



Reassessing Al-Suyūṭī's Claim of *Tawqīfiyyah* in Surah Naming: A Critical Analysis of *Al-Itqān fī 'Ulūm al-Qur'ān*

Meninjau Kembali Klaim al-Suyūṭī tentang *Tawqīfiyyah* dalam Penamaan Surah: Analisis Kritis atas *Al-Itqān fī 'Ulūm al-Qur'ān*

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Abstract: *This study critically examines al-Suyūṭī's claim that all surah names in the Qur'an are tawqīfī, a theme that has received limited scholarly attention. Using a descriptive-analytical method, this article classifies al-Suyūṭī's arguments in Al-Itqān fī 'Ulūm al-Qur'ān and evaluates them based on the presence or absence of reliable prophetic or companion-based reports. The primary source for this research is Al-Itqān, supported by secondary literature from contemporary studies on Qur'anic sciences. The findings show that al-Suyūṭī's arguments can be divided into two major categories: surah names supported by authentic hadith, and those derived from scholarly usage without strong textual basis. This study argues that al-Suyūṭī's assertion of tawqīfiyyah is not fully supported by his own evidence, indicating inconsistencies in his methodological approach. The research contributes to Qur'anic studies by offering a more nuanced understanding of the historical development of surah naming and highlighting the interplay between revelation-based and ijtihād-based nomenclature.*

Keywords: Al-Suyūṭī; surah naming; tawqīfiyyah; Qur'anic sciences; argumentation.



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Abstrak: Penelitian ini mengkaji secara kritis klaim al-Suyūṭī bahwa seluruh penamaan surah dalam al-Qur'an bersifat *tawqīfī*, sebuah tema yang hingga kini belum banyak mendapatkan perhatian ilmiah. Dengan menggunakan metode deskriptif-analitis, artikel ini mengklasifikasi argumentasi al-Suyūṭī dalam *Al-Itqān fī 'Ulūm al-Qur'ān*, kemudian mengevaluasinya berdasarkan ada atau tidaknya landasan riwayat yang valid dari Nabi atau para sahabat. Sumber utama penelitian ini adalah *Al-Itqān*, dengan dukungan literatur sekunder dari kajian ulūm al-Qur'ān kontemporer. Temuan menunjukkan bahwa argumentasi al-Suyūṭī terbagi menjadi dua kategori utama: penamaan surah yang didukung hadis sahih, dan penamaan surah yang berasal dari penggunaan ulama tanpa dasar tekstual yang kuat. Penelitian ini berpendapat bahwa klaim *tawqīfīyyah* al-Suyūṭī tidak sepenuhnya didukung oleh bukti yang ia kemukakan, sehingga menunjukkan adanya ketidakkonsistenan metodologis. Penelitian ini memberikan kontribusi terhadap kajian al-Qur'an dengan menawarkan pemahaman yang lebih komprehensif mengenai perkembangan historis penamaan surah serta interaksi antara nomenklatur berbasis wahyu dan berbasis *ijtihād*.

Kata Kunci: Al-Suyūṭī; penamaan surah; *tawqīfī*; ulūm al-Qur'ān; argumentasi.

Introduction

The literature of '*Ulūm al-Qur'ān*' contains several foundational discussions regarding the structure, classification, and transmission of Qur'anic surahs. Classical scholars examined a variety of aspects, including the chronological descent of surahs (Makkiyah¹ and Madaniyah²), the identification of the first and last revealed surahs,³ the arrangement of surahs in the *mushāf* (*tartīb al-suwar*),⁴ and the categorization of surah groups such as *al-Ṭiwāl*, *al-Mi'ūn*, *al-Mufaṣṣal*, and *al-Mathānī*. Among these topics, the naming of surahs represents a significant, yet insufficiently explored, area of study.

Classical scholarship presents divergent views on whether surah names were designated directly by the Prophet or developed through the *ijtihād* of the Companions. Early authorities such as Ibn Jarīr al-Ṭabarī maintained that all surah names originated from the Prophet.⁵ A similar view was expressed by Sulaimān al-Bajīramī (d. 1221 H), who emphasized that the naming and arrangement of surahs and verses in the *mushāf* are *tawqīfī* in nature and were established under the Prophet's guidance through revelation conveyed by the Angel Jibrīl.⁶ In contrast, institutions such as the Saudi Arabian *Lajnah Dā'imah* asserted that only some surah names were prophetically designated, while others reflect the independent reasoning of the Companions, citing the absence of comprehensive textual proofs. These contrasting perspectives highlight a fundamental methodological debate within Qur'anic studies regarding the extent to which surah naming is rooted in revelation (*tawqīf*) or scholarly reasoning (*ijtihād*).⁷

Although the topic is mentioned in classical works, comprehensive analysis remains limited. One of the most detailed treatments is found in al-Suyūṭī's *Al-Itqān fī 'Ulūm al-Qur'ān*, where he explicitly claims that the naming of all surahs is *tawqīfī*. He further asserts that multiple surahs including al-Fātiḥah possess several *tawqīfī* names deriving directly from the Prophet. However, not all names mentioned by al-Suyūṭī are supported by hadith or reliable reports. In many instances, he lists alternative names attributed to later scholars, without providing textual evidence from prophetic or companion traditions.⁸

This observation raises a critical methodological question: What criteria did al-Suyūṭī employ in determining the *tawqīfī* status of surah names? Preliminary examination indicates inconsistencies in his approach, where some surah names are supported with detailed evidence, while others rely solely on scholarly convention. Previous studies on surah naming have largely focused on theological justification for *tawqīfiyyah* or on modern discussions about surah nomenclature. However, no study has systematically evaluated al-Suyūṭī's methodology by classifying his arguments and assessing the strength of their evidentiary basis. This article fills that gap by providing a structured analysis grounded in textual examination of *Al-Itqān*.

This research aims to critically examine al-Suyūṭī's claim that all surah names are *tawqīfī* by classifying and evaluating his arguments in *Al-Itqān fī 'Ulūm al-Qur'ān*.

