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KNOWLEDGE OF THE DIFFERENT NAMES OF THE HOLY QUR'AN AND THEIR INFLUENCE ON FOLLOWERS AL BAYAN INSTITUTE

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ABSTRACT

Holy Qur'an is a perpetual miracle and the supreme blessing that Almighty God has bestowed upon the Prophet Mohammad, peace be upon him, and his Ummah. Almighty God has called His blessed Book with several names which are mentioned in the Holy Qur'an and Hadiths. This diversity in names urges the men of God to explore their meanings and significances. Following the guidance of the Holy Qur'an is a way for the believer to obtain direction in matters. Consequently, who adheres to it and acts upon it, he will attain His blessings. This research has explored the meanings of the names of the Holy Qur'an, their adjectives, and their influence on followers' lives. It is found that only those who deal with the words of Almighty God with certainty distinguish the effects of the Holy Qur'an. It is recommended to develop the curriculum of Islamic institutes and universities to appreciate the teaching of the Holy Qur'an at an optimal level to be benefitted from it.

INTRODUCTION

Literature signifies the importance of the Qur'an for its linguistic and spiritual values (Alshammeri et al., 2021). Moreover, Qur'an is a spiritual solution for many humans' deceases including stress (Jabbari et a., 2020; Qolizadeh et al., 2020). To understand the Qur'an, rhetorical devices and translation are found very helpful in improving the meaning of the Qur'an among readers (Abuissac et al., 2020; Mahliatussikah and Al-Khresheh, 2020). The Holy Qur'an is the eternal miracle of our Messenger Mohammad Peace Be Upon Him (PBUH). It is the watering for every thirst, curing for every patient, and guidance for every perplexed person. It is the greatest blessing that God has bestowed upon the ummah of Mohammad (PBUH). Because when He numbered the blessings

in Surat Al-Rahman, He began with the blessing of the teaching of the Qur'an. God says, "(Allah) the most gracious! It is the He Who has taught the Qur'an" (Qur'an 55:1-2). Besides, libraries are still enriching us every day with an interesting study of the Qur'an, its never-ending sciences, and its endless wonders. God has described His book and has named it by several names. Many of which are mentioned in the Holy Qur'an and the Sunnah.

Moreover, scholars have studied these either in detail or fortuitously. Undoubtedly, the multiplicity and abundance of the names is an indication of the honor of the names. Knowing the names and descriptions of the Holy Qur'an and knowing their impact leads to the desire to come to it and to follow it. It is the most wanted which does not come until after living with the Holy Qur'an, accompanying it, and appreciating it. As a result, the servant will have the knowledge, certainty, action to win God's blessings and rewards. Hence, the names of the Qur'an and their adjectives have influences on the servant of God.

The research is a study of the names of the Holy Qur'an. Their descriptions are included in the Holy Qur'an. The aim is to know their impact on a Muslim in his life. Besides, he can benefit from his approach to religion. The main research problem is to see the level of confusion, negligence, and loss of the condition of many Muslims. Even though, we have a book that Almighty God made the light, guidance, and clarification for everything. The Muslims' extreme need to return and gather around the Holy Qur'an teachings. Today the suffering of Islamic societies is because of dispersion from the right path and vanishing of people's high spirits to explore the Holy Book. There is no method to overcome it except by returning to the Holy Qur'an. It may connect the generations to the Holy Qur'an. It may identify to benefit from the Book which the Almighty God has made it a reason for victory and success in this world and the hereafter life.

The research comprises of two components. The first component is the names of the Holy Qur'an and its adjectives, their meaning, evidence, and influence. The second component is the adjectives indicating its influence. The first component contains two requirements. First is the definition of names, adjectives, and the difference between these. Pure names are The Qur'an, The Book (Alkitab), Spirit (Alrooh), Honesty (Alsedq), and Truth (Alhaq). The Holy Qur'an's adjectives indicating the truth are Transcendent (Alii), Wise (Hakeem), Glorious (Majeed), Generous (Kareem), Precious (Aziz), Great (Atheem), Straight (Kayaem) and Statement and Clarification (Mobyeen). The second requirement is the adjectives of the Holy Qur'an. Nouns including adjectives are Criterion (Alforqan), Light (Alnoor), and Dhikr (Reminder). Adjectives indicating its influence are Blessed (Mubarak), Guidance (Hoda), Good-tidings (Bushra), Direction (Maw'idhah), Evidence (Basayer), Mercy (Rahmah), and Cure (Shifa).

