues raised in it. The title may be for more than one verse, because these verses are related to a specific question that fits this title. These titles are of great importance in Qur'anic studies.

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