Research Methodology

This research is classified as a type of library research, which is a study conducted by collecting and analyzing various literature sources such as books, scientific articles, and other relevant print media⁹ to discuss the naming of surah in the Qur'an, especially in the book *al-Itqān fī 'Ulūm al-Qur'ān* by Jalāl al-Dīn al-Suyūṭī. The method used in this study is qualitative with a descriptive-analytical approach, namely describing and analyzing data systematically to obtain an in-depth understanding of the object of study.

Results and Discussion

1. Debate About Surah in the Qur'an

a. Definition of Surah

Etymologically, the term *surah* has several meanings, including position (*manzilah*), glory (*al-sara*), and something complete and complete.¹⁰ According to al-'Uṭabī, *the word surah* can be written with or without the addition of *hamzah*, each of which has a different root meaning, but still shows that *the surah* is an integral part of the Qur'an. In addition, *surah* is also likened to a fence of a building or city, because it surrounds the verses in it like houses arranged in one area. Another opinion asserts that the term comes from a word that means a cascading or inter-arranged

arrangement, which emphasizes the systematic and cascading nature of the structure of the surah.¹¹

Terminologically, scholars define surah as a set of verses of the Qur'an that form a single unit, having a clear beginning and end. From these various views, it can be concluded that surah is an independent unit in the Qur'an that is systematically arranged to distinguish one surah from another.

b. *Ijtihādi* and *Tawqīfi* in the Arrangement of the Surah of the Qur'an

The compilation of surah in the Qur'an known today begins with surah al-Fātiḥah and ends with surah al-Nās. However, there are differences of opinion among scholars as to whether this arrangement is *Ijtihādi* (the result of the ijtihad of the Companions) or *tawqīfi* (based on the decree of the Prophet). In fact, some scholars take a moderate position that the arrangement is a combination of the two.

1) *Ijtihādi* opinion

According to some scholars such as Mālik ibn Anas, al-Qāḍī Abū Bakr, and Ibn al-Fāris, the preparation of surahs is carried out based on the ijtihad of the companions. This is evidenced by the difference in the arrangement of surahs in the *mushaf* of several companions such as Ali Ibn Abī Ṭālib, Ibn Mas'ūd, and 'Uthmān Ibn 'Affān. For example, the 'Alī *mushaf* is composed according to the chronology of the descent of revelation, while the 'Uthmān *mushaf* is uniform in its structure as it is known today. This opinion is also reinforced by the narration that 'Uthmān ordered the preparation of long surahs without the separation of the *basmalah* between al-Anfāl and al-Tawbah.¹²

2) *Tawqīfi* Opinion

Some scholars are of the opinion that the arrangement of the surah comes directly from the Prophet Muhammad (peace be upon him), and the companions simply follow the arrangement without change. This is supported by the consensus of the Companions when writing the *mushaf* 'Uthmān as well as the narrations that show that the Prophet determined the position of the surah and verses. For example, the hadith that mentions that the Prophet received seven long surahs in lieu of the Torah is the basis for this opinion.¹³

3) Compromise Opinion: Part *Tawqīfi*, Part *Ijtihādi*

This opinion states that most of the surahs are determined directly by the Prophet (*tawqīfi*), while a small part is determined by the ijtihad of the companions. Scholars such as al-Zarqānī and Ibn 'Aṭīyyah support this view. They consider that some surahs, such as *al-Ṭiwāl* and *al-Mufaṣṣal*, were arranged in the time of the Prophet, while the rest were compiled after his death.

The discussion of the surah in the Qur'an is inseparable from a number of debates that have developed among classical and contemporary scholars. This debate covers several aspects, including: the number of surahs in the Qur'an, the naming of surahs, the order in which surahs are placed, to whether the naming of surahs is *tauqīfī* (determined directly by the Prophet PBUH) or *ijtihādī* (the result of the thoughts of the companions and scholars after him).¹⁴

2. Brief Biography of Jalāl al-Dīn al-Suyūṭī

Jalāl al-Dīn al-Suyūṭī was a great Egyptian scholar whose full name was Abd al-Rahmān al-Kamal Abī Bakr Ibn Muḥammad Ibn Sabīq al-Dīn Ibn al-Fakhr Uthmān Ibn Nazīr al-Dīn al-Hamām al-Khudairi al-Suyūṭī. He was born in Asyuth, Egypt, in early Rajab 849 H/1445 AD, to a family of Persian descent. Since childhood he was an orphan, but grew up in a scientific and religious environment.

He came from a family of Persian blood who later settled in Egypt. Since childhood, he was orphaned, but grew up in a religious and scientific environment. His enthusiasm for learning was very high, until at the age of 17 he was allowed to teach and give fatwas by his teachers.¹⁵

Al-Suyūṭī learned from many prominent scholars in the fields of jurisprudence, hadith, tafsīr, Arabic, and even medicine. She also has female teachers. One of his most famous works is *al-Asibāh wa al-Nadāir*, a refinement of al-Subkhi's work.¹⁶

At the age of 40, he chose to leave public activities to focus on worship. Al-Suyūṭī died on 19 Jumadil Ula 911 H/1505 AD and was buried in Cairo near the tomb of Imam al-Shafi'i.¹⁷

3. Al-Suyūṭī's Argument on the Naming of Surahs in the Qur'an

a. Naming of Surah in the Qur'an

Scholars have agreed that the number of surahs in the Qur'an is 114, starting from surah al-Fāṭihah [1] to surah al-Nās [114]. Of the entire surah, al-Suyūṭī gives only an explanation of 40 surahs, while the other 74 surahs are not discussed in detail in his work.

In this study, the naming of surahs in the Qur'an is classified into three main categories: first, based on the number of other names of the Qur'anic surahs. Second, based on the existence of certain reasons or the absence of reasons in the naming of surah. Third, based on the references of the hadith book.

1) Based on Number of Other Names

This classification is based on the number of alternative names pinned to a surah. Some surahs have only one name, while others have two names or even more than three names. Further details on this classification can be found in Table 4.1 below.