DEFINITION OF NAMES, ADJECTIVES, AND THEIR DIFFERENCES

These are the names of the Holy Qur'an and their adjectives, their meaning, evidence, and influence. Some scholars counted these to more than ninety

names. It is known that the names and adjectives of the Holy Qur'an are fascinating. So, it is not called and described, except which has been described in the Holy Qur'an and Sunnah. The name denotes a meaning that is based on itself, such as Zaid and Amr (Sheikhs and Hourani, 2020). The adjective is derived from and is indicative of it, such as knowledge and ability (Abd-Allah, 2012). The name comes singular, preceded by the article (the) e.g. the Book, the Qur'an, and the Furqan. Almighty God says, "Blessed is He Who sent down the Criterion to His servants" (Qur'an 25:1). As for the adjective, it must be associated with the described noun. Almighty God says, "this is indeed a Qur'an Most Honorable" (Qur'an 56:77). The adjective, which is not specific to its adjective, needs definition and clarification such as the adjective Generous (Kareem) and Light (Noor). Almighty God says, "believe, therefore, in Allah and His messenger, and in the light which We have sent down" (Qur'an 64:8).

PURE NAMES OF HOLY QUR'AN

The Qur'an is the most famous name among the rest of its names. It has been mentioned 69 times in the Holy Qur'an. Almighty God says, "and whatever portion thou mayest be reciting from the Qur'an" (Qur'an 10:61). It is also mentioned repeatedly in many hadiths of the Messenger (PBUH). Moreover, the origin of this word is the plural form (Ali et al., 1993). The Holy Qur'an is the miraculous speech of Almighty God revealed to Mohammad (PBUH) (Al-Zarkashi and Ibrahim, 1984). It is called the Qur'an; because it collects the fruit of His books, but rather for collecting the fruits of all the sciences (Isfahani, 1881). It also gathers the Surahs and includes them (Zedan and Alqarni, 2016). It is not called for any book except for what was revealed to Mohammad (PBUH). The frequent reading of the Qur'an is a reason to increase the servant's faith and multiply his good deeds. Almighty God says, "for, believers are those who, when Allah is mentioned feel a tremor in their hearts, and when they hear His signs rehearsed, find their faiths strengthened, and pull all their trust in their Lord" (Qur'an 8:3).

The name of the Book (Alkitab) is mentioned in the Holy Qur'an. It is indicated in the Qur'an in several verses. Almighty God says, "say: o people of the Book! Come to common terms as between us and you, that we worship none but Allah, that we associate no partner with Him" (Qur'an 3:64). Almighty God says, "this is the Book, in it is guidance sure, without doubt, to those who fear Allah" (Qur'an 2:2). The Book is a name that was written collectively (Al-Azhari, 2001). The book is the meaning of a plural form, which is indicative of the abstract plural in the lines and the intangible plural of sciences. It influences the hearts of Allah's servants. Almighty God says, "Some are the symbols (or Verses) of the precious Book" (Qur'an 12:1).

Naming the Holy Qur'an with the Spirit (Alrooh) has occurred in two verses of the Holy Qur'an in Surah Al-Nahl and Surah Al-Shura. The Qur'an is a reason for the hereafter life (Isfahani, 1881). It was called the Spirit because of the life of hearts in the Qur'an, just as the spirit is the life of the human. It is an origin that indicates space, vastness, and solitude. The origin of all of these

is the spirit of humankind (Khaleefa et al., 1996). The spirit is the part by which life takes place, brings benefits, and overwhelms the harms (Al-Jawziyya, 1968). It was narrated by the Messenger (PBUH), "he who does not memorize any part from the Qur'an, he is like the ruined house" (Al-Tirmidhi: 2913). Therefore, the sign came down on the heart (the faithful spirit descended on your heart) as an indication of the goodness of his heart in this spirit that descends on the heart by which the servant lives (Al-Alusi, 1994).