No.	Classification of Number of Other Names	Surah Name
1	One Name	al-Anfāl [8], al-Naḥl [16], al-Shuʿarā [26], al-Naml [27], al-Sajdah [32], Faṭīr [35] al-Zumar [39], Qaf [50], Iqtarabat [54], al-Raḥmān [55], al-Mujādalah [58], al-Hasr [59], al-Ṣaff [61], al-Ṭalāq [65], al-Nasr [110], Tabbat [111], al-Ikhlāṣ [112]
2	Two Names	al-Baqarah [2], Āli-ʿImrān [3], al-Māʿidah [5], al-Isrāʾ [17], al-Kaḥfī [18], Ghāfir [40], Fuṣṣilat [41], al-Jathiah [45], al-Mumtahanah [60], al-Tahrīm [66], Saʿala [70], Arayta [107], al-Kāfirūn [109], al-Falaq [113], al-Nas [114]
3	More Than Three Names	al-Fātiḥah [1], al-Barāʾah [9], Yāsīn [36], Tabarak [67], ʿAmmā [78], Lam Yakun [98].

The table above shows that the surahs in the Qurʾan can be classified based on the number of other names of the surah. As for the detailed explanation of the classification by number of other names, the author elaborates below:

a) Surah Names That Have One Other Name

The classification of naming surah in the Qurʾan which only has one other name includes: 1) Surah al-Anfāl [8] with another name *Badr*;¹⁸ 2) Surah al-Naḥl [16] with another name *al-Niʿm*;¹⁹ 3) Surah Ṭāḥā [20] with another name *al-Kalīm*;²⁰ 4) Surah al-Shuʿarā [26] with another name *al-Jamīʿah*;²¹ 5) Surah al-Naml [27] with another name *Sulaimān*;²² 6) Surah al-Sajdah [32] with another name *al-Madāji*;²³ 7) Surah Faṭīr [35] with another name *al-Malāikah*;²⁴ 8) Surah al-Zumar [39] with another name *al-Ghuraḥ*;²⁵ 9) Surah Muḥammad [47] with another name *al-Qitāl*;²⁶ 10) Surah Qāf [50] with another name *al-Bāsiqāt*;²⁷ 11) Surah Iqtarabat [54] with another name *al-Qamar*;²⁸ 12) Surah al-Raḥmān [55] with another name *ʿArūsy al-Qurʾān*;²⁹ 13) Surah al-Mujādalah [58] with another name *al-Zihar*;³⁰ 14) Surah al-Hasyr [59] with another name *Banī al-Nadīr*;³¹ 15) Surah al-Ṣaff [61] with another name *al-Hawāriyyīn*;³² 16) Surah al-Ṭalāq [65] with another name *al-Nisāʾ al-Quṣrā*;³³ 17) Surah al-Nasr [110] with another name *al-Taudi*;³⁴ 18) Surah Tabbat [111] with another name *al-Masad*;³⁵ 19) Surah al-Ikhlāṣ [112] with another name *al-Asās*.³⁶

b) Surah Names That Have Two Names

The classification of naming surah which has two other names is: 1) Surah al-Baqarah [2] with other names *Fuṣṭātū al-Qurʾān* and *Sanāmu al-Qurʾān*;³⁷ 2) Surah Āli-ʿImrān [3] with other names *Ṭaybah* and *al-Zahrawayni*;³⁸ 3) Surah al-Māʿidah [5] with *al-ʿUqūd* and *al-Munqizah*;³⁹ 4) Surah al-Isrāʾ [17] with other names *Subḥān* and *Banī Isrāʾīl*;⁴⁰ 5) Surah al-Kahfi [18] with other names *Aṣḥāb al-Kahfi* and *al-Hāʾilah*;⁴¹ 6) Surah Ghāfir [23] with other names *al-Ṭāʾul* and *Muʾmin*;⁴² 7) Surah Fuṣṣilat [41] with other names al-Sajdah and *al-Maṣābih*;⁴³ 8) Surah al-Jāthiah [45]

with other names *al-Shari'ah* and *al-Dahr*;⁴⁴ 9) Surah al-Mumtaḥanah [60] with other names *al-Mumtaḥanah* and *al-Mumtaḥinah*;⁴⁵ 10) Surah al-Taḥrīm [66] with other names *al-Mutaḥarrim* and *Lam Tuḥarrimu*;⁴⁶ 11) Surah Sa'ala [70] with other names *al-Ma'ārij* and *al-Wāqī*;⁴⁷ 12) Surah Ara ayta [107] with other names *al-Dīn* and *al-Mā'ūn*;⁴⁸ 13) Surah al-Kāfirūn [109] with other names *al-Muqasyqisyah* and *al-'Ibādah*;⁴⁹ 14) Surah al-Falaq [113] and al-Nās [114] with other names *al-Mu'aw-wizatāni* and *al-Musyaqsyiqatāni*.⁵⁰

c) Surah Names That Have More Than Three Names

The names of surahs that have more than three other names are; First, surah al-Fātiḥah [1] with the names of *Fātiḥah al-Kitāb*, *Fātiḥah al-Qur'ān*, '*Ummu al-Kitāb*, '*um al-Qur'ān*, *al-Qur'ān al-'Aẓīm*, *al-Sab' al-Mathānī*, *al-Wāfiyah*, *al-Kanz*, *al-Kāfiyah*, *al-Asās*, *al-Nūr*, *al-Hamdu*, *al-Syukru*, *al-Hamdu al-Ūlā*, *al-Hamd al-Qusrā*, *al-Ruqiyah*, *al-Syifā*, *al-Syāfiyah*, *al-Ṣalāh*, *al-Du'ā*, *al-Suāl*, *Ta'lim al-Masalah*, *al-Munājah*, *Tafwīd*.⁵¹ Second, Surah al-Barā'ah [9] with other names *al-Fāḍiḥah*, *al-Muqasyqisyah*, *al-Munaqqirah*, *al-Bahūth*, *al-Ḥāfirah*, *al-Muthīrah*.⁵² Third, Surah Yāsin [36] with other names *Qalb al-Qur'ān*, *al-Mu'immah*, *al-Dāfi'ah*, *al-Qāḍiyyah*.⁵³ Fourth, surah Tabārak [67] with other names *al-Mulk*, *al-Māni'ah*, *al-Munjiyah*, *al-Mujādilah*.⁵⁴ Fifth, surah 'Ammā [78] with other names *al-Nabā'*, *al-Tasā'ul*, *al-Mu'sirāt*.⁵⁵ Sixth, surah Lam Yakun [98] with other names *Ahl al-Kitāb*, *al-Bayyannah*, *al-Qiyāmah*, *al-Bariyyah* and *al-Infikāk*.⁵⁶