The Honest (Alsedq) is another name used in the Holy Qur'an. The Qur'an is Almighty God's speech, and whoever is more honest than the Almighty God's speech. Honesty is the origin that indicates strength in anything, speech, and otherwise (Khaleefa et al., 1996). Honesty is the disclosure of what it tells about what it was (Sheikhs and Hourani, 2020). It revokes all the previous books and witnesses them all, just as its news is honest. In calling it Honest, it urges the Muslim to be honest in all his affairs. His book was described as honesty, and his Messenger came with honesty. Naming the Qur'an as honest in it is an indication that it is preserved, so it will not be distorted and altered. Its news will remain honest. It will neither lie nor alter.

The name Truth (Alhaq) is of single origin. It indicates the tightness and accuracy of something. Therefore, the truth is the contradiction of falsehood, and it is said that the truth of a thing is a must (Khaleefa et al., 1996). It is the rule that corresponds to reality, and it is called sayings, beliefs, religions, and doctrines, considering their inclusion in that, and the opposite of falsehood (Muslihun, 2019). Almighty God says, "but the people reject this, though it is the Truth. Say! Not mine is responsible for arranging your affairs" (Qur'an 6:97). The reason to name it with this name was that it was descended with the truth. It was descended from the truth; glory is to Him. And what the Holy Qur'an contains is all truth (Ibn Taymiyyah, 2019). In calling it the truth, it urges the Muslim to speak the truth, even if it is against himself. The fact that, describing the Holy Qur'an as the truth makes it more deserving of what is presented in knowledge, memorization, and judgment (Sheikhs and Hourani, 2020).

ADJECTIVES OF THE HOLY QUR'AN

The name Al-Furqan (The Criterion) is mentioned in the Holy Qur'an. This is because the meaning of Al-Furqan is the separator between two things, and the divine books in general differences between the truth and falsehood in their followers. Almighty God says, "blessed is Who sent down the Criterion to His servant, that it may be an admonition to all creatures" (Qur'an 25:1). Linguistically, Al-Furqan is a distinction and differentiation between two things (Khaleefa et al., 1996). Idiomatically, it is the speech of Almighty God, for its differentiation between the truth and falsehood in belief, truth, and falsehood in speech, and good and bad in deeds (Isfahani, 1881). The interpreters mentioned that the Holy Qur'an is called the Al-Furqan because it was named after its descending separately (Muslihun, 2019). Following the guidance of the Holy Qur'an is a way for the believer to obtain guidance in matters that he cures in his chest so that he should consider the Holy Qur'an

like the Furqan. Almighty God says, “o you who believe! If you fear Allah, He will grant you a Criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you” (Qur'an 8:1).

The Holy Qur'an was described as Al-Dhikr and a reminder. Almighty God says, “and this is a blessed Message which we have sent down: will you then reject it?” (Qur'an 21:50). Then the tongue and the Dhikr carry the mentioning: the high and the honor (Khaleefa et al., 1996). Besides, Al-Dhikr: the book in which the detail of religion is a reminder (Ali et al., 1993). The Holy Qur'an is called Al-Dhikr for what it contains reminding the creature about its Creator, a reminder of the path of his salvation and success, a reminder of all that is beneficial and in the best interest of the servant in this world and the hereafter life. Dhikr is more eloquent than reminding. It indicates the greatness of dhikr, as it prompts the frequent recitation of the Holy Qur'an.

Naming the Holy Qur'an as the Light (Alnoor) is mentioned in more than one place in the Holy Qur'an. Almighty God says, “believe, therefore, in Allah and His messenger, and in the Light which We have sent down. And Allah is well acquainted with all that you do” (Qur'an 64:8). The light is a true origin, specifying illumination, commotion, and lack of stability (Khaleefa et al., 1996). It is a kind of light that is tangible with the eye of sight. It spreads from the lighting bodies such as the moon, stars, etc. (Isfahani, 1881). It is a name for the Qur'an which was described by the Torah and the Bible as well. The Holy Qur'an is called the Light (Alnoor) when the one guided by its guidance is like the one who is illuminated by the light. He is on the light of his God, and his life is all light. He knows his Creator, the purpose of his existence, and his fate. The Holy Qur'an is a light for the hearts. The more the servant turns to this light, the more his heart would be in comfort. Almighty God says, “is one whose heart Allah has opened to Islam so that he has received Enlightenment from Allah!” (Qur'an 39:22).

THE HOLY QUR'AN'S ADJECTIVES

The name Transcendent (High) is mentioned in the Holy Qur'an. Almighty God says, “And verily, it is the mother of book, in our presence, High (in dignity), full of wisdom” (Qur'an 43:4). It is superior in status, honor, merits, and value. It is highly stylized and has beautiful & expressive statements. It is mentioned that the king was transcendent on earth. A man with high heels, that is, honorable (Khaleefa et al., 1996). The transcendent is the highest form in the Holy Qur'an (Isfahani, 1881). The angels glorify the Holy Qur'an in the uppermost chiefs, yet the people of earth are more entitled and deserved this right than any others. Because it is descended on them and its speech is addressing to them. They are more entitled to receive it with honor, glorification, obedience, and submission (Abdul-Rahman, 2009). Its high status has an impact on adopting it strongly, for it is the source of transcendence, glory, and eminence for the Muslims who adhere to it. Besides, it makes him in the high standing position that Almighty God glorifies.

The name of Wise (Hakeem) in the Qur'an, the Holy Qur'an is wise in itself. It includes wisdom, which is the approval of the truth. Almighty God says, "These are the verses of the Book of Wisdom" (Qur'an 10:1). It is the judge on previous books by distinguishing their authentic text from their corrupted ones (Ashour, 1984). It has the greatest wisdom, including all the comprehensive speeches, evidence, etiquette, judgments, exhortations, and stories in it. It has the impressive arts of judging. Al-Hakeem (the wise) may be in the sense of a ruler (Al-Azhari, 2001). Judgment is more general than wisdom, so every wisdom is judgment, and not every judgment is wisdom (Isfahani, 1881). This name is taken from the adjective of the Holy Qur'an itself. It is most coherent and there is no difference in its adjectives. As it is a judgment on people in all their affairs. It includes extreme wisdom. Rather, the source of wisdom. It will attain wisdom for those who adhere to it and acts upon it. Ibn Ashur said, the wise means the coherent, or it is a mental metaphor i.e. the wise is its scholar or reciter. It is chosen as the adjective of the wise from among the adjectives of the perfection of the Qur'an. The Holy Qur'an is like the judge on beliefs to distinguish its truth from falsehood (Rahman, 2016).

The name Glorious (Majeed) is described as glorified in the Almighty saying, "say, this is a Glorious Qur'an" (Qur'an 85:21). It is the glorification of those who believe in it and acts upon its guidance. No book glorifies its reader and its worker as the reader of the Holy Qur'an. Glory is reaching the final in generosity (Khaleefa et al., 1996). Glory is the capacity for generosity and majesty (Isfahani, 1881). It is called glorified of majesty because it abandons human words and poetry, as well as the contradiction and disagreement, variation, and aberration. As it is described so because of the abundance of what it contains worldly and hereafter life honors. As a result, it is described as honorable (Isfahani, 1881). The Holy Qur'an companions attain elevation and glory by working according to it. Moreover, it is sufficient for them to be honored that they are the people of Almighty God. Is there a further honor after this honor? Is there after this generosity is further?

The name Generous (Kareem) is described in the Holy Qur'an as, "This is indeed a Qur'an Most Honorable" (Qur'an 56:77). Generosity is the honor of the thing in itself or the honored morals. It is said to be a generous man, a generous horse, or a generous plant (Khaleefa et al., 1996). And whatever honored in this regard is generous. Generosity is a comprehensive name for all that is praised (Ali et al., 1993). The Holy Qur'an has combined goodness, virtue, and all the qualities of praise in it. The generosity of granting as it is honored by its companions. And how much blessing and generosity his companions will receive the great reward and the increase in faith. Rather, the greatest honor is that its companions are the people of Almighty God (Khalifa, 2010). It is described as generous because of its generosity, because of its dignity in the spirits, because of what it is and gets from the effects of demanding it. Its bounties are honored to everyone who comes to it. The more a Muslim realizes the generosity of this Book and its effect on those who follow it, the more he becomes aware of his share of this generosity. When the world becomes narrow and tight. There is no way for dignity and abundance

of livelihood and other things without it. It is as generous in the sense of proving the qualities of praising it and pushing the reprehensible adjectives away from it. The oath is itself venerated. It describes great generosity. If the words are read more often, it becomes cushy in the eyes and ears. Generous does not neglect the abundance of recitation and remains forever like cushy speech and cushy talk (Rahman, 2016). The generous one is precious and sublime. This is a preference for the Holy Qur'an over other divine books such as the Torah, the Bible, the Zabur, and Luqman, and its preference over them because it surpassed in fulfilling the purposes of religion and the conditions for returns (Ashour, 1984).