2) The Basis for Naming Surah Al-Qur'an

After classifying the naming of surahs based on the number of other names, the next step is to examine the naming of surahs based on the existence or absence of the reasons stated by al-Suyūṭī in giving names to surahs in the Qur'an. The details of the classification can be seen in the following table:

No.	Classification	Surah Name
1	Surah Names based on Reason	al-Fātiḥah [1], al-Barā'ah [9], al-Naḥl [16], Tāhā [20], <i>al-Syu'arā</i> [26], <i>al-Jasyiah</i> [45], al-Mumtaḥanah [60], Tabārak [67], <i>Lamyakun</i> [98], <i>al-Kāfirun</i> [109], al-Nasr [110], <i>al-Ikhlās</i> [112], <i>Ghafir</i> [40]
2	Absence of Reason in Nomination	al-Fātiḥah [1], <i>al-Isrā</i> [17], al-Naml [27], al-Sajdah [32], <i>Fāṭir</i> [35], al-Zumar [39], Fuṣṣilat [41], <i>Muḥammad</i> [47], Qāf [50], <i>al-Ṣaf</i> [61], <i>al-Taḥrīm</i> [66], Sa'ala [70], 'Ammā [78], <i>Ara ayta</i> [107], Tabbat [111], al-Falaq [113] and <i>al-Nās</i> [114]

Table 4. 2: Classification of Reason in Other Surah Names

Based on the table above, al-Suyūṭī classifies the naming of surahs in the Qur'an into two main categories, namely: first, the naming of surahs accompanied by a clear reason; and second, the naming of surahs that are not accompanied by specific explanations or reasons.

a) Classification of Surah Naming Accompanied by Certain Reasons

Of the 40 surahs that al-Suyuthi explained regarding the naming of surahs in the Qur'an, al-Suyūti only explained 14 surah names based on reason. The names of the surahs are;

1. Surah. al-Fātiḥah [1], as for surah al-Fātiḥah has several names including: a) *Fātiḥah al-Kitāb*. According to al-Suyūti there are several fundamental reasons for the name; First, based on the reason of the hadith narrated by Ibn Jarīr from the path of Abī Z'ib from al-Maqburī from Abī Hurairah that the Messenger of Allah said:

هي أمّ القرآن وهي فاتحة الكتاب وهي السبع المثاني

"al-Fātiḥah is 'um al-Qur'an, and he is Fātiḥah al-Kitāb and he is al-Sab' al-Mathāni"⁵⁷

Secondly, since the Qur'an opens with al-Fātiḥah, every *ta'lim* is also started by reciting it and likewise the recitation of prayer always begins with al-Fātiḥah. Third, there are those who argue that the reason for being named *Fātiḥah al-Kitāb* is because surah al-Fātiḥah is the first surah in the Qur'an to come down.⁵⁸ Fourth, since this surah was first written in *Lauh al-Mahfuz*, this opinion according to al-Mursyī requires the postulates of naqli that make it true.⁵⁹ b) *Fātiḥah al-Qur'an*, because al-Fātiḥah is *Fātiḥah al-Qur'an* so based on this riwayat what is meant by al-Kitāb and al-Qur'an is according to al-Mursyī.⁶⁰ c) al-Qur'an al-'Azīm, because surah al-Fātiḥah covers all the meanings and contents of the Qur'an.⁶¹ d) *al-Kāfiyah*, because prayer becomes perfect because of it.⁶² e) *al-Asās*, because it is the origin of the Qur'an and the surah from it.⁶³ f) *al-Ṣalāh*, because one of the pillars of prayer is surah al-Fātiḥah.⁶⁴ g) = *al-Duā'*, because in it there is a prayer which is the recitation "*Ih-dina al-Ṣirāṭa al-Mustqīm*".⁶⁵ h) *Ta'lim al-Mas'alah*, according to al-Mursyī in surah al-Fātiḥah there is a guide for a servant when he asks Allah, which is to start by praising first.⁶⁶ i) *al-Munājah*, because according to al-Suyūti every servant prays to his Lord with the prayer "إِيَّاكَ نَعْبُدُ" إِيَّاكَ نَسْتَعِينُ.⁶⁷ j) *al-Tafwīd*, because in it there is a complete surrender of all affairs to Allah.⁶⁸

2. Surah al-Barā'ah [9] another name al-Tawbah, because in this surah there is the word al-Tawbah, namely:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

"Indeed, Allah accepted the repentance of the Prophet, the muhajirin and the ansar who followed the Prophet in times of difficulty, after the hearts of some of them were about to turn, then Allah accepted their repentance. Indeed, Allah is Most Merciful and Most Merciful to them". (QS. al-Tawbah verse 117).