The Qur'an is described as the Precious (Aziz) in Almighty Gods saying, "those who reject the message when it comes to them are not hidden from the Precious Book" (Qur'an 41:41). It is precious because of its status and best speech. It is supreme and there is no other book that is superior to it. It is precious to God, the angels, and the believers. It is precious in its abstinence so that no one can distort or change it. Rather, it is preserved by Almighty God's protection, and falsehood does not approach it. The precious is a single true origin, which indicates strength and the equivalent of victory and oppression (Khaleefa et al., 1996). The precious, which has nothing equal, counterpart, or alike (Khalifa, 2010). If the Muslim is certain that the Holy Qur'an is glorified by value, victory, and abstention, then he is reassured of the aggressive campaigns that are being launched, and he knows that it would not harm him, even a little.

The name of Great (Azeem), Almighty God Says, "say: that is a supreme (above all) message" (Qur'an 38:67). It is the speech of the King of Kings. God swears its competence with provisions showing its greatness, majesty, and inviolability. It dominates and scribes the books before it. It is the source of legal provisions. Each adjective described by the Qur'an is marvelous in its generosity, curing, light, and guidance (Khalifa, 2010). It is a single authentic origin, which is majestic and indicates pride and strength (Khaleefa et al., 1996). The Holy Qur'an is the speech of the Almighty God. The servant's knowledge of the greatness of the Qur'an results in his appreciation and veneration for the book of God. The greatness of its adjectives requires that it should be presented to every cause, especially the worldly ones. So, he who seeks healing, it will help him with intense recovery. And whoever seeks for the blessing, it is the gate and key of blessing.

The name Straight (Keyema) is described in the Holy Qur'an. Almighty God says, "(He has made it) Straight (and clear) so that He may warn (the godless) of a terrible punishment from Him, and that He may give good tidings to the believers who work righteous deeds, that they shall have a goodly reward" (Qur'an 18:2). The straight is an origin indicating determination or firmness (Khaleefa et al., 1996). It is the righteous one, the one which conveys the command of the Almighty God over the world. It is described as straight because it is self-sufficient in its illustrations and statements. The Qur'an is

straight in itself and its rulings, straight in what it guides. And whoever takes it as a guide. All his affairs are straight forward.

The name Statement and Clarification (Mobyeen) is also described in the Holy Qur'an. Almighty God says, "Here is a plain statement to men, a guidance and instruction to those who fear Allah!" (Qur'an 3:138). The statement which is clarified from a thing for significance and so on. It is conspicuous and perspicuous (Ali et al., 1993). It is evident with which the information is obtained (Al-Jawziyya, 1968). It is comprised of the venerable and outstanding statement. It is the right from falsehood, permissibility from forbidden, and guidance from misguidance. It is a statement in its terms, meanings, arguments, and guidance. Its terms are originated as simplified, facilitated, and graceful. Its meanings are straight. Neither contradiction nor differences are found in it. Its evidence is perspicuous to indicate the right path to binned accountability. Moreover, its guidance is perspicuous, indicating the pleasure of the King and His companions. If we examine the Holy Qur'an carefully, this is a statement for all the Muslims' needs.

ADJECTIVES INDICATING ITS INFLUENCE

The Holy Qur'an is described as a Blessed (Mubarak) book and Blessed (Mubarak) reminder. Almighty God says, "(here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its signs, and that men of understanding may receive admonition" (Qur'an 38:29). So, it was named this way to prove the good in it like the water in the pool (Khaleefa et al., 1996). Among its blessings in its words is the doubling of the reward for every letter read from it. So, every letter read is worth a hasanah which is ten times greater than the original. Almighty God says, "And this is a Blessed message which We have sent down; will ye then reject it?" (Qur'an 21:50). Ibn Masoud has reported the hadith of the Messenger of God (PBUH), he said, "whoever reads a letter from the Book of God has a good deed in it, and a good deed is ten times like it. I do not say: Aliph, Lam, and Meem are a letter, but Aliph is a letter, Lam is a letter and Meem is a letter" (Al-Tirmidhi: 2910). He added, and this reward is not received except in the Holy Qur'an recitation (Alghailani, 2011). Fakhr Al-Din said that the Sunnah of God Almighty has taken place, that the one who seeks for it and adheres to it will attain the glory of this world and the happiness of the Hereafter life (Rahman, 2016). Rather, as it has been descended for blessing, "(Blessed we descended) that is for blessing and warning" (Sholeh, 2018). Al-Maqdisi (1956) said that my Sheikh has recommended me to keep reciting the Holy Qur'an more often and not to leave it.

The Holy Qur'an has been described as Guidance (Hoda) in several verses. Indeed, one of the greatest purposes of the Holy Qur'an is to guide the people. It includes the reasons for guidance and its reward and enticement. Almighty God says, "This is the Book; in it is guidance sure, without doubt, to those who fear Allah" (Qur'an 2:2). Al-Huda means that it came to guide. It says that I have guided him on the right path. That is, I walked before him to guide him, and everyone who walks before is a guide (Khaleefa et al., 1996).

Guidance is an indication of what leads to being required. It is said that it is like taking a road that leads to what is required (Sheikhs and Hourani, 2020). The Holy Qur'an is described as apparent guidance. It includes great guidance for the servants in all their affairs. The guidance of the Holy Qur'an is the straightest, enlightens the truth, and warns against falsehood. The Holy Qur'an's secret guidance is only attained by the believers. So, everyone who adheres to it and followed its guidance receives a share of its guidance.

The Holy Qur'an is described as Good Tidings (Bushra) for Muslims, believers, and the pious people. Almighty God says, "and before this, was the Book of Moses as a guide and mercy and this Book confirm (it) in the Arabic language; to admonish the unjust, and as Good Tidings to those who do right" (Qur'an 46:12). The good tiding is the origin of the appearance of a thing with prettiness and beauty (Khaleefa et al., 1996). The good tiding is a name for news that alters the facial gestures absolutely, whether it is pleasant or sad (Al-Jawziyya, 1968). It is informing that something good has happened or that it is expected to happen. It comes as good tidings for paradise and the pleasure of God. The believers are also given the good tidings that they are on guidance, perfection, and satisfaction from Almighty God. They are given the good tidings that God will give them the good of this world and the best of the hereafter life (Ashour, 1984). The human spirit is in severe need of good tidings. It is one of its needs that inflame enthusiasm and inspire the spirit to continue the work. The Holy Qur'an is the good tidings for the believers because good tidings are indicative of the great good news, and this does not happen except in the right of the believers, for this is why God singled them out for it (Rahman, 2016).

The Holy Qur'an is described as Direction (Maw'idhah). Almighty God says, "O mankind! There hath come to you a direction from your Lord and a cure for the (disease) in your hearts, and for those who believe, a Guidance and a mercy" (Qur'an 10:57). The sermon is a reminder of what is good, and the heart reassures. The direction is intimidation (Khaleefa et al., 1996). The Holy Qur'an is described as instruction because it includes the greatest and best instructions. He who follows the instructions of the Holy Qur'an has in his heart guidance, goodness, and insight. It removes out darkness and misguidance from the heart. Preachers, educators, and reformers are directed to the Holy Qur'an instructions to cure the spirits. It supports them to attract the heart of the disobedient and adolescent. It helps in planting the goodness in them and getting rid of evil from them (Isfahani, 1881).

The Holy Qur'an is described as an Evidence (Basayer) and insight. Almighty God says, "These are clear evidence to men and a guidance and mercy to those of assured faith" (Qur'an 45:20). The origin of all this is the clarity of things (Khaleefa et al., 1996). Al-Khalil bin Ahmed said that insight is the knowledge that shows the reality of matters and their consequences. Its origin is clarity and statement (Ashour, 1984). The Holy Qur'an is described as insight because it perceives the realities of matters and clarifies their consequences. It turns to the insights and lights of the Holy Qur'an and

inspires the heart of the believer with peace and tranquility. It is only presented with a reassured heart (Kanjwal, 2010).