Another name is *al-Hāfirah*. Why is it called so, because this surah al-Bara'ah was taken and issued due to all the evil that is in the hearts of the hypocrites. According to al-Suyūṭī this reason is stated by Ibn al-Fars.⁶⁹

3. Surah al-Naḥl [16] another name *al-Ni'ām*, the reason for the name is based on the opinion of Ibn al-Fars, he said that because Allah SWT mentions many of his blessings to his servants.⁷⁰
4. Surah Ṭāḥā [20] another name *of al-Kalīm*, according to al-Suyūṭī this name is explained by al-Shakhāwī in the book *Jamāl al-Qurā'*.⁷¹
5. Surah al-Shu'arā [26] another name *of al-Jāmi'ah*, according to al-Suyūṭī the name *al-Jāmi'ah* is found in the book of tafsir of Imam Mālik.⁷²
6. Surah al-Jāthiyah [45] other names *al-Syarī'ah* and *al-Dahr*, according to al-Suyūṭī the names of *al-Syarī'ah* and *al-Dahr* are found in the book *al-'Ajāib*.⁷³
7. Surah al-Mumtahanah [60], according to Ibn Hajar quoted by al-Suyūṭī, this surah has two other names, the first *al-Mumtahanah* and the second *al-Mumtahinah* [60]. The reason for naming it with the name al-Mumtahanah is because the surah consists of female nature, therefore this surah was revealed. Meanwhile, the reason for naming it with the name *al-Mumtahinah* where the letter *ha* is handed over is due to the nature of the surah itself, such as in surah al-Barā'ah [9] which means *al-Fadīhah*.⁷⁴
8. Surah Tabārak [67] is another name *of al-Wāqiyah* and *al-Mannā'ah*, the reason for naming these names is quoted by al-Suyūṭī in the book *Jamāl al-Qurā'*.⁷⁵
9. Surah Lam-Yakun [98] other names *al-Bayyinah*, *al-Qiyāmah*, *al-Bariyyah* and *al-Infikāk*. The naming of other names of surah *Lam ikun*, according to al-Suyūṭī, is found in the book *Jamāl al-Qurā'*.⁷⁶
10. Surah al-Kāfirūn [109] another name *of al-'Ibādah*, the reason for its naming according to al-Suyūṭī is found in the book *Jamāl al-Qurā'*.⁷⁷
11. Surah al-Naṣr [110] another name is *al-Taūdī'*, the reason for the naming is because in this surah there is faith in the Prophet (peace be⁷⁸ upon him). 12). Surah al-Ikhlāṣ [112] another name *for al-Asās*, the reason for

naming it is because the surah includes monotheism to Allah which is the principle or basis of religion.⁷⁹

Another argument used by al-Suyūṭī in naming surahs in the Qur'an is to refer to some of the riwayaths that are attributed to the Prophet, both those that have strong authority and those that are not fully recognized as valid. These sources include hadith books that are considered authentic and whose truth is questionable, which are then used to strengthen the reasons for naming certain surahs within the framework of Islamic interpretation and tradition.

No.	Reference	Surah Name
1	Book of Hadith	al-Fātiḥah [1], al-Barā'ah [9], al-Baqarah [2], al-Hasyr [59], Āli-'Imrān [3], Tabārak [67].
2	The Book of Hadith Is Not Clear	al-Barā'ah [9], al-Kahfi [18], Yāsin [36], Iqtarabat [54], al-Raḥmān [55], al-Mujādalah [58], al-Kāfirūn [109]
3	Non-Hadith Books	Ṭāhā [20], al-Syu'arā [26], <i>al-Jathiah</i> [45], al-Mumtahanah [60], Tabārak [67], <i>Lamyakun</i> [98].

Referring to the previous table, the naming of surahs in the Qur'an based on historical sources can be classified into three categories. First, the naming is sourced from clear and authoritative hadith books. Second, naming that refers to the book of hadith but with a source that is not specifically mentioned or is not known for sure. Third, naming that comes from non-hadith literature. The details of each of these categories can be seen in the table that has been presented.

1. Based on the Hadith Books

The names of surah and other names based on *riwayah* that refer to the book of hadith include;

- 1) Al-Fatihah is another name *al-Sab' al-Mathānī* this name according to al-Suyuti based on the hadith narrated by Daruqutni, the hadith is as follows:

حدثنا يحيى بن محمد بن صاعد ومحمد بن مخلد قالانا جعفر بن مكرم ثنا أبو بكر الحنفي ثنا عبد الحميد بن جعفر أخبرني نوح بن أبي بلال عن سعيد بن أبي سعيد المقبري عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم : إذا قرأتم الحمد لله فاقراءوا بسم الله الرحمن الرحيم إنها أم القرآن وأم الكتاب والسبع المثاني وبسم الله الرحمن الرحيم إحداها قال أبو بكر الحنفي ثم لقيت نوحا فحدثني عن سعيد بن أبي سعيد المقبري عن أبي هريرة بمثله ولم يرفعه

- 2) Al-Baqarah [2] another name *Fuṣṭaṭ al-Qur'ān* this naming according to al-Suyuti is based on a hadith narrated by Khalid bin Ma'dan

السورة التي يذكر فيها البقرة فسطاط القرآن فتعلموها فإن تعليمها بركة وتركها حسرة ولا يستطيعها البطلة⁸³

Another name is *Sanām al-Qur'an*, according to al-Suyūṭī, the reason for the naming is based on a hadith contained in the book *al-Mustadrak*, as follows:

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بِالْوَيْهِ ، حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ النَّضْرِ ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو ، حَدَّثَنَا زَائِدَةُ ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ لِكُلِّ شَيْءٍ سَنَامًا ، وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ

- 3) Surah Āli-'Imrān [3] another name of *al-Zahrāwayni*, al-Suyūṭī explains that the naming of this surah is based on a hadith stated in the book of Ṣaḥīḥ Muslim;

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا أَبُو تَوْبَةَ - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ - عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ « اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَاتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرْكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ ». قَالَ مُعَاوِيَةُ بَلَّغْنِي أَنَّ الْبَطْلَةَ السَّحَرَةُ⁸³

- 4) Surah al-Barā'ah [9] another name of *al-Faḍīḥāh*, al-Suyūṭī argues that the name *al-Faḍīḥāh* refers to the hadith of the Prophet contained in the book *Ṣaḥīḥ al-Bukhārī*, the hadith is:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ سُورَةُ التَّوْبَةِ قَالَ التَّوْبَةُ هِيَ الْفَاصِحَةُ مَا زَالَتْ تَنْزِلُ وَمِنْهُمْ وَمِنْهُمْ حَتَّى ظَنُّوا أَنَّهَا لَنْ تُبْقِيَ أَحَدًا مِنْهُمْ إِلَّا ذَكَرَ فِيهَا قَالَ قُلْتُ سُورَةُ الْأَنْفَالِ قَالَ نَزَلَتْ فِي بَدْرِ قَالَ قُلْتُ سُورَةُ الْحَشْرِ قَالَ نَزَلَتْ فِي بَيْتِ النَّضِيرِ