Describing the Holy Qur'an as a Mercy (Rahma) has occurred repeatedly in many verses. Almighty God says, "We had certainly sent onto them a Book, based on knowledge, which We had explained in detail, a guidance and a mercy to all those who believe" (Qur'an 7:52). Mercy is tenderness, compassion, and forgiveness (Ali et al., 1993). It is the desire to deliver goodness (Sheikhs and Hourani, 2020). The Qur'an is described as mercy because what it contains is a mercy for the believers. Among the mercy of the Qur'an is that it frees the servant from many fears and obsessions. It teaches him to trust and reassurance so that everything is in Allah's hand, why should he be afraid? It is Sunnah when reading the Qur'an that if Prophet (PBUH) passes through a verse of mercy, He (PBUH) asks God for mercy. It was narrated by Auf bin Malik, who said, "I got up with the Messenger of God (PBUH), and He (PBUH) used his miswak (a small log of wood) and performed ablution. Then He (PBUH) glorified Allah to pray, and I prayed with him. He (PBUH) does not recite a verse in which a sign of mercy occurred, and he (PBUH) stopped to ask Almighty God's mercy (Sahih Abi Dawood: 837). Describing the book as the two sources of guidance and mercy, it indicates the strength of its guidance for the people and to bring mercy to them.

The Qur'an is described as Cure (Shifa) in three verses. Almighty God says, "We sent down (stage by stage) in the Qur'an which is a Cure and mercy to those who believe, to the unjust causes nothing but loss after loss" (Qur'an 17:82). The cure is what cures diseases (Ali et al., 1993). Besides, it cures sickness (Isfahani, 1881). It has been described as a cure because of the curing of the believers' spirits what afflicts them from the diseases, passions, and sensory and incorporeal diseases. The Holy Qur'an should be the first when the servant seeks curing. He should not have to pay attention to worldly medicines before curing himself with the Holy Qur'an (Sholeh, 2018). The Qur'an is a cure for spiritual diseases through the demise of false beliefs, corrupted opinions, ignorance, and alike. Besides, the cure for what goes on and afflicts the body, from apparent sensory diseases. Frequent reciting the Holy Qur'an is useful in protecting the servants from diseases before they occur to them. It is because of the blessing of reciting, as it cures many diseases (Rahman, 2016). It is known that some words have proven properties and benefits. So, what would be your idea about the words of the Lord of the worlds (Al-Jawziya, 1985)? It is the cure for the corruption of the will that occurs in lusts. It is the cure for the unseen ills of sorcery, envy, evil eye, and evil affliction (Hamid, 2020). Ibn Ashur said that there are verses in the Qur'an which cure illness and pains (Ashour, 1984). The disease never resisted it, and how can the diseases resist the words of the Lord of the Earth and the Heavens (Deuraseh, 2006; Al-Jawziyyah, 2003). The Sheikh of Islam said that if a person recites the Holy Qur'an and pondered it. It would be the strongest reason that prevents him from committing sins (Ibn Taymiyyah, 2019)). Sheikh Al-Islam Ibn Taymiyyah, may Almighty God have mercy on

him, said that reciting the Holy Qur'an in the way it should be, inherits in the heart great faith and increase its certainty, tranquility, and healing (Ibn Taymiyyah, 2019).

CONCLUSIONS AND RECOMMENDATIONS

After studying and exploring the names of the Holy Qur'an, their adjectives, and the impact of their uses, it is concluded that some of the descended divine books have shared some names and adjectives. These are Al-Kitab, Al-Furqan, the Dhikr, and Al-Noor. Some of the names and adjectives of the Holy Qur'an are unique including other books. These names are Honesty and Spirit. Therefore, it is expected that Qur'an conveys the higher values of spirituality and honesty to its followers as it is the last Book from Allah and Allah has completed the principles of faith in this Book. In the book, the meaning is of the plurality. It has indicated the plural abstract in the lines and the intangible plurality. Only those who deal with the word of Almighty God with certainty perceive the effects of the Holy Qur'an. The experiment will not be of any benefit unless there is entire certainty of the effect and blessing of the Holy Qur'an.

Based on the above study it is recommended to conduct lessons and seminars about interpretation and contemplation on regular basis. There is a dire need to spread the distinguished university studies related to the sciences of the Holy Qur'an. There is a requirement to develop the curriculum of universities and Islamic institutes to serve the Holy Qur'an and its sciences to be benefited from it in building a scientific renaissance.

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