The next name is *al-'Azāb*, the reason for the naming of *al-'Azāb* al-Suyūṭī is that the name is found in the hadith recorded in the book *al-Mustadrak*. The hadith is:

حَدَّثَنَا عَلِيُّ بْنُ حَمَّادٍ الْعَدَلُ ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُغِيرَةِ الْيَشْكُرِيُّ ، حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ الْعَرَنِيُّ ، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ ، عَنْ الْأَعْمَشِ ، عَنْ عَبْدِ اللَّهِ بْنِ مَرَّةٍ ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : مَا تَقْرَأُونَ رُبُعَهَا ، يَعْنِي بَرَاءَةً ، وَإِنَّكُمْ تَسْمُونَهَا سُورَةَ التَّوْبَةِ وَهِيَ سُورَةُ الْعَذَابِ^{٥٦}

- 5) Surah *al-Ḥasyr* [59] another name *Banī al-Naḍīr*, according to al-Suyūṭī the reason for the naming of *al-Naḍīr* is because the name is listed in the hadith stated in the book *Ṣaḥīḥ al-Bukhārī*;

حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سُورَةُ الْحَشْرِ قَالَ قُلْ سُورَةُ النَّصِيرِ^{٥٧}

- 6) Surah *Tabārak* [67] other names are *al-Mulk* and *al-Mānī'ah*, according to al-Suyūṭī the naming is based on hadith recorded in several hadith books. Including; *al-Mustadrak*, *Sunan al-Tirmizī*, and *Sunan Musnad 'Ubay*. Here the author gives only one hadith which is stated in the book *Sunan al-Tirmizī*;

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ مَالِكٍ التُّكْرِيُّ عَنْ أَبِيهِ عَنْ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- خِבَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِبَائِي عَلَى قَبْرِ وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الْمَلِكُ حَتَّى خَتَمَهَا. فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ ». قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ^{٥٨}

2. Based on the Hadith Book Is Not Explained Definitively

The names of surahs and other names that are based on the hadith but are not explained by al-Suyūṭī include:

- 1) *al-Kanzu*, the name of surah *al-Kanzu* was narrated by Anas bin Malik with the content of the explanation of the hadith, namely indeed Allah SWT gave me something that is only special for me, Allah said that I have given you *fātiḥah al-Kitāb*, the name of *Allah SWT Fātiḥah al-Kitāb* is included in the treasures stored in the storage warehouse.⁸⁸ Another name is al-Ṣalāh, the reason for this naming is based on the Qudsi Hadith, as follows: “*I divide the prayer between me and my servant into two parts.*” According to al-Suyūṭī, the word al-Ṣalāh from the hadith *qudsi* is surah al-Fātiḥah.⁸⁹
- 2) Surah al-Barā’ah [2] another name of *al-Baḥūth*, the reason for the naming according to al-Suyūṭī is based on a hadith narrated by al-Hakim, the recitation is: “Someone said to Miqdad: It would be better if you did not go to war this year, and he replied: Surely surah al-Baḥūth has come to us, namely surah al-Barā’ah.”⁹⁰
- 3) Surah al-Kahfi [18] another name *Aṣḥāb al-Kahfi*, the reason for this naming al-Suyūṭī argues that the name is based on the hadith of Ibn Mardūyah, but al-Suyūṭī does not include the hadith.⁹¹ Another name is al-Ḥā’ilah, the reason for this naming according to al-Suyūṭī is based on the hadith of Ibn ‘Abbās in marfu’, the hadith is: “*That al-Kahfi is mentioned in the Torah by the name of al-Ḥā’i, it is the one who blocks the fire of Hell when he is about to burn the one who reads it.*”⁹²
However, according to al-Baihaqi quoted by al-Suyūṭī in the book *al-Itqān*, the hadith is *Munkar*.⁹³
- 4) Surah Yāsin [36] other names are *al-Mu’immah*, *al-Dāfi’ah* and *al-Qāḍiyah*, the reason for naming these names al-Suyūṭī quotes a hadith narrated by al-Baihaqī, the hadith is: “This Surah Yāsin in the Torah is called *al-Mu’immah*, *al-Dāfi’ah*, *al-Qāḍiah* because he can reject all the evils that can befall his readers and can also meet all his needs”.⁹⁴ However, the hadith is considered *Munkar* by al-Baihaqī. This opinion is quoted by al-Suyūṭī in *al-Itqān*.⁹⁵
- 5) Suah Iqtarabat [54] another name of *al-Qamar*, the reason for this naming according to al-Suyūṭī is based on the hadith of riwayat al-Baihaqī, as follows: “This surah of Iqtarabat in Tauat is called *al-Mubayyidah* which whitens the faces of those who recite it on the day when all faces are deep black”.⁹⁶
This hadith according to al-Baihaqī quoted by al-Suyūṭī in the book *al-Itqān* is *Munkar*.⁹⁷
- 6) Surah al-Raḥmān [55] another name is ‘*Arūsy*’ *al-Qur’ān*, the reason for this naming according to al-Suyūṭī is based on a hadith narrated by al-Baihaqi

from the sanad of ‘Alī Ibn Abī Ṭālib, but al-Suyūṭī does not write the hadith in his book.⁹⁸

- 7) Surah al-Mujādalah [58] another name is *al-Zihār*, the reason for the naming according to al-Suyūṭī is based on the hadith of Ubay Ibn Ka’ab. Similarly, the above reason al-Suyūṭī does not include the hadith.⁹⁹
- 8) Surah al-Kāfirūn [109] is another name of *al-Muqasyiqisyah*, the reason for the naming is al-Suyūṭī quoting a hadith narrated by al-Ḥākim.¹⁰⁰

Of the names of several surahs and others based on the hadith, al-Suyūṭī does not write any reference to the book of hadith at all. Thus al-Suyūṭī only wrote down reasons based on hadith without writing a reference to his book.

3. Based on non-Hadith literature

The classification of naming surahs in the Qur’an and other names based on non-hadith books includes; 1) Surah Ṭāhā [20] another name is *al-Kalīm*, this name according to al-Suyūṭī is mentioned in the book *Jamāl al-Qurā’* by Imam al-Shakhāwī.¹⁰¹ 2) Surah al-Shu’arā [26] another name is *al-Jāmi’ah*, the reason for this naming according to al-Suyūṭī is found in the book *Tafsīr al-Imām al-Mālik*.¹⁰² 3) Surah *al-Jathiah* [45] is another name of *al-Syari’ah* and *al-Dahr*, the reason for this naming according to al-Suyūṭī is based on the opinion of al-Kirmānī in the book of *Gharāib al-Tafsīr wa ‘Ajāib al-Ta’wīl*.¹⁰³ 4) Surah al-Mumtahanah [60] other names of this surah are *al-Imtiḥān* and *al-Mawaddah*, the reason for the naming of this surah according to al-Suyūṭī, al-Syakhāwī mentions that this surah is also called surah *al-Imtiḥān* and *al-Mawaddah*.¹⁰⁴ 5) Surah Tabārak [67] other names of this surah are *al-Wāqiyah* and *al-Manā’ah*, the reason for the naming of this surah according to al-Suyūṭī, in the book *Jamāl al-Qurā’* it is stated that surah Tabārak is also named *al-Wāqiyah* and *al-Manā’ah*.¹⁰⁵ 6) Surah Lam Yakun the other names are *al-Baiyyinah*, *al-Qiyāmah*, *al-Bariyyah* and *al-Infikāk*, according to al-Suyūṭī these names are found in the book *Jamāl al-Qurā’*.¹⁰⁶

b) Classification of Surah Naming Not Accompanied by a Specific Reason

After the author explains the classification of naming surahs in the Qur’an based on reason, then the author will explain the classification of naming surahs in the Qur’an based on no reason.

The classification of naming surahs in the Qur’an based on no reason is:

- 1) Surah al-Fātiḥah [1], this surah has 25 other names, some of which al-Suyūṭī explains the reasons for naming other names and so on without being based on reason. The other names of sura al-Fātiḥah [1] that are based without reason are *al-Nūr*, *al-Hamdu*, *al-Syukr*, *al-Hamd al-’Ūlā* and *al-Quṣrā*.¹⁰⁷
- 2) Surah al-Isrā’ [17] other names *Subhān* and *Banī Isrā’īl*.¹⁰⁸

- 3) Surah al-Naml [27] another name is Sulaimān.¹⁰⁹
- 4) Surah al-Sajdah [32] another name *al-Madāji*.¹¹⁰
- 5) Surah Fāṭir [35] another name *al-Malā'ikah*.¹¹¹
- 6) Surah al-Zumar [39] another name *al-Ghuraf*.¹¹²
- 7) Surah Fuṣṣilat [41] other names *al-Sajadah* and surah *Maṣābih*.¹¹³
- 8) Surah Muḥammad [47] another name al-Qitāl.¹¹⁴
- 9) Surah Qāf [50] another name *al-Bāsiqat*.¹¹⁵
- 10) Surah al-Ṣaf [61] another name *Hawāriyyin*.¹¹⁶
- 11) Surah al-Tahrim [66] other names *al-Mutaharrim* and *lam Tuharrim*.¹¹⁷
- 12) Surah Sa'ala [70] other names *al-Mā'arij* and *al-Waqi'*.¹¹⁸
- 13) Surah 'Ammā [78] other names *al-Naba*, al-Taṣāul and al-Mu'sirat.¹¹⁹
- 14) Surah Ara-ayta [107] other names al-Din and al-Mā'ūn.¹²⁰
- 15) Surah al-Tabbat [111] another name of al-Masad.¹²¹
- 16) Surah al-Falaq [113] and al-Nās [114] other names al-Mu'awizātāni with *kasrah wau*.¹²²

Conclusion

This study concludes that al-Suyūṭī's argumentation on surah naming can be classified into two main categories: names supported by authentic hadith evidence, and names based on scholarly usage without direct textual authority. This classification reveals that al-Suyūṭī's claim of universal *tawqīfiyyah* does not consistently align with the evidence he presents. The findings of this study imply that al-Suyūṭī's methodology requires further reassessment, particularly concerning the criteria used to determine the *tawqīfī* status of surah names. A broader examination of his other works may clarify whether his position in *Al-Itqān* is part of a larger methodological framework or represents a localized assertion. This research contributes to the field of Qur'anic studies by offering a more nuanced and critical evaluation of surah nomenclature, emphasizing the need for methodological precision in distinguishing between revelation-based and *ijtihād*-based naming practices. Future research may expand this discussion by tracing the historical development of surah names across early Islamic manuscripts and exegetical traditions.

Endnotes

1. The term *Makkiyah* has several meanings. First, *Makkiyah* refers to the verses that were revealed before the Prophet's *hijrah*, although the descent did not always occur in the city of Mecca. Second, *Makkiyah* is interpreted as verses that were revealed in the area of Mecca and its surroundings, such as in Mina, Arafah, and Hudaibiyah. Third, *Makkiyah* is understood as verses whose content is addressed to the people of Mecca. See Mannā' Khalīl al-Qaṭṭān, *Studi Ilmu-ilmu al-Qur'an*, translated by Mudzakir AS (Bogor: Pustaka Litera Antar Nusa, 1996), 83–85

2. As is the case with the term *Makkiyah*, the term *Madaniyyah* also has three meanings used by scholars in defining it. First, *Madaniyyah* refers to verses that were revealed in the city of Medina. Second, it is understood as verses whose content is addressed to the people of Medina. Third, *Madaniyyah* is interpreted as the verses that were revealed to the Prophet Muhammad after the Hijrah event, even though the descent occurred outside Medina, including in Mecca. See Muḥammad ‘Abd al-‘Azīm al-Zarqānī, *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*, translated by H.M. Qadirun Nur (Jakarta: Gaya Media Pratama, 2001), 199–202.
3. There are various opinions among scholars about the first and last surahs that were revealed. However, the most popular opinion states that the first revelation revealed was surah al-‘Alaq verses 1–5. Meanwhile, regarding the last verse that was revealed, the scholars differ because there is no *marfu’* hadith that expressly stipulates it. Among these opinions, there are those who state that the last verse is surah al-Baqarah verse 278. Another opinion states that the last verse is surah Āli ‘Imrān verse 195, while some scholars argue that the last one revealed is surah al-Mā’idah verse 3. See Muḥammad ‘Abd al-‘Azīm al-Zarqānī, *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*, 97–107.
4. There are various opinions among scholars about the first and last surahs that were revealed. However, the most popular opinion states that the first revelation revealed was surah al-‘Alaq verses 1–5. Meanwhile, regarding the last verse that was revealed, the scholars differ because there is no *marfu’* hadith that expressly stipulates it. Among these opinions, there are those who state that the last verse is surah al-Baqarah verse 278. Another opinion states that the last verse is surah Āli ‘Imrān verse 195, while some scholars argue that the last one revealed is surah al-Mā’idah verse 3. See Muḥammad ‘Abd al-‘Azīm al-Zarqānī, *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*, 97–107.
5. Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi’ al-Bayān Fī al-Ta’wīl al-Qur’ān*. Tahqīq: Aḥmad Muḥammad Syākir, cet 1, vol. 1 (Bayrūt: Muassah al-Risālah 2000), 100.
6. Sulaimān al-Bajīramī, *Tuhfah al-Ḥabīb ‘Alā Sarḥ al-Khaṭīb*, Juz 2 (Bayrūt: Dār al-Fikr, 2007), 163.
7. See *Fatāwā al-Lajnah al-Da’imah Lilbuhūs al-‘Scientific*, Volume 4, p. 16.
8. Jalāl al-Dīn al-Suyūṭī, *al-Itqān Fī ‘Ulūm al-Qur’ān* (Bayrūt: Muassah al-Risālah 2008), 122.
9. Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 134.
10. Ahmad Izzan, *Ulumul Qur’an: Telaah Tekstualitas al-Qur’an* (Bandung: Tafakkur, 2009), 33.
11. Jalāl al-Dīn al-Suyūṭī, *al-Itqān Fī ‘Ulūm al-Qur’ān* (Bayrūt: Muassah al-Risālah 2008), 118.
12. Ansharuddin M, “Sistematika Susunan Surah di dalam Al-Qur’an: Telaah Historis”, *Cendekia: Jurnal Studi Keislaman*. Volume 2, Nomor 2, (Desember 2016): 213.
13. Acep Hermawan, *‘Ulumul Qur’an: Ilmu untuk Memahami Wahyu* (Bandung: PT. Remaja Rosdakarya 2016), 107-108.
14. Acep Hermawan, *‘Ulumul Qur’an*, 109.
15. H. Nadjih Ahjad, *Terjemahan Al-Jami’ al-Shaghir*, Jilid 1, (Surabaya: PT. Bina Ilmu 1995), 7-10.
16. Yusrin Abdul Ghani Abdullah, *Historiografi Islam Dari Klasik Hingga Modern*, cet. ke-1 (Jakarta: PT Raja Grafindo Persada, 2004), 87.
17. Mani ‘Abdul Halim Ahmad, *Manhāj al-Mufasssirīn*, ed.: Faisal Saleh and Syahdianor, Cet.1 (Jakarta: Raja Grafindo Persada, 2006), 126.
18. al-Suyūṭī, *al-Itqān Fī ‘Ulūm Qur’ān*, 122.
19. al-Suyūṭī, *al-Itqān Fī ‘Ulūm al-Qur’ān*, 123.

20. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 123.
21. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 123.
22. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 123.
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26. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 123.
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28. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124.
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30. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124.
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32. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124.
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38. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 122.
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52. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 119-122.
53. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 122-123.
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55. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124-125.
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58. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 119.
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62. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 120.
63. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 121.
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82. Musnad firdaus, p. 241
83. 'Abdillāh al-Ḥākim, *al-Mustadrak 'Alā al-Ṣaḥīḥain*, Juz 2 (Bayrūt: T.pn., 1427), 259.
84. Abū al-Ḥusain Muslim Ibn al-Qusyairī al-Naisābūrī, *Musnad al-Ṣaḥīḥ al-Mukhtaṣar Binaql al-'Adli 'An al-'Adli Ilā Rasūlullah*, vol. 2 (Bayrūt: Dār al-Jil al- 1334), 197. See also al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 122.
85. Muhammad Ismā'il al-Bukhārī, *Al-Jāmi'al-Musnad al-Saḥīḥ al-Mukhtasar min Umūri Rasūlillāh sallāh 'Alaihi Wasallam*, Tahqīq Muhammad Zuhair al-Nāsir, vol. ٦ (Beirut: Dār al-Tauq al-Najah, 1422 H), 147. See also al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, p. 122.
86. al-Ḥākim, *al-Mustadrak 'Alā al-Ṣaḥīḥain*, Juz 2, 330.
87. Muhammad Ismā'il al-Bukhārī, *al-Jāmi'al-Musnad al-Saḥīḥ*, vol. 6, p. 147. See also al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124.
88. Muḥammad 'Īsā al-Tirmizī, *Sunan al-Tirmizī*, Tahqīq Bāsyar 'Iwād Ma'rūf, vol. 5 (Bayrūt: Dār al-Gharb al-Islāmī), 14. See also al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 124.
89. al-Suyūṭī, *al-Itqān Fī 'Ulūm al-Qur'ān*, 121.